

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 21
27:31 – 30:17



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
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Translator: Ben Abrahamson

Editor: Rebecca Abrahamson

Cover Designer: Husada Tsalitsa Mardiansyah

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

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 21 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Naml*, and the first verses of *Sūrat l-Rūm*. 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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This book serves as an essential resource for students, researchers, and general readers seeking a comprehensive understanding of the Qur'an through classical scholarship. As part of a 34-volume complete translation, this work aims to make these monumental Islamic commentaries accessible to English readers for the first time.

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

Sincerely
Ben Abrahamson

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Surat al-Naml 27:31

Do not exalt yourselves over me, but come to me in submission.

Surat al-Naml 27:31

Do not exalt yourselves over me, but come to me in submission.

Tafsir al-Jalalayn

31 - **Do not exalt yourselves over me, but come to me in submission.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Do not exalt yourselves over me, but come to me in submission.**

Tafsir al-Qurtubi

God Almighty says: **And come to me in submission**, meaning submissive, obedient, and faithful.

Tafsir Ibn Kathir

God Almighty says, informing us of what Solomon said to the hoopoe when he told him about the people of Sheba and their queen: **He said, 'We will see whether you have told the truth or whether you are among the liars.'** That is, have you told the truth in what you said, **or whether you are among the liars.** In your statement, in order to escape the threat that I have threatened you with? **Go with this letter of mine and deliver it to them, then turn away from them and see what they return.** That is, Solomon, peace be upon him, wrote a letter to Bilqis and her people. And the hoopoe gave it to him, so he carried it. It was said that it was on its wing, as is the custom of birds, and it was said that it was in its beak. He came to their country and came to the palace of Bilqis, to the seclusion in which she was alone, so he threw it to her from a window there in front of her, then he turned aside politely and leadership, so she was confused by what she saw and was terrified by it, then she went to the letter and took it and opened its seal and read it, and if it was in it, it is **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt yourself over me and come to me in submission.** So she gathered her princes and ministers and the notables of her state and kingdom, then she said to them, **O assembly, indeed a noble letter has been thrown to me**, meaning by its nobleness what she saw of its wondrous matter, that a bird brought it and threw it to her, then turned away from her politely, and this is a matter that no king is capable of, and they have no way to do that. Then she read it to them, **It is from Solomon, and it is in the name of God, the Most Gracious, the Most Merciful * That you do not exalt**

yourself over me and come to me in submission. So they knew that it was from the Prophet of God, Solomon, peace be upon him, and that they were unable to do it. This writing is extremely eloquent, concise and articulate, as the meaning is conveyed in the simplest and best expression. Scholars said: No one wrote **In the Name of God, the Most Gracious, the Most Merciful** before Solomon, peace be upon him. Ibn Abi Hatim narrated a hadith in his tafsir, where he said: My father told us, Harun ibn al-Fadl Abu Ya'la al-Khayyat told us, Abu Yusuf told us, on the authority of Salamah ibn Salih, on the authority of Abdul Karim Abu Umayyah, on the authority of Ibn Buraidah, on the authority of his father, who said: I was walking with the Messenger of God, may God bless him and grant him peace, and he said: **I know a verse that was not revealed to any prophet before me after Solomon, son of David.** I said: **O Prophet of God, which verse?** He said: **I will teach it to you before I leave the mosque.** He said: "Then he reached the door and stuck out one of his feet, and I said: He forgot, then he turned to me and said: It is from Solomon and it is "In the Name of God, the Most Gracious, the Most Merciful." This is a strange hadith, and its chain of transmission is weak. Maymun ibn Mihran said: The Messenger of God, may God bless him and grant him peace, used to write: **In Your Name, O God** until this verse was revealed. So he wrote, **In the name of God, the Most Gracious, the Most Merciful.** And His saying, **Do not be arrogant toward me**, Qatada said: He means do not force yourselves upon me. **And come to me in submission**, Abd al-Rahman ibn Zayd ibn Aslam said: Do not refuse or act arrogant toward me, and come to me in submission. Ibn Abbas said: As monotheists. Another said: Sincerely. Sufyan ibn Uyaynah said: Obediently.

Fath al-Qadir

31- **That you do not be arrogant towards me** meaning do not be arrogant as the tyrants of kings do, and *that* is the explanatory particle, and it was said that it is a verbal noun, and *not* is a prohibitive particle, and it was said that it is a negative particle, and the location of the sentence is the nominative case as a substitute for *book* or the predicate of a deleted subject: meaning that it is that you do not be arrogant. The majority read **it is from Solomon and it is** with a kasra on both of them as a resumption, and Ikrimah and Ibn Abi Ubla read it with a fatha on it, dropping the preposition, and Abi read **it is from Solomon and it is in the name of God** by deleting the two pronouns and sukoon on the two noons as they are explanatory, and Abdullah Ibn Masoud read **it is not exaggerating** with the voiced ghayn from exaggeration, which is exceeding the limit in arrogance, **and come to me as Muslims** meaning opposing the religion and believing in what I have brought.

Tafsir al-Baghawi

31- **Do not be arrogant to me**, Ibn Abbas said: meaning: Do not be haughty towards me. It was also said: Do not act arrogantly or haughtily towards me. Its

meaning is: Do not refuse to answer, because not answering is a form of arrogance and magnification.
And come to me in submission, believing and obedient.
It was said: It is from Islam, and it was also said: It is from submission.

Tafsir al-Baidawi

31 - **That you do not exalt yourself over me** "that" is an explanatory or verbal noun, so its root is the predicate of an omitted word, i.e. it is he or what is meant is that you do not exalt yourself, or a substitute for "Book".
"And come to me as Muslims" believing or obedient.
This speech is extremely concise yet fully indicative of the intended meaning, as it includes the Basmalah, which indicates the essence of the Creator, the Most High, and His attributes, explicitly or implicitly, and the prohibition of haughtiness, which is the mother of vices, and the command to Islam, which includes the mothers of virtues. The command in it is not to submit before establishing proof of his message, so that it would be a call to imitation, as the Book to her in that state is one of the greatest indications.

Surat al-Naml 27:32

She said, "O eminent ones, advise me in my affair. I would not decide on a matter until you witness it."

Surat al-Naml 27:32

She said, "O eminent ones, advise me in my affair. I would not decide on a matter until you witness it."

Tafsir al-Jalalayn

32 - **She said, O assembly, advise me** by making the two hamzas clear and facilitating the second by changing it to a waw, meaning advise me (in my affair. I have not decided a matter) I have decided it **until you witness** you are present.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The Queen of Sheba said to the nobles of her people, **O eminent ones, advise me in my affair**. She said, **Advise me in my affair that has come to me concerning the owner of this book that was thrown to me**. So she made the advice an advisor.

His saying, **I would not decide on a matter until you witness it**, means: I would not decide on a matter in that regard until you witness it, so they consulted you about it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: She called her people to consult with them, "O assembly, give me your opinion in my affair. I would not decide on a matter until you witness it." He says in the speech: I would not decide on a matter without you, nor would I decide on a matter. Therefore, she said, **I would not decide on a matter**, meaning: a judge.

And His saying, **They said, 'We are men of strength and great might'**, is in the words of God Almighty: The leaders of the people of the Queen of Sheba, when she consulted them about her matter and the matter of Solomon, said: We are men of strength for fighting and great might in war, and the matter, O Queen, is up to you regarding fighting and abandoning it, so consider what you see fit, and command us so that we may obey your command.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, **They said, 'We are men of strength and great might.'** They presented the battle to her, they fight for her, and the matter is up to you after this, **so consider what you command**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Mujahid, he said: The Queen of Sheba had twelve thousand kisses, with each kiss one hundred thousand.

Amr bin Ali told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of Ata bin Al-Saib, on the authority of Mujahid, on the authority of Ibn Abbas, he said: There were one hundred thousand Qil with Bilqis, and with each Qil there were one hundred thousand.

He said: Waki` narrated to us, he said: Al-A'mash narrated to us, he said: I heard Mujahid say: Under the hand of the Queen of Sheba were twelve thousand qayyul, and qayyul in their language means the king, under the hand of each king were one hundred thousand fighters.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty said: **She said, 'O eminent ones, advise me in my affair.'** The eminent ones are the nobles of the people, and this has already been discussed in Surah Al-Baqarah. Ibn Abbas said: "She was with her, it was said, a thousand. It was also said: twelve thousand. It was also said: with each saying a hundred thousand. The saying is the king, less than the greatest king. So she began to practice good manners with her people, and consult them in her affair, and informed them that this was a regular practice with her in every matter that came up, by saying: "I would not decide a matter until you witness it." So how about this major calamity? So the eminent ones addressed her in a way that would please her, by informing her of their strength and might, then they entrusted the matter to her consideration. This is a good discussion from everyone. Qatada said: We were told that she had three hundred and thirteen men who were her advisors, each man of them over ten thousand.

Second: This verse provides evidence of the validity of consultation. God Almighty said to His Prophet, may God bless him and grant him peace, **And consult them in the matter** (Al Imran 3:159) in **Al Imran** either to seek help from opinions or to appease the guardians. God the Almighty praised the virtuous by saying: **And their affair is by consultation among them** (al-Shura 42:38). Consultation is an ancient matter, especially in war. This is Bilqis, a pre-Islamic woman who used to worship al-Shams 91: "She said, 'O eminent ones, advise me in my affair. I will not decide on a matter until you witness it.'" To test their resolve to resist their enemy, their resolve in establishing their affair, and their persistence in obeying her, with her knowledge that if they did not sacrifice their lives, wealth, and blood for her, she would not have the power to resist her enemy. And if her affair and their resolve and diligence did not come together, that would be an aid to their enemy against them. And if she did not test what they had and know the extent of their resolve, she would not have insight into their affair. Perhaps in her tyranny of opinion there was weakness in her obedience, and she was an interfering in assessing their affair. And in consulting them and taking their

opinion there was an aid to what she wanted from the strength of their power and the intensity of their defense. Do you not see their saying in response: "Ta, Seen. These are the verses of the Qur'an and a clear Book." Ibn Abbas said: One of them was so strong that he would gallop his horse until it became hot and he would close his thighs, and that was enough to make him feel strong.

Tafsir Ibn Kathir

When she read to them the letter of Solomon, she consulted them about her situation and what had happened to her. For this reason, she said, "O eminent ones, advise me in my affair. I would not decide on a matter until you witness it." That is, until you are present and consult. **They said, 'We are men of strength and of great might.'** That is, they presented their numbers, numbers, and strength to her. Then they entrusted the matter to her after that, saying, **And the matter is in your hands, so consider what you command.** That is, we have no problem with it and we have no problem if you wish to go after him and fight him, for we have no problem with it. After this, the matter is in your hands. Give us your opinion, and we will comply with it and obey it. Al-Hasan Al-Basri, may God have mercy on him, said: They entrusted their affair to a woman whose breasts were trembling. When they said to her what they said, she was more decisive than them and more knowledgeable about the matter of Solomon, and that she would not be able to face his soldiers and armies and what he had subjected to him of jinn, humans, and birds. She witnessed something amazing and wonderful in the case of the book with the hoopoe, so she said to them: I fear that if we fight him and resist him, he will target us with his soldiers and destroy us and those with him, and he will end up destroying and ruining me and you, and not anyone else. That is why she said: **When kings enter a town, they corrupt it** Ibn Abbas said: That is, if they enter a country by force, they corrupt it, that is, they destroy it. **And they make the most honored of its people humiliated** that is, they target the governors and soldiers in it and humiliate them to the utmost degree, either by killing or capturing them. Ibn Abbas said: Bilqis said, **When kings enter a town, they corrupt it and make the most honorable of its people humiliated.** The Lord Almighty said, **And thus they do.** Then she turned to reconciliation, truce, peacemaking, deception and flattery, and said, **And indeed, I will send to them a gift and see with what the messengers return.** That is, I will send him a gift befitting someone like him and see what his response will be after that. Perhaps he will accept it from us and refrain from fighting us, or impose a tax on us that we will pay to him every year and commit to it, and he will stop fighting and waging war against us. Qatada **may God have mercy on him** said: How wise she was in her Islam and polytheism. She knew that gifts are accepted by people. Ibn Abbas and others said: She said to her people, "If he accepts the gift, then he is a king, so fight him. But if he does not accept it, then he is a prophet, so follow him."

Fath al-Qadir

32- **She said, 'O assembly, advise me in my affair.'** The assembly is the nobles of the people, and the meaning is, **O assembly, advise me and show me what is right in this affair and answer me with what is required by prudence.** She expressed the advice with the fatwa because that would solve what was unclear to her in the affair, and there is an omission in the speech, and the meaning is: So when Bilqis read the letter, she gathered the nobles of her people and said to them: "O assembly, I have been given a ruling. O assembly, advise me." She repeated *said* to further pay attention to what she said to them, then she increased her politeness and attracted their thoughts so that they would give her sincere advice and advise her to what is right, so she said: **I have not decided on a matter until you witness it.** That is, I have not decided on a matter until you are present with me and advise me.

Tafsir al-Baghawi

32- "She said, 'O assembly, advise me in my affair,' advise me in what has been presented to me, and answer me in what I consult you about, 'I am not going to decide,' judge and decide, 'a matter until you witness,' meaning: be present.

Tafsir al-Baidawi

32 - "She said, 'O assembly, advise me in my affair.' Answer me in my affair, the young man, and state what you consider appropriate in it. 'I have not decided on a matter.' I have not refused a matter until you bear witness.' Except in your presence. She sought their sympathy with her in order to persuade her to answer.

Surat al-Naml 27:33

They said, "We are men of strength and great might, and the command is yours, so consider what you will command."

Surat al-Naml 27:33

They said, **We are men of strength and great might, and the command is yours, so consider what you will command.**

Tafsir al-Jalalayn

33 - **They said, We are men of strength and great might** meaning men of strength in war **and the matter is up to you, so see what you command** We will obey you.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'We are men of strength and great might, and the command is yours, so consider what you command.'**

Tafsir al-Qurtubi

Third: The Almighty said: **And the matter is in your hands, so consider what you will command.** They submitted the matter to her consideration despite the strength, courage and severity they had shown her. When they did that, she was informed of the actions of the kings in the villages they had conquered. In these words, there was fear for her people, caution and awe of the matter of Solomon, peace be upon him.

Tafsir Ibn Kathir

When she read to them the letter of Solomon, she consulted them about her situation and what had happened to her. For this reason, she said, "O eminent ones, advise me in my affair. I would not decide on a matter until you witness it." That is, until you are present and consult. **They said, 'We are men of strength and of great might.'** That is, they presented their numbers, numbers, and strength to her. Then they entrusted the matter to her after that, saying, **And the matter is in your hands, so consider what you command.** That is, we have no problem with it and we have no problem if you wish to go after him and fight him, for we have no problem with it. After this, the matter is in your hands. Give us your opinion, and we will comply with it and obey it. Al-Hasan Al-Basri, may God have mercy on him, said: They entrusted their affair to a woman whose breasts were trembling. When they said to her what they said, she was more decisive than them and more knowledgeable about the matter of Solomon, and that she would not be able to face his soldiers and armies and what he had

subjected to him of jinn, humans, and birds. She witnessed something amazing and wonderful in the case of the book with the hoopoe, so she said to them: I fear that if we fight him and resist him, he will target us with his soldiers and destroy us and those with him, and he will end up destroying and ruining me and you, and not anyone else. That is why she said: **When kings enter a town, they corrupt it** Ibn Abbas said: That is, if they enter a country by force, they corrupt it, that is, they destroy it. **And they make the most honored of its people humiliated** that is, they target the governors and soldiers in it and humiliate them to the utmost degree, either by killing or capturing them. Ibn Abbas said: Bilqis said, **When kings enter a town, they corrupt it and make the most honorable of its people humiliated.** The Lord Almighty said, **And thus they do.** Then she turned to reconciliation, truce, peacemaking, deception and flattery, and said, **And indeed, I will send to them a gift and see with what the messengers return.** That is, I will send him a gift befitting someone like him and see what his response will be after that. Perhaps he will accept it from us and refrain from fighting us, or impose a tax on us that we will pay to him every year and commit to it, and he will stop fighting and waging war against us. Qatada **may God have mercy on him** said: How wise she was in her Islam and polytheism. She knew that gifts are accepted by people. Ibn Abbas and others said: She said to her people, "If he accepts the gift, then he is a king, so fight him. But if he does not accept it, then he is a prophet, so follow him."

Fath al-Qadir

F 33- **They said** in response to her **We are men of strength** in numbers and equipment **and men of great might** in war and confrontation. We have the courage and bravery with which we can protect ourselves, our country and our kingdom. Then they entrusted the matter to her, knowing the soundness of her opinion and the strength of her mind, so they said: **And the matter is up to you** meaning it is entrusted to your opinion and your consideration **so see what you command** meaning consider what you command us to do, for we are listening to your command and obeying it. As

Tafsir al-Baghawi

33- **They said**, in response to her: **We are men of strength**, in fighting, **and men of great courage**, in war. Muqatil said: By strength they meant large numbers, and by great courage bravery, and this is an exposure from them to fighting if she orders them to do so. Then they said: **And the matter is up to you**, O queen, in fighting and leaving it, **so see**, from the opinion, **what you command**, and you will find us obedient to your command.

Tafsir al-Baidawi

33 - **They said, 'We are men of strength'** in bodies and numbers. **And men of great courage** in bravery and bravery. **And the matter is up to you** is entrusted. **So see what you command** of fighting or peace. We will obey you and follow your opinion.

Surat al-Naml 27:34

She said, "Indeed, when kings enter a city, they corrupt it and make the most honored of its people the most humble. And thus they do."

Surat al-Naml 27:34

She said, "Indeed, when kings enter a city, they corrupt it and make the most honored of its people the most humble. And thus they do."

Tafsir al-Jalalayn

34 - **She said, "When kings enter a town, they corrupt it** by destroying it (and make the most honored of its people humiliated. And thus do they) the messengers of the Book.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: The Lady of Sheba said to the leaders of her people, when they offered themselves to her to fight Solomon if she ordered them to do so, **Indeed, when kings enter a city** by force and oppression **they ruin it** meaning: they destroy it **and make the most honorable of its people humiliated** by enslaving the free people and enslaving them. And the report from her about the kings ended in this place, so God said, **And thus they do** God the Almighty says: And as the Lady of Sheba said, the kings do when they enter a city by force.

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

Who said that?

Abu Kuraib told us, he said: Abu Bakr told us, regarding his statement, **And they made the most honorable of its people the most humble**, Abu Bakr said: This is force.

Abu Hisham Al-Rafa'i told us: Abu Bakr told us: Al-A'mash told us, on the authority of Muslim, on the authority of Ibn Abbas, regarding his statement, **When kings enter a city, they corrupt it**, he said: When they enter it by force, they destroy it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: "She said: When kings enter a town, they corrupt it and make the most honorable of its people the most humble." Ibn Abbas said: God says: **And thus they do**.

Tafsir al-Qurtubi

The Almighty's saying: "And so they do." It was said: It is from the words of Bilqis to emphasize the meaning she intended. Ibn Abbas said: It is from the words of God the Almighty, informing Muhammad, peace and blessings be upon him, and his nation of that and informing them of it. Wahb said: When she read the

book to them, she did not know the name of God, so she said: What is this? Some of the people said: We think this is nothing but a great Afreet from the jinn who uses this king to do whatever he wants, so they silenced him. Another said: I see them as three Afreet, so they silenced him, so a young man who had learned said: O mistress of kings! Solomon was a king to whom the King of Heaven had given a great kingdom, and he did not speak a word without beginning it with a name for God. God is the name of the King of Heaven, and the Most Gracious, the Most Merciful are His attributes. Then she said: **Advise me on my command**. They said: We are the ones with strength in fighting and with great might in war and confrontation, and the command is up to you. They referred their command to her when they had tested her opinion on the blessing, so see what you command. She said: **When kings enter a city, they corrupt it and make the most honorable of its people lowly**. They humiliate its nobles so that things will be right for them. So God fulfilled her words. "And thus they do." Ibn al-Anbari said: "And they made the most honorable of its people the most humble." This is a complete pause, so God Almighty said in confirmation of her statement: "And thus they do." Similar to it is in Surat al-A'raf 7: "The chiefs of Pharaoh's people said, 'This is indeed a learned magician. He wants to expel you from your land.'" The speech was completed, so Pharaoh said: "Then what do you command?" Ibn Shajarah said: It is a statement by Qays, so the pause is "Thus they do, **meaning**, And thus Solomon does when he enters the land."

Tafsir Ibn Kathir

When she read to them the letter of Solomon, she consulted them about her situation and what had happened to her. For this reason, she said, "O eminent ones, advise me in my affair. I would not decide on a matter until you witness it." That is, until you are present and consult. "They said, 'We are men of strength and of great might.'" That is, they presented their numbers, numbers, and strength to her. Then they entrusted the matter to her after that, saying, "And the matter is in your hands, so consider what you command." That is, we have no problem with it and we have no problem if you wish to go after him and fight him, for we have no problem with it. After this, the matter is in your hands. Give us your opinion, and we will comply with it and obey it. Al-Hasan Al-Basri, may God have mercy on him, said: They entrusted their affair to a woman whose breasts were trembling. When they said to her what they said, she was more decisive than them and more knowledgeable about the matter of Solomon, and that she would not be able to face his soldiers and armies and what he had subjected to him of jinn, humans, and birds. She witnessed something amazing and wonderful in the case of the book with the hoopoe, so she said to them: I fear that if we fight him and resist him, he will target us with his soldiers and destroy us and those with him, and he will end up destroying and ruining me and you,

and not anyone else. That is why she said: **When kings enter a town, they corrupt it** Ibn Abbas said: That is, if they enter a country by force, they corrupt it, that is, they destroy it. **And they make the most honored of its people humiliated** that is, they target the governors and soldiers in it and humiliate them to the utmost degree, either by killing or capturing them. Ibn Abbas said: Bilqis said, **When kings enter a town, they corrupt it and make the most honorable of its people humiliated**. The Lord Almighty said, **And thus they do**. Then she turned to reconciliation, truce, peacemaking, deception and flattery, and said, **And indeed, I will send to them a gift and see with what the messengers return**. That is, I will send him a gift befitting someone like him and see what his response will be after that. Perhaps he will accept it from us and refrain from fighting us, or impose a tax on us that we will pay to him every year and commit to it, and he will stop fighting and waging war against us. Qatada **may God have mercy on him** said: How wise she was in her Islam and polytheism. She knew that gifts are accepted by people. Ibn Abbas and others said: She said to her people, "If he accepts the gift, then he is a king, so fight him. But if he does not accept it, then he is a prophet, so follow him."

Fath al-Qadir

When she heard that they had delegated the matter to her, 34- "She said, 'When kings enter a town, they ruin it' meaning, when they enter a town, they destroy its buildings, change its places of worship, destroy its wealth, and scatter its people. 'And make the most honored of its people humiliated' meaning, they humiliate its nobles and lower their ranks, so that they become humiliated. They only do that in order for the kingdom to be complete for them, for their control to be established, and for awe to be established in their hearts.' Al-Zajjaj said: meaning, if they enter it by force, not by fighting or defeat. The purpose of her statement was to warn her people against Solomon's march toward them and his entry into their land. God, the Exalted, confirmed what she said, as He, the Exalted, said, 'And thus they do' meaning they do the same action. Ibn al-Anbari said: The pause at the verse, "and they made the most honorable of its people humiliated" is a complete pause. So God Almighty said, in confirmation of her statement, **And thus they do**. It was said that this sentence is a new sentence and has no syntactic position. Then, when she presented this introduction to them and explained to them the corruption that would result from kings entering their land, she clarified to them the direction of her opinion and declared it to be correct.

Tafsir al-Baghawi

34- **She said**, Bilqis, responding to their threat to fight: **When kings enter a town**, by force, **they corrupt it**, they ruin it, **and make the most honorable of its people humiliated**, that is, they humiliate its nobles and leaders, so that things will be right for them. She warns them of Solomon's march toward them and his entry into their country, and the report of it spread here, so God confirmed her words and said: **And thus they do**,

that is, as she said, they do.

Tafsir al-Baidawi

34 - "She said, 'When kings enter a town by force and oppression, they corrupt it.'" This is a falsification of what she found to be good in them of their inclination to fight by claiming intrinsic and incidental powers, and a feeling that she sees peace for fear that Solomon might overstep their plans and quickly corrupt whatever he encounters of their wealth and buildings. Moreover, war is a tug of war whose outcome is unknown. "And they made the most honorable of its people humiliated." By plundering their wealth and destroying their homes, in addition to other humiliation and captivity. "And thus they do." This is an affirmation of what she described of their condition and a statement that this is one of their established and ongoing customs, or a confirmation of it from God Almighty.

Surat al-Naml 27:35

And indeed, I will send to them a gift and see what the messengers return with.

Surat al-Naml 27:35

And indeed, I will send to them a gift and see what the messengers return with.

Tafsir al-Jalalayn

35 - **And I am going to send them a gift and see how the messengers will return** from accepting the gift or rejecting it, if it was a king who accepted it or a prophet who did not accept it. So I sent male and female servants, a thousand equally, and five hundred bricks of gold, and a crown crowned with jewels, and musk, and amber, and other things, with a messenger with a letter. So the hoopoe hurried to Solomon to inform him of the report, so he ordered that bricks of gold and silver be struck, and that a field be spread out from its location to nine farsakhs, and that a lofty wall of gold and silver be built around it, and that the best beasts of land and sea be brought with the children of the jinn to the right and left of the field.

Tafsir al-Suyuti

Tafsir al-Tabari

It was mentioned that she said: I am being sent to Solomon to test him and find out, is he a king or a prophet? She said: If he is a prophet, he will not accept the gift and will not be satisfied with it from us unless we follow his religion. But if he is a king, he will accept the gift and leave.

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, she said: **And I will send to them a gift and see with what the messengers return.** He said: And she sent to him female slaves and female slaves, and dressed them in one garment so that the male would not be distinguished from the female, and she said: If a separation is made between them so that the male is distinguished from the female, then he returns the gift, for he is a prophet, and it is appropriate for us to leave our kingdom, follow his religion, and join him.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And I am sending to them a gift**, he said: With their clothing, the clothing of young boys, and the clothing of young boys is like the clothing of young girls.

Ibn Jurayj said: She said: If he frees the slave girls from the boys and returns the gift, then he is a prophet, and we should follow him.

Ibn Jurayj said, Mujahid said: So Solomon separated some of them from others, and did not accept her gift.

He said: Al-Husayn told us, he said: Sufyan told us, on

the authority of Muammar, on the authority of Thabit Al-Banani, he said: Gold plates were presented to him in brocade vessels. When report of that reached Solomon, he ordered the jinn to cover the bricks with gold for him, then he set it aside and threw it in the streets. When they came and saw it lying there, no one paying attention to it, what they had brought seemed insignificant to them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **When kings enter a town, they corrupt it**, and she said: If this man's only concern is the world, then we will satisfy him, and if he only wants religion, then he will not say anything other than that, **And I am sending to them a gift and seeing with what the messengers return.**

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: Bilqis was a clever, well-mannered woman in a royal house. She only ruled for a few days, and her family had passed away. She ruled and was ruled until she was made ruler. Her religion and the religion of her people, as has been mentioned, were heretics. When she read the letter, she heard a letter that was not from the letters of the kings who came before her. So she sent to the people of Yemen to consult, and she said to them: "O eminent ones, indeed a noble letter has been delivered to me. It is from Solomon, and it is: In the name of God, the Most Gracious, the Most Merciful. Do not exalt yourselves over me, but come to me in submission." To His saying: **With what do the messengers return?** Then she said: "A letter has come to me, the like of which has not come to me from any king before him. If the man is a prophet sent, then we have no power or strength against him. But if the man is a king who boasts, then he is more powerful than us, and I cannot count."

She prepared gifts from the kind of things given to kings, from the things they issue fatwas about, and she said: If he is a king, he will accept the gift and desire the money, but if he is a prophet, he has no need of this world and does not want it. He only wants us to enter into his religion with him and follow his commands, or something like that.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd informed us, who said: I heard Ad-Dahhak say regarding His statement, **And indeed, I am sending to them a gift**, that he sent male and female slaves, who were wearing the same clothing. She said: If a separation is made between them so that the male is known from the female, then he returns the gift, then he is a prophet, and we should follow him and enter his religion. So Solomon separated the male and female slaves, and returned the gift, and said: **Do you provide me with wealth while what God has given me is better than what He has given you?**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Among the gifts that were sent were slave girls and maids who differed in their clothing, so that the boys could be distinguished from the slave girls.

He said: So he called for water and the slave girls performed ablution from the elbows down, and the boys performed ablution from the elbows up. He said: My father used to narrate this hadith to us.

Abdul-A'la told us, he said: Marwan bin Mu'awiyah told us, he said: Ismail told us, on the authority of Abu Salih, **And I am sending them a gift.** He said: I sent a brick of gold, and she said: If he wants this world, I will teach him, and if he wants the Hereafter, I will teach him.

And His statement, **So let us consider with what means the messengers will return**, meaning: So let us consider with what good deeds and actions he will take in My gift that I sent to him. Will he accept it and turn away from us, or will he reject the gift and persist in demanding that we follow him in his religion? The alif was dropped from *ma* in His statement, *with* and its original form is *with* because when the Arabs say *ma* in the meaning of *which*, and then connect it to a preposition, they drop its alif to differentiate it from the question and other things, as God, the Most High, said, **About what are they asking one another?** (An-Naba': 1), **They said, "In what were you?"** (An-Nisa': 97), and sometimes they keep the alif in it, as the poet said:

Why did he curse me, you mean person, like a pig wallowing in the dirt?

She said, **And I am sent to them**, and she was sent to Solomon alone, in the manner that we explained in His statement, **for fear of Pharaoh and his chiefs** (Yunus 10:83).

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **And indeed, I am sending to them a gift.** This is from her good foresight and planning, meaning that I am testing this man with a gift, meaning that I am testing this man with a gift, and I am giving him precious money, and I am sending him the wealth of the kingdom. If he is a worldly king, money will please him and we will work with him accordingly. But if he is a prophet, money will not please him and he will stick with us in matters of religion, so we should believe in him and follow his religion. So, he sent him a great gift, the details of which are more detailed than most people. Sa'id ibn Jubayr said on the authority of Ibn Abbas: I sent him a brick of gold, and the messengers saw the walls of gold and they thought what they had brought was small. Mujahid said: I sent him two hundred male slaves and two hundred female slaves. It was narrated on the authority of Ibn Abbas: "With twelve male slave girls whom she dressed as boys, and twelve female slaves whom she dressed as women, and in the hands of the slave girls were plates of musk and amber, and with twelve noble women carrying milk of gold, and with two beads, one of them not pierced and the other pierced with a crooked hole, and with a cup without anything in it, and with a staff that the kings of Himyar used to pass around, and she sent the gift with a group of her people." It was said: The messenger was only one, but he was accompanied by followers and servants. It was also said: She sent a man from the nobles of her people

called Al-Mudhir ibn Amr, and she included with him men of sound mind and intelligence, and the gift was one hundred male slave girls and one hundred female slaves, and they were distinguished in their dress. She said to the boys: When Solomon speaks to you, then speak to him with feminine language, resembling the language of women, and she said to the slave girls: Speak to him with harsh language, resembling the language of men, and it was said: The hoopoe came and informed Solomon of all of this." It was said that God informed Solomon of that, so he ordered Solomon, peace be upon him, to pave a space of nine farsakhs from its location with bricks of gold and silver. Then he said: Which animals have you seen the most beautiful on land and sea? They said: O Prophet of God, we saw in the sea such-and-such animals with spots of different colors, with wings, manes and forelocks. So he ordered them and they came and bound the right and left of the battlefield, and the bricks of gold and silver, and they threw down their fodder for them. Then he said: To the jinn, bring your children. So he made them stand - the most handsome of youths - on the right and left of the battlefield. Then Solomon, peace be upon him, sat on his throne in his council, and four thousand golden chairs were placed for him on his right and the same on his left, and he seated the prophets and scholars on them, and he ordered the devils, the jinn, and mankind to line up in rows of leagues, and he ordered the wild beasts, the beasts, the vermin, and the birds to line up leagues on his right and left. When the people approached the field and looked at Solomon's kingdom, and saw the beasts, the most beautiful of which their eyes had never seen, grazing on the bricks of gold and silver, their souls shriveled up to them, and they threw away the gifts they had with them. In some narrations: When Solomon ordered them to pave the field with gold and silver bricks, he ordered them to leave a place on their way the size of a carpet on the ground, not covered. When they passed by it, they feared that they would be accused of that, so they threw down what they had with them in that place. When they saw the devils, they saw a terrible, terrifying sight, so they were frightened and fled. The devils said to them: **Pass on, there is no harm to you.** So they passed by a group of jinn, humans, animals, birds, wild beasts, and beasts until they stopped before Solomon. Solomon looked at them with a pleasant look and a cheerful face. She had said to her messenger: "If he looks at you with an angry look, then know that he is a king, so do not be frightened by his appearance, for I am more honorable than him. If you see a man with a radiant complexion, then know that he is a prophet sent, so understand his words and respond." So the hoopoe informed Solomon of that as mentioned above. She took a golden bag and put in it a single pearl without a hole, and a bead with a crooked hole. She wrote a letter with her messenger in which she said: If you are a prophet, distinguish between the chosen ones and the chosen ones, and inform me of what is in the bag, and show me the top of the staff from its bottom, and pierce the pearl with a straight hole, and put the bead's thread in, and fill the cup with water from dew that is neither from the earth nor from the sky. When the messenger arrived and stood before Solomon, he gave him the queen's letter. He looked at it and said: What is the truth? It was brought to him and he moved it, and

And indeed, I will send to them a gift and see what the messengers return with.

Gabriel told him what was in it, and then Solomon told them. The messenger said to him: You have spoken the truth. So he pierced the pearl and put the thread in the bead. Solomon asked the jinn and humans about the hole in it, but they could not. So he said to the devils: What is the opinion about it? They said: It should be sent to the termite. So the termite came and took a hair in its mouth until it came out the other side. Solomon said to it: What do you need? It said: My provision will be in the tree. So he said to it: That is for you. Then Solomon said: Who will string this bead? It said: A white worm. I will string it, O Prophet of God. The worm took the string in its mouth and entered the hole until it came out the other side. Solomon said to it: What do you need? It said: You make my provision in fruits. He said: That is for you. Then he distinguished between the boys and the girls. Al-Suddi said: He ordered them to perform ablution, so the man would pour water onto his hand and foot in a gentle stream, and the girls would pour from the hand so that the left would not be on the right hand, and from the right to the left, so he distinguished between them with this. It was also said: The girl would take water from the vessel with one hand, then carry it on the other, then strike it on the face, and the boy would take water from the vessel and strike it on the face, and the girl would pour it on the inside of her forearm, and the boy on the back of his forearm, and the girl would pour water, and the boy would pour it on his hands, so he distinguished between them with this. Ya'la ibn Muslim narrated on the authority of Sa'id ibn Jubayr who said: Bilqis sent two hundred female slaves and said: If he is a prophet, he will know the males from the females. So he ordered them to perform ablution. Whoever performed ablution, starting with his elbow before his hand, was said to be female. Whoever started with his hand before his elbow was said to be male. Then he sent the staff into the air and said: Whichever of the two heads reaches the ground first is its origin. He ordered the horses to be made to run until they sweated and the cup was filled with their sweat. Then Solomon returned the gift. It was narrated that when he sent the gift to her and her messenger told her what he had seen, she said to her al-Nas 114: This is a shot from the sky.

Second: The Prophet (peace and blessings of God be upon him) would accept gifts and reward them, but would not accept charity. This was also the case with Solomon (peace be upon him) and all the other prophets (peace be upon them all). Bilqis made accepting or rejecting a gift a sign of what was in her heart, based on what we mentioned about Solomon being a king or a prophet, because he said to her in a letter: **Do not exalt yourselves above me, but come to me in submission.** No ransom is accepted for this, and no gift is taken from him. This is not from the category established in Islamic law regarding accepting gifts in any way. Rather, it is a bribe and selling what is right for what is wrong, and it is an impermissible bribe. As for an absolute gift for endearment or to show affection, it is permissible in every permissible way and in every situation, and this is as long as it is not shared.

Third: If it was from a polytheist, then in the hadith it says: **I was forbidden from the foam of the polytheists,**

meaning their support and gifts. It was narrated from him, peace be upon him, that he accepted it, as in the hadith of Malik on the authority of Thawr ibn Zayd ad-Dailami and others. A group of the ignorant said that they were abrogated, and others said that there is nothing abrogating or abrogated in them. The meaning is that he did not accept a gift from someone who hoped to prevail over him, take his country and enter Islam. This was the case of Solomon, peace be upon him. From someone like this, he was forbidden to accept his gift, implying that he should refrain from it. This is the best interpretation of the scholars in this, as it combines the hadiths. It was said that it was not a gift.

Fourth: Giving gifts is recommended, and it builds affection and removes enmity. Malik narrated from Ata' ibn Abdullah al-Khurasani that he said: The Messenger of God (peace and blessings of God be upon him) said: "Shake hands, and resentment will disappear. Exchange gifts, and you will love one another, and enmity will disappear." Mu'awiyah ibn al-Hakam narrated: I heard the Messenger of God (peace and blessings of God be upon him) say: **Exchange gifts, for it weakens affection and removes resentments in the heart.** Ad-Daraqutni said: Ibn Bujayr is the only one who narrated it from his father from Malik, and he was not satisfied with it. It is not authentically reported from Malik or from Az-Zuhri. Ibn Shihab said: It has reached us that the Messenger of God (peace and blessings of God be upon him) said: **Exchange gifts among yourselves, for gifts remove resentment.** Ibn Wahb said: I asked Yunus about resentment, what it was, and he said: Resentment. This hadith was connected by Al-Waqqaasi Uthman from Az-Zuhri, and it is weak. In short: It has been proven that the Prophet (peace and blessings of God be upon him) used to accept gifts, and this is a good example. One of the benefits of giving a gift in accordance with the Sunnah is that it removes grudges between people and brings both the giver and the recipient a sense of respect when meeting and sitting together. It is well said by the one who said:

People's kindness to each other creates a bond in their hearts.

And you plant in the conscience love and affection and you gain them beauty when they attend

last :

Gifts are more fortunate when they come to you than a son is to a caring father.

Fifth: It was narrated that the Prophet, may God bless him and grant him peace, said: **Your companions are your partners in gifts.** There is a difference of opinion regarding its meaning. Some said: It is to be understood in its apparent meaning. Others said: He shares with them out of generosity and chivalry, and if he does not do so, he is not forced to do so. Abu Yusuf said: This applies to fruits and the like. Some of them said: They are his partners in joy, not in gifts. This hadith applies to the likes of the people of the suffah, the khawaniq, and the ribat. However, if there are scholars who specialize in it, then his companions do

not share in it. If he includes them, then that is generosity and munificence from him.

Sixth: The Almighty's saying: **Then she will look meaning waiting with what the messengers will return.** Qatada, may God have mercy on her, said: If she was wise in her Islam and her polytheism, she would have known that guidance is accepted by people. The alif was dropped in *with* to differentiate between *what* the report. It may be permissible to keep it, he said:

Why did he insult me like a pig wallowing in ashes?

Tafsir Ibn Kathir

When she read to them the letter of Solomon, she consulted them about her situation and what had happened to her. For this reason, she said, "O eminent ones, advise me in my affair. I would not decide on a matter until you witness it." That is, until you are present and consult. **They said, 'We are men of strength and of great might.'** That is, they presented their numbers, numbers, and strength to her. Then they entrusted the matter to her after that, saying, **And the matter is in your hands, so consider what you command.** That is, we have no problem with it and we have no problem if you wish to go after him and fight him, for we have no problem with it. After this, the matter is in your hands. Give us your opinion, and we will comply with it and obey it. Al-Hasan Al-Basri, may God have mercy on him, said: They entrusted their affair to a woman whose breasts were trembling. When they said to her what they said, she was more decisive than them and more knowledgeable about the matter of Solomon, and that she would not be able to face his soldiers and armies and what he had subjected to him of jinn, humans, and birds. She witnessed something amazing and wonderful in the case of the book with the hoopoe, so she said to them: I fear that if we fight him and resist him, he will target us with his soldiers and destroy us and those with him, and he will end up destroying and ruining me and you, and not anyone else. That is why she said: **When kings enter a town, they corrupt it** Ibn Abbas said: That is, if they enter a country by force, they corrupt it, that is, they destroy it. **And they make the most honored of its people humiliated** that is, they target the governors and soldiers in it and humiliate them to the utmost degree, either by killing or capturing them. Ibn Abbas said: Bilqis said, **When kings enter a town, they corrupt it and make the most honorable of its people humiliated.** The Lord Almighty said, **And thus they do.** Then she turned to reconciliation, truce, peacemaking, deception and flattery, and said, **And indeed, I will send to them a gift and see with what the messengers return.** That is, I will send him a gift befitting someone like him and see what his response will be after that. Perhaps he will accept it from us and refrain from fighting us, or impose a tax on us that we will pay to him every year and commit to it, and he will stop fighting and waging war against us. Qatada **may God have mercy on him** said: How wise she was in her Islam and polytheism. She knew that gifts are accepted by people. Ibn Abbas and others said: She said to her people, "If he accepts the gift, then he is a king, so fight him. But if he does not accept it, then he

is a prophet, so follow him."

Fath al-Qadir

She said: 35- **And I am sending to them a gift** meaning I am testing this man by sending my messengers to him with a gift containing precious wealth. If he is a king, we will satisfy him with that and take care of his matter. But if he is a prophet, that will not satisfy him, because the ultimate goal of his request and the ultimate desire is to call to the religion, and nothing will save us from it except answering him, following him, adopting his religion, and following his path. For this reason, she said: **Then I will see what the messengers will return with.** The *fa* is in conjunction with *sent*, and **with what** is related to **will return**, and the meaning is: I am looking at what my messengers, the ones sent with the gift, will return with, whether acceptance or rejection, so I will act according to what that requires. The commentators have spoken at length about this gift, and at the end of the research, there will be an explanation of what is closest to what has been said to being correct and sound.

Tafsir al-Baghawi

Then she said: 35- **And I am sending to them a gift.** A gift is a present given as a gesture of kindness. Bilqis was a clever woman who governed and managed, so she said to the leaders of her al-Nas 114: **I am sending to them**, meaning: to Solomon and his people, a gift to make him accept my kingdom and test him with it, is he a king or a prophet? If he is a king, he will accept the gift and leave, and if he is a prophet, he will not accept the gift and will not be satisfied with us unless we follow his religion. This is what God Almighty said: **Then We will examine with what the messengers will return.** So she presented him with female slaves, both male and female. Ibn Abbas said: She dressed them in one garment so that no male would be distinguished from female. Mujahid said: They dressed the boys in the clothing of female slaves and dressed the female slaves in the clothing of male slaves.

They differed about their number. Ibn Abbas said: One hundred male servants and one hundred female servants. Mujahid and Muqatil said: Two hundred male servants and two hundred female servants.

Qatada and Saeed bin Jubair said: I sent him a brick of gold in silk and brocade.

Thabit Al-Banani said: **She presented him with gold plates in brocade vessels.** It was also said that they were four bricks of gold.

Wahb and others said: Bilqis took five hundred young boys and five hundred young girls. She dressed the young boys in the clothing of young girls, and placed bracelets of gold on their arms, and necklaces of gold on their necks, and earrings and bracelets studded with various jewels in their ears. She dressed the young girls in the clothing of young boys, with cloaks and belts. She carried the young girls on five hundred camels, and the young boys on five hundred mules. On each horse was a bridle of gold studded with

And indeed, I will send to them a gift and see what the messengers return with.

jewels, and their ornaments were of colored brocade. She sent him five hundred bricks of gold and five hundred bricks of silver, and a crown crowned with pearls and high rubies. She sent him musk, ambergris, and aloes wood. She took a bag and placed in it a precious pearl without a hole and a perforated agate bead with a crooked hole. She called a man from the nobles of her people called Al-Mundhir ibn Amr, and she brought to him men from her people who were men of opinion. And she became wise, and wrote with him a book in the copy of the gift, and said in it: If you are a prophet, then distinguish between the female and male servants, and tell what is in the bag before you open it, and pierce the pearl with a straight hole, and insert a thread into the pierced bead without treatment from man or jinn.

Bilqis ordered the boys, saying: When Solomon speaks to you, speak to him in feminine and effeminate language, similar to the language of women. She ordered the slave girls to speak to him in harsh language, similar to the language of men.

Then she said to the Messenger: Look at the man when you enter upon him. If he looks at you with an angry look, then know that he is a king and do not be frightened by his appearance, for I am more honorable than him. If you see the man cheerful and gentle, then know that he is a prophet sent by God. Understand his words and return the answer.

So the messenger set off with the gifts, and the hoopoe came quickly to Solomon and told him the whole story. So Solomon ordered the jinn to strike bricks of gold and bricks of silver, and they did. Then he ordered them to spread out from the place where he was, to a distance of nine farsakhs, a single field of bricks of gold and silver, and to make a wall around the field, the tops of which would be of gold and silver. Then he said: What animals are more beautiful than what you have seen on land and sea? They said: O Prophet of God, we saw such and such animals in the sea, spotted with different colors, with wings, crests, and forelocks. He said: Bring them to me immediately. So they brought them. He said: Tie them to the right and left of the battlefield on bricks of gold and silver, and throw their fodder into them. Then he said to the jinn: Bring your children. A large number of people gathered, and he made them stand on the right and left of the battlefield. Then Solomon sat in his seat on his throne, and placed for him four thousand chairs on his right and the same on his left. Then Solomon sat in his seat on his throne, and placed for him four thousand chairs on his right and the same on his left. He ordered the devils to stand in rows of leagues, and he ordered the humans to stand in rows of leagues, and he ordered the wild beasts, predators, insects, and birds to stand in rows of leagues on his right and left. When the people approached the field and looked at Solomon's kingdom and saw animals the likes of which their eyes had never seen frothing on the bricks of gold and silver, their spirits shortened and they threw away the gifts they had with them. In some accounts, when Solomon ordered the field to be paved with bricks of gold and silver, he ordered them to leave a place on their way the size of the bricks they had

with them. When the messengers saw the place of the bricks empty and the whole ground paved, they feared that they would be accused of that, so they threw away what they had with them in that place. When they saw the devils, they saw a strange sight and were startled. The devils said to them: Pass on, there is no harm to you. They passed by groups after groups of jinn, humans, birds, vermin, beasts and wild animals, until they stopped before Solomon. Solomon looked at them with a pleasant face and said: What is behind you? The chief of the people told him what they had come for and was given the queen's letter. He looked at it and then said: Where is the truth? So he brought it and moved it, and Gabriel came and told him what was in the bag. He said: In it is a precious pearl without a hole, and a perforated agate with a crooked hole. The Messenger said: You have spoken the truth. So he pierced the pearl and put the thread through the bead. Solomon said: Who will pierce it for me? So Solomon asked the humans and then the jinn, but they had no knowledge of that. Then he asked the devils, and they said: We will send for the termite. So the termite came and took a hair in its mouth and entered it until it came out the other side. Solomon said to it: What do you need? It said: My provision will be in the tree. So he said that to you.

It was narrated that a worm that lived in the willow came and said: I will put the thread through the hole so that my livelihood will be in the willow. So that was done for it. It took the thread in its mouth and entered the hole and came out the other side.

Then he said: Who will have this bead and thread it through the thread? A white worm said: I will do it, O Messenger of God. So the worm took the thread in its mouth and entered the hole until it came out the other side. Solomon said: What do you need? It said: I will make my provision in fruits. He said: That is for you. Then he distinguished between the slave girls and the boys by ordering them to wash their faces and hands. The slave girl would take water from the vessel with one hand, then put it on the other hand and then strike her face with it, and the boy would take water from the vessel and strike his face with it. The slave girl would pour water on the inside of her forearm, and the boy on the back of his forearm. The slave girl would pour water, and the boy would pour water over his hands, so he distinguished between them with that.

Tafsir al-Baidawi

35 - **And I am sending to them a gift** is an explanation of what you see as being presented in the reconciliation, and the meaning is that I am sending messengers with a gift with which I will repel him from my kingdom. **So I will see what the messengers return** from his condition so that I may act accordingly. It was narrated that she sent Mundhir ibn Amr with a delegation and sent with them boys in the garb of slave girls and slave girls in the garb of boys, and a bag containing a pearl and a piece of leather with a crooked hole. She said: If he is a prophet, distinguish between boys and slave girls, and make a straight hole

in the pearl and thread a thread through the bead. When they arrived at his camp and saw the greatness of his status, their souls shriveled up before him. When they stood before him, Gabriel had preceded them in the matter and sought the truth and informed them of what was in it, he ordered a termite to take a hair and pierce the pearl, and he ordered a white worm to take the thread and pierce the piece of leather. He called for water, and the slave girl would take water in one hand and put it in the other and then hit her face with it, and the boy would take it and hit his face with it. Then he returned the gift.

Surat al-Naml 27:36

So when he came to Solomon, he said, "Do you provide me with wealth? But what God has given me is better than what He has given you. Rather, you rejoice in your gift."

Surat al-Naml 27:36

So when he came to Solomon, he said, "Do you provide me with wealth? But what God has given me is better than what He has given you. Rather, you rejoice in your gift."

Tafsir al-Jalalayn

36 - **So when he came** the Messenger with the gift and his followers (Solomon said: Do you provide me with wealth? What God has given me) of prophethood and kingship **is better than what He has given you** of this world **but you rejoice in your gift** because of your pride in the adornments of this world.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So when Solomon came, he said, 'Do you provide me with wealth?'** If someone were to say, **How was it said, 'So when Solomon came,' making the report about Solomon's coming from one person? And He had already said,** Then consider with what the messengers will return. **If the messenger was one person, then how could it be said,** With what the messengers will return? **And if they were a group, then how could it be said,** So when Solomon came?" It was said that this is similar to what we have already explained, that the Arabs express the report of a matter that was from one person in the manner of a report from a group, if the report is not intended to be about one specific person who is specifically referred to, so it is named in the report. And it was said that the messenger whom the Queen of Sheba sent to Solomon was one person, so that is why He said, "So when Solomon came," meaning: When the messenger came to Solomon. And those who said that proved the correctness of what they said from that by Solomon's saying to the messenger, "Return to them. **And it was mentioned that that in Abdullah's reading,** So when they came to Solomon **is in the plural, and that is because of the wording of His statement,** With what the messengers will return." So the plural is suitable for the wording and the singular for the meaning.

And his saying, **He said, 'Do you provide me with money?'** means: Solomon said when the messenger came from the woman with her gifts: **Do you provide me with money?**

The reciters differed in their recitation of this word. Some of the reciters from Medina recited it *atamdudunni* with two *nuns* and with the *yaa* added. Some of the Kufians recited it in the same way, except that they deleted the *yaa* from the end of it and broke the final *nun*. Some of the reciters from Basra recited it with two *nuns* and with the *yaa* added when connected and deleted it when stopped. Some of the reciters from

Kufa recited it with a shaddah on the *nun* and with the *yaa* added. All of these recitations are close and all of them are correct, because they are well-known in the Arabic languages and famous in their language.

And His statement, **What God has given me is better than what He has given you**, meaning: What God has given me of wealth and worldly life is more and better than what He has given you. **Rather, you rejoice in your gift**, meaning: I do not rejoice in your gift that you have given me, rather you rejoice in the gift that is given to you, because you are people who boast about the world and are proud of it, and the world and its wealth are not among my needs, because God, the Most High, has empowered me with it and given me control over it as He has given me control over it as He has given control over anyone else. **Return to them**, this is what Solomon said to the woman's messenger, **Return to them, and we will come to them with soldiers they cannot resist**, meaning they have no power over them and no ability to prevent them from what they wanted from them.

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

Who said that?

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: When the gifts came to Solomon, containing female slaves and male slave girls, purebred horses, and various worldly goods, he said to the messengers who had brought them: "Do you provide me with wealth? What God has given me is better than what He has given you. Rather, you rejoice in your gifts." This is because I have no power over your gifts, and my opinion of them is not like yours. So return to her with what you have brought from her. **We will come to them with soldiers they cannot resist.**

Amr bin Abdul Hamid told us: Marwan bin Muawiyah told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, regarding his statement, **Then we will come to them with soldiers they cannot resist**, he said: They will have no power over them.

And His statement, **And We will surely expel them from it, humiliated and disgraced**, means: And We will surely expel those whom You sent from their land, humiliated and disgraced, if they do not come to Me in submission.

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih: **And We will surely expel them from it, humiliated and disgraced**, or let her and her people come to me as Muslims.

Tafsir al-Qurtubi

God the Almighty said: "And when he came to Solomon, he said, 'Do you support me with wealth?'" Meaning, the messenger Solomon came with the gift. He said, "Do you support me with wealth?" Hamzah, Ya'qub, and Al-A'mash read it with one doubled noon and a fixed ya' after it. The rest read it with two noons, which is the preference of Abu Ubaid, because it is in all copies of the Qur'an with two noons. Ishaq narrated from Nafi' that he used to read "Atmadamudoon" with one lightened noon followed by a ya' in pronunciation. Ibn Al-Anbari said: In this reading, it is necessary to add the ya' when pausing, in order for it to conform to the spelling of the Qur'an. The original form of the doubled noon is that the doubled noon was lightened from this position, just as it was lightened from: Ash-hadu Anka Aalim, the original form of which is: Anka Aalim. And on this meaning the one who read: **They argue about them, do you argue about God** built, and the Arabs said: **Men hit and intend**, and its original form is **they hit me and intend me**, because it is an assimilation of **they hit me** and **they intend me**. The poet said:

You are a terrifying presence, and the best of you is for Layla, Al-Hasha, Al-Bagham, and Al-Aynan.

The original form is tarhabini, but it was shortened. The meaning of **are you providing me with more money than what you see of my money?**

God the Almighty said: {So what God has given me is better than what He has given you} Is Islam, kingship, and prophethood better than what He has given you? So I should not rejoice in wealth. The word *atanah* appears in all copies of the Qur'an without a ya'. Abu Amr, Nafi', and Hafs read **atanah God** with an open ya', and when they pause, they delete it. As for Ya'qub, he keeps it when pausing and deletes it when connecting due to the meeting of two sukoon letters. The rest do not use a ya' in both cases. {Rather, you rejoice in your gift} because you are people of boasting and multiplying in this world.

Tafsir Ibn Kathir

More than one of the commentators from the Salaf and others mentioned that she sent him a great gift of gold, jewels, pearls and other things. Some of them said: She sent him a brick of gold, but the correct view is that she sent him a vessel of gold. Mujahid, Sa'id ibn Jubayr and others said: She sent female slaves dressed as boys, and male slaves dressed as female slaves, and she said: If he distinguishes these from those, then he is a prophet. They said: So Solomon ordered them to perform ablution, and the female slave poured water over her hand and the male slave scooped up water, thus distinguishing them. It was also said that she made the female slave wash the palms of her hands before the backs of them, and the male slaves did the opposite. It was also said that she made the female slaves wash from their palms to their elbows, and the male slaves wash from their elbows to their palms. There is no contradiction between all of that, and God knows best. Some of them mentioned

that she sent him a cup to fill with pure water, neither from the sky nor from the earth. He made the horses run until they sweated, then he filled it with that, and with a bead and a wire to put in it, and he did that - and God knows best whether that was the case or not. Most of it is taken from the Israelite traditions. It appears that Solomon, peace be upon him, did not look at what they had brought at all, nor did he care about it, but rather ignored it. He said, denouncing them, **Do you provide me with wealth?** That is, **Do you pretend to give me wealth so that I will leave you in your polytheism and your kingdom?** "But what God has given me is better than what He has given you." That is, what God has given me of kingdom, wealth, and soldiers is better than what you have. **Rather, you rejoice in your gifts.** That is, you are the ones who are led by gifts and presents, but as for me, I will not accept from you anything but Islam or the sword.

Al-A'mash narrated from Al-Munhal bin Amr from Saeed bin Jubair from Ibn Abbas **may God be pleased with him**: "Solomon ordered the devils to fake for him a thousand palaces of gold and silver. When their messengers saw that, they said, 'What is this doing with our gift?' This indicates the permission for kings to prepare themselves and show off their adornments to messengers and visitors. 'Return to them' meaning with their gift, 'and we will surely come to them with soldiers they will not be able to withstand' meaning they will not have the strength to fight them, 'and we will surely expel them from it humiliated' meaning we will expel them from their city humiliated, 'while they are degraded' meaning humiliated and defeated. When her messengers returned to her with her gift and what Solomon had said, she and her people heard and obeyed, and she and her people came to him with her soldiers, submissive and humbled, honoring Solomon and intending to follow him in Islam. When Solomon (peace be upon him) confirmed their arrival and delegation to him, he was happy and pleased with that.

Fath al-Qadir

36- "When Solomon came" meaning when her messenger came with the gift, Solomon, and what is meant by this implied pronoun is the gender, so it does not contradict their being a group, as indicated by her saying: "With what do the messengers return?"

Abdullah read When Solomon came **meaning the messengers, and the phrase** He said, 'Do you provide me with wealth?' is a new sentence in response to an implied question, and the question is for denunciation: meaning he said, denying their providing him with wealth despite his high authority and abundant wealth. Hamzah read it by assimilating the noon of i'rab into the noon of protection, and the rest read it with two noons without assimilating. As for the ya', Nafi', Abu Amr, and Hamzah keep it in connection and delete it when stopping, and Ibn Kathir keeps it in both cases, and the rest delete it in both cases. It was narrated on the authority of Nafi' that he would read it with one noon, "So what God has given me is better than what He has given you," meaning what He has given me of prophethood, great kingdom, and abundant wealth is better than what He has given you of wealth, which this gift is part of. Abu Amr, Nafi', and Hafs read **God has given me** with an open ya', and Ya'qub read it with

Surat al-Naml 27:36

So when he came to Solomon, he said, "Do you provide me with wealth? But what God has given me is better than what He has given you. Rather, you rejoice in your gift."

it when pausing and deleting it when connecting. The rest read it without a ya', both when connecting and stopping. Then he reversed the previous denial and said: **Rather, you rejoice in your gift**, rebuking them for their joy over this gift with a joy of pride and arrogance. As for me, I do not rejoice over it, and this world is not among my needs, because God, the Exalted, has given me from it what He has not given to anyone else in the worlds, and despite that, He honored me with prophethood. The purpose of this reversal by Solomon was to explain the reason that prompted them to receive the gift, while belittling and degrading them.

Tafsir al-Baghawi

Then Solomon returned the gift, as God Almighty said:

36- **And when Solomon came, he said, 'Do you provide me with wealth?'** Hamza and Ya'qub read: **Do you provide me with wealth?** with one doubled *nun* and the addition of the *yaa*. The others read: with two light *nuns*. The people of Hijaz and Basra confirm the *yaa*, while the others delete it. **But what God has given me**, God gave me of prophethood, religion, wisdom, and kingship, **is better** than what He has given you. **Rather, you rejoice in your gift**, because you are people who boast about the world and compete with it. You rejoice in giving gifts to one another. As for me, I do not rejoice in it, and the world is not among my needs, because God Almighty has empowered me in it and given me from it what He has not given to anyone else. Despite that, He has honored me with religion and prophethood.

Tafsir al-Baidawi

36 - "When Solomon came" meaning the Messenger or what was presented to him. It was also read as **(When they came)** . "He said, 'Do you provide me with wealth?'" Addressing the Messenger and those with him, or the Messenger and the one sent, with the addressee being predominant. Hamzah and Ya'qub read with assimilation, and it was read with one and two noons and the ya' was deleted. "What God has given me" of prophethood and kingship, which is not to be increased. Nafi', Abu Amr, and Hafs read with the ya' with a fatha, and the rest with a sukoon and with an imalah, only Al-Kisa'i read it with an imala. "Better than what He has given you" I have no need for your gift, and it has no meaning for me. **Rather, you rejoice in your gift**, because you only know the outward appearance of worldly life, so you rejoice in what is given to you out of a desire to increase your wealth, or because you consider it to be a source of pride over your peers. The rejection of denying the provision of wealth to him and belittling it is to explain the reason that led them to it, which is comparing his condition to their condition in the lack of ambition for this world and the increase in it.

Surat al-Naml 27:37

Go back to them, and We will surely come to them with soldiers they cannot resist, and We will surely expel them from it in humiliation, and they will be humbled.

Tafsir al-Jalalayn

37 - **Return to them** with what you have brought of the gift for **We will come to them with soldiers they will not be able to resist** they will not be able to resist and **We will surely expel them from it** from their country, Sheba, which was named after the father of their tribe **humiliated and subdued** if they do not come as Muslims. So when the messenger returned to her with the gift, she made her bed inside seven doors inside her palace and her palace inside seven palaces and she closed the doors and placed guards over her and prepared to go to Solomon to see what he would order her to do. So she set out with twelve thousand elephants with many thousands with each elephant until she approached him a league away from him that he could feel.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Go back to them, and We will surely come to them with soldiers they cannot resist, and We will surely expel them from it humiliated and degraded.**

Tafsir al-Qurtubi

The Almighty says: **Return to them.** That is, Solomon said to Al-Mundhir bin Amr, the leader of the delegation, **Return to them with their gift.** "We will surely come to them with soldiers they cannot resist." The lam of the oath and the nun are inseparable. An-Nahhas said: I heard Abu Al-Hasan bin Kaysan say: It is a lam of emphasis. This is also what he believed, that all lams are three and no more: a lam of emphasis, a lam of command, and a lam of khufd. This is the opinion of the most skilled grammarians, because they return a thing to its origin, and this is only possible for someone trained in Arabic. The meaning of "they cannot resist it" is that they will have no power over it. "And We will surely expel them from it **meaning from their land** humiliated and debased." It was also said: "from it" meaning from the city of Saba'. The city has been mentioned previously in His statement: "Indeed, when kings enter a city, they corrupt it." *Evidence* They have taken away their kingdom and glory. "And they are humiliated" meaning humiliated and degraded from smallness, which is humiliation if they do not submit. So her messenger returned to her and informed her, and she said: I know that he is not a king and we do not have the strength to fight one of God's prophets. Then she ordered her throne to be placed in

seven rooms, one inside the other, in the last of seven palaces. The doors were closed, guards were placed over it, and she headed towards it with twelve thousand Qil of the kings of Yemen, under each Qil a hundred thousand. Ibn Abbas said: Solomon was awe-inspiring and would not start with anything until he had this thing asked about. One day he saw a commotion close to him and said: What is this? They said: Bilqis, O Prophet of God. Solomon said to his soldiers - and Wahb and others said: To the jinn.

Tafsir Ibn Kathir

More than one of the commentators from the Salaf and others mentioned that she sent him a great gift of gold, jewels, pearls and other things. Some of them said: She sent him a brick of gold, but the correct view is that she sent him a vessel of gold. Mujahid, Sa'id ibn Jubayr and others said: She sent female slaves dressed as boys, and male slaves dressed as female slaves, and she said: If he distinguishes these from those, then he is a prophet. They said: So Solomon ordered them to perform ablution, and the female slave poured water over her hand and the male slave scooped up water, thus distinguishing them. It was also said that she made the female slave wash the palms of her hands before the backs of them, and the male slaves did the opposite. It was also said that she made the female slaves wash from their palms to their elbows, and the male slaves wash from their elbows to their palms. There is no contradiction between all of that, and God knows best. Some of them mentioned that she sent him a cup to fill with pure water, neither from the sky nor from the earth. He made the horses run until they sweated, then he filled it with that, and with a bead and a wire to put in it, and he did that - and God knows best whether that was the case or not. Most of it is taken from the Israelite traditions. It appears that Solomon, peace be upon him, did not look at what they had brought at all, nor did he care about it, but rather ignored it. He said, denouncing them, **Do you provide me with wealth?** That is, **Do you pretend to give me wealth so that I will leave you in your polytheism and your kingdom?** "But what God has given me is better than what He has given you." That is, what God has given me of kingdom, wealth, and soldiers is better than what you have. **Rather, you rejoice in your gifts.** That is, you are the ones who are led by gifts and presents, but as for me, I will not accept from you anything but Islam or the sword.

Al-A'mash narrated from Al-Munhal bin Amr from Saeed bin Jubair from Ibn Abbas **may God be pleased with him:** "Solomon ordered the devils to fake for him a thousand palaces of gold and silver. When their messengers saw that, they said, 'What is this doing with our gift?' This indicates the permission for kings to prepare themselves and show off their adornments to messengers and visitors. 'Return to them' meaning with their gift, 'and we will surely come to them with soldiers they will not be able to withstand' meaning they will not have the strength to fight them, 'and we will surely expel them from it humiliated' meaning we will expel them from their city humiliated, 'while they are degraded' meaning humiliated and defeated.

Surat al-Naml 27:37

Go back to them, and We will surely come to them with soldiers they cannot resist, and We will surely expel them from it in humiliation, and they will be humbled.

When her messengers returned to her with her gift and what Solomon had said, she and her people heard and obeyed, and she and her people came to him with her soldiers, submissive and humbled, honoring Solomon and intending to follow him in Islam. When Solomon (peace be upon him) confirmed their arrival and delegation to him, he was happy and pleased with that.

Fath al-Qadir

37- "Return to them, for We will surely come to them with soldiers they cannot resist." That is, Solomon said to the messenger: **Return to them**, meaning to Bilqis and her people. He addressed a singular person here after addressing the group previously, either because the one who will return is the Messenger alone, or he singled out the Commander of the Messengers for address here and addressed them along with him previously, to create temptation in speech. Abdullah ibn Abbas read *Return*, and it was said that the pronoun refers to the hoopoe, and the *lām* in **We will surely come to them** is the answer to an omitted oath. An-Nahhas said: I heard Ibn Kaysan say: It is a lam of emphasis, a lam of command, and a lam of khufd. This is the opinion of the most skilled grammarians because they return a thing to its origin, and this is only possible for someone who is trained in Arabic. The meaning of **they have no power** is that they have no strength or ability to do so. The sentence is in the genitive case as an attribute of the soldiers. **And We will surely expel them** is in apposition to the answer to the oath, meaning: We will expel them from their land in which they are *humiliated*, meaning in a state of humiliation after they had been honored. The sentence **and they are humiliated** is in the accusative case as a state of circumstance. It was said that it is a state of emphasis because humiliation is subjugation. It was also said that what is meant by humiliation here is captivity and exile. It was also said that humiliation is the humiliation that results from humiliation. When the messenger returned to Bilqis, she prepared to go to Solomon, and Gabriel informed Solomon of that.

Tafsir al-Baghawi

Then he said to Al-Mundhir bin Amr, the leader of the delegation:

37- **Return to them**, with the gift, **for We will come to them with soldiers they cannot resist**, they cannot bear, **and We will expel them from it**, that is, from their land and country, which is Sheba, **humiliated and they will be subdued**, humiliated if they do not come to Me as Muslims.

Wahb and others of the People of the Book said: When the messengers of Bilqis returned to her from Solomon, she said: I know - by God - that this is not a kingdom and we are not able to do it. So she sent to Solomon: I am coming to you with the kings of my people so that I may see what you command and what you call for in your religion. Then she ordered her

throne to be placed in the last of seven houses, one inside the other, in the last of her seven palaces. Then she closed the doors to it and appointed guards to guard it. Then she said to those she left in charge of her sultanate: Keep what is before you and my royal throne, so that no one may reach it or see it until I come to you. Then she ordered a crier to call out to the people of her kingdom, informing them of the departure. She went to Solomon with twelve thousand Qayl of the kings of Yemen, under the command of each Qayl were many thousands.

Ibn Abbas said: "Solomon was an awe-inspiring man who would never initiate anything until he was the one asked about it. One day, he went out and sat on his royal throne. He saw a noise close to him, so he said, 'What is this?' They said, 'Bilqis has come to this place from us.' It was a farsakh away from Solomon." Ibn Abbas said: **There was a distance of a farsakh between Kufa and Al-Hirah**, so Solomon then turned to his soldiers.

Tafsir al-Baidawi

37 - "Return," O Messenger. "To them," to Bilqis and her people. "We will come to them with soldiers they cannot resist." They have no power to resist them nor the ability to confront them. It was also read "with them. And We will surely expel them from it," from Sheba. "Humbled," with the loss of their glory. "And they are humiliated," as humiliated captives.

Surat al-Naml 27:38

He said, **O eminent ones, which of you will bring me her throne before they come to me in submission?**

Tafsir al-Jalalayn

38 - **He said, O eminent ones, which of you will bring me her throne before they come to me in submission,** obedient and submissive, so I may take it before that, not after it.

Tafsir al-Suyuti

Tafsir al-Tabari

Scholars differed as to when Solomon said, **O assembly, which of you will bring me her throne?** Some of them said: He said that when the hoopoe came to him with the report of the woman of Sheba, and said to him, **I have come to you from Sheba with certain report,** and informed him that she had a great throne. So Solomon, peace be upon him, said to him, **We will see whether you are telling the truth or are you among the liars.** So his test of his truthfulness or his lie was when he said to these people, **Which of you will bring me this woman's throne before they come to me in submission?** They said: Solomon only wrote the letter with the hoopoe to the woman after he had confirmed the truth of the hoopoe's statement that the woman had brought him her throne, as the hoopoe had described it. They said: If it were not for that, it would have been impossible for him to write a letter with him to someone who did not know whether he was still alive or not. They said: Another thing is that if he had written a letter with the hoopoe to the woman before her throne came to him, and before he knew that the hoopoe was telling the truth, then his saying to him, **We will see whether you are truthful or you are among the liars,** would have no meaning, because his second information about him informing her of the letter, or his leaving it out of her information, would not have been related to anything other than what he knew about his first information when he said to him, **I have come to you from Sheba with certain report.** They said: Even if there was no book with them to test his truthfulness or his falsehood, and it was impossible for the Prophet of God to say something that had no meaning and he had said, **We will see whether you are truthful or you are among the liars,** it is known that what tested the hoopoe's truthfulness or his falsehood was the woman's throne coming to him, according to what the hoopoe, the witness to his truthfulness, had told him, and then the book was with him after that to her.

Who said that?

Muhammad ibn Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, he said: Solomon was given a kingdom, and he did not know that anyone else had been given a kingdom. When he lost the hoopoe, he asked him:

Where did you come from? And he promised him a severe threat of killing and torment. He said: **I have come to you from Sheba with certain report.** Solomon said to him: What is this report? The hoopoe said: **Indeed, I found a woman in Sheba ruling them, and she has been given of all things, and she has a great throne.** When the hoopoe informed Solomon that he had found authority, he denied that anyone on earth had authority other than him, so he said to those of the jinn and humans who were with him, **O eminent ones, which of you will bring me my throne before they come to me in submission?** An Ifrit from the jinn said, **I will bring it to you before you rise from your place, and indeed, I am for this [religious] strength and trustworthiness.** Solomon said, **I want something faster than that.** He who had knowledge of the Book said, **I will bring it to you before your glance returns to you.** So he called upon the name while it was standing with him, and the throne bore it with patience until it was placed before Solomon, and God did that. When Solomon was brought the throne, and they were polytheists who prostrated to the sun and the moon, the hoopoe informed him of that, so he wrote a letter with it and then sent it to them. When the hoopoe came to the queen, he threw the letter to her. She said, "O eminent ones, indeed I A noble letter was thrown to me...to...and come to me in submission." So she said to her people what she said: "And indeed, I am sending to them a gift and I will see with what the messengers return." He said: And she sent to him female slaves and slave girls, and dressed them in the same garment, so that the male could not be distinguished from the female. She said: If there is separation between them until the male is distinguished from the female, then return the gift, then he is a prophet and it is appropriate for us to leave our kingdom and follow his religion and join him. So Solomon returned the gift and there was separation between them. He said: These are boys and these are slave girls. And he said: "Do you provide me with wealth while what God has given me is better than what He has given you? Rather, it is you who rejoice in your gift."...to the end of the verse.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh, who said: Ubayd informed us, who said: I heard Ad-Dahhak, who said regarding His statement, "Indeed, I found a woman ruling over them"... the verse, he said: And Solomon denied that anyone on earth had authority other than him, so he said to those around him from the jinn and mankind, **Which of you will bring me her throne?**... the verse.

Others said: Rather, the hoopoe tested Solomon's truthfulness with the book, and he only asked the one who was with him to bring him the woman's throne after his messengers had left him, and after the woman had come to him.

Who said that?

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: When the messengers returned to her with what Solomon had said, she said: By God, I know that this is not a king, and that we cannot control him, and that we will not do anything to outnumber him.

Surat al-Naml 27:38

He said, "O eminent ones, which of you will bring me her throne before they come to me in submission?"

She sent word: I am coming to you with the kings of my people, so that I may see what your command is and what you will call for in your religion. Then she ordered that her royal throne, on which she used to sit, be made of gold inlaid with rubies, emeralds, and pearls, and placed in seven chambers, one inside the other. Then she locked the doors, and only women served her. She had six hundred women with her to serve her. Then she said to those she left in charge of her sultanate: Keep what is before you and my royal throne, so that none of God's servants may reach it, and no one may see it until I come to you. Then she went to Solomon with twelve thousand kings of Yemen, each of whom had many thousands under his command. So Solomon began to send the jinn, who would bring him her route and her destination every day and night, until when she drew near, he gathered the jinn and humans under his command, and said, **O chiefs, which of you will bring me her throne before they come to me in submission?**

The interpretation of the words: Solomon said to the nobles of his army of jinn and humans who were present with him, **O assembly, which of you will bring me her throne?** meaning her bed.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Which of you will bring me her throne?** He said: A bed on a couch.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: Her throne is a bed on a couch. Ibn Jurayj said: A bed of gold, its legs of jewels and pearls.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some scholars, on the authority of Wahb ibn Munabbih: **Which of you will bring me her throne?** her bed.

Ibn Zayd said about this:

Ibn Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Which of you will bring me her throne?** He said: Her seat.

Scholars differed about the reason why Solomon asked the leaders of his army to bring this woman's throne from among her possessions before her conversion to Islam. Some of them said: He did that because he was pleased when the hoopoe described its features to him, and he feared that she would convert to Islam and her property would be forbidden to him, so he wanted to take her throne before it was forbidden to him to take it with her conversion to Islam.

Who said that?

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 Qatada, he said: Solomon told the hoopoe that she had come out to come to him, and he was told about her throne, and he was amazed. It was

made of gold and its legs were made of jewels crowned with pearls. He knew that if they came to him as Muslims, their wealth would not be permissible for them, so he said to the jinn, **Which of you will bring me her throne before they come to me as Muslims?**

Others said: Rather, Solomon did that to rebuke her and test her intelligence, whether she would confirm it when she saw it or deny it.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: God informed Solomon that it was coming, so he said: **Which of you will bring me her throne before they come to me in submission** so that he could reproach her, and the kings would reproach one another based on knowledge.

The commentators differed in their interpretation of his statement, **Before they come to me as Muslims**. Some of them said: It means before they come to me as willing submitters.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **before they come to me in submission**, meaning: obedient.

Others said: Rather, the meaning of this is: Before they come to me as Muslims, who accept Islam, which is the religion of God. Those who said this were mentioned:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, **Which of you will bring me her throne before they come to me as Muslims?** with the sanctity of Islam, he will prevent them and their money, meaning Islam will prevent them.

Abu Ja'far said: The most correct of the statements about the reason why Solomon singled out the leaders of his army to bring him the offering of this woman, without the rest of her kingdom, according to us, so that he might make that a proof against her of his prophethood, and so that she might know by that the power of God and the greatness of His status, is that she left him in a house within houses, some within others, closed and locked upon her. So God brought him out of all of that, without opening the locks or doors, until He brought him to His guardian from among His creation, and delivered him to him. So that was for her the greatest proof of the truth of what Solomon had called her to, and of the truth of Solomon in what he informed her of regarding his prophethood.

As for the interpretation that is more appropriate for his statement, **Before they come to me as Muslims**, it is the statement of Ibn Abbas that we mentioned before, that its meaning is obedient, because the woman did not come to Solomon when she came to him as a Muslim, but rather she became a Muslim after her arrival to him and after a dialogue and questioning took place between them.

And His statement, **An Ifrit from among the jinn said**, God Almighty says: A chief from among the jinn, a mighty ogre, said. The Arabs have two dialects for this: Ifrit and Ifriya. So whoever says Ifriya, their plural is Affari, and whoever says Ifrit, their plural is Afareet.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Mujahid said, **An Ifrit from the jinn said**, he said: a rebel from the jinn, **I will bring it to you before you rise from your place**.

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 Qatada, and others, similarly.

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 some of his companions, **A genie said**, he said: A calamity.

He said: Hajjaj told me, he said: Wahb bin Sulayman told me, on the authority of Sa'ibet al-Jubba'i, he said: The demon mentioned by God: his name is Kuzan.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some scholars: **A genie said**, whose name is Kuzan.

His saying: **I will bring it to you before you rise from your seat** means: I will bring you her throne before you rise from this seat of yours. It was mentioned that he was sitting to judge between people, so he said: I will bring it to you before you rise from this seat in which you sat to judge between people. It was mentioned that he used to sit until midday.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

He said: Al-Husayn told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada and others, similarly. He said: And he was judging. He said: Before you get up from the place where you are judging.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some scholars, on the authority of Wahb ibn Munabbih: **I will bring it to you before you rise from your seat**, meaning his assembly.

And his saying: **And indeed, I am strong and trustworthy over it** despite the jewels in it, and I will not betray it.

It has been said: He is trustworthy with regard to women's vaginas.

Who said that?

Ali told me, he said: Abu Saleh told us, he said:

Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And indeed, I am strong and trustworthy over it**, he said: Strong to bear it, trustworthy with regard to this woman's relief.

His saying, **He who had knowledge of the Book said**, God Almighty says: He who had knowledge of the Book of God said, and he was a man, as mentioned, from the sons of Adam. Some of them said: His name was Balikha.

Who said that?

Muhammad bin Bashir told us, he said: Abu Uthma told us, he said: Shu'bah told us, on the authority of Bishr, on the authority of Qatada, regarding His statement, **He who had knowledge of the Scripture said**, he said: His name was Balikha.

Yahya bin Dawud Al-Wasiti told us: Abu Usama told us, on the authority of Ismail, on the authority of Abu Saleh, regarding his statement, **who has knowledge of the Book**, meaning a human being.

Ibn Arafah told us: Marwan bin Muawiyah Al-Fazari told us, on the authority of Al-Ala bin Eid Al-Karim, on the authority of Mujahid, regarding the statement of God, **He who had knowledge from the Scripture said**, **'I will bring it to you.'** He said: I will look into the Book of my Lord, then I will bring it to you **before your glance returns to you**. He said: So that scholar spoke words that entered the Throne under the Throne under the earth until he came out to them.

Ibn Arafah told us: Hammad bin Muhammad told me, on the authority of Uthman bin Matar, on the authority of Al-Zuhri, who said: The one who had knowledge of the Book called out: O our God and the God of all things, one God, there is no god but You, bring me her throne. He said: So it appeared before him.

Al-Qasim told us, he said: Al-Hussein told us, Abu Sufyan said, on the authority of Muammar, on the authority of Qatada, **He who had knowledge of the Book said**, he said: A man from the children of Adam, I think he said from the children of Israel, who knew the name of God by which if He is called upon, He answers.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **who has knowledge of the Book**, he said: The name by which if He is called upon, He answers, and it is: O Possessor of Majesty and Honor.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say: Solomon said to those around him, **Which of you will bring me her throne before they come to me in submission?** An Ifrit said, **I will bring it to you before you rise from your place**. Solomon said, **I want something faster than that**. A man from among the people who had knowledge of the Book said, meaning the name of God by which if He is called upon, He answers.

Surat al-Naml 27:38

He said, "O eminent ones, which of you will bring me her throne before they come to me in submission?"

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: "An 'Ifrit from among the jinn said: 'I will bring it to you before you rise from your place, and indeed, I am for this [religious] strong and trustworthy.' I will not bring you anything else. I will say something else, and I will give you an example of it." He said: On that day, a worshipper went out to an island in the sea, and when he heard the 'Ifrit, he said: 'I will bring it to you before you blink again.' He said: Then he called upon one of the names of God, and behold, it was being carried between his eyes, and he recited: 'And when he saw it settled before him, he said: This is from the bounty of my Lord...' until he reached: 'Indeed, my Lord is Free of need and Generous.'"

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: A human being said. He said: And Mujahid said: The one who has knowledge of the Book: knowledge of the name of God.

Others said: The one who had knowledge of the Book was Asif.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: "An Ifrit said to Solomon: 'I will bring it to you before you rise from your place, and indeed, I am for this [the truth] strong and trustworthy.'" They claimed that Solomon, son of David, said: **I seek something more urgent than this.** Asaf, son of Yarkhya, who was a truthful person and knew the greatest name by which if God is called upon, He answers, and if He is asked by it, He gives, said: **I, O Prophet of God, will bring it to you before you blink.**

His saying, **I will bring it to you before your glance returns to you.** The people of interpretation differed in their interpretation of that. Some of them said that its meaning is: I will bring it to you before anyone of you who is within sight of you reaches you.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Ibrahim told us, he said: Ismail bin Abi Khalid told us, on the authority of Saeed bin Jubair, **Before your glance returns to you,** he said: Before the furthest thing you see returns to you, so that is what His statement, **Before your glance returns to you.**

He said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, he said: He said: Other than Qatada said, **Before your glance returns to you** before a person comes to you from the distance of the eye.

Others said: Rather, the meaning of this is: before your eyes reach their limit and end.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih: **Before your glance returns to you** means you stretch

your eyes, but your glance does not reach its limit until I present it before you. He said: That is what I mean.

Abu Kuraib told us: Othman told us, on the authority of Ismail, on the authority of Saeed bin Jubair, who said: I was told that he said: Raise your gaze from where he is coming from. But he did not look back at him until the Throne was placed before him.

Muhammad bin Bashir told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Ata', on the authority of Mujahid, regarding his statement, **Before your glance returns to you,** he said: He extended his sight.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Before your glance returns to you,** he said: When he stretches his gaze until the glance cools down, defeated.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **Before your glance returns to you,** he said: When he extends his sight until his glance is uncovered.

Abu Ja'far said: The more correct of the two opinions is the one that says: **Before your glance returns to you from its furthest point.** This is because the meaning of His statement, **Returns to you,** is that sight returns to you when you open the eye, not returning, but rather extends forward until the point where its light extends reaches its end. So if that is the case, and God only informed us about the one who said that, **I will bring it to you before it returns,** then it is not for us to say, **I will bring it to you before your glance returns to you** from its point of end.

His saying, **And when he saw it settled near him,** means: When Solomon saw the throne of the Queen of Sheba settled near him. There is something omitted in the speech that is sufficient in terms of the evidence of what was apparent in what was omitted, which is: So he called upon God, and it was brought to him. When Solomon saw it settled near him.

He mentioned that the scholar called upon God. The throne opened in the place where it had been, and then a spring sprang forth from under the ground before Solomon.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: They mentioned that Asif ibn Barkhiya performed ablution, then bowed two rak'ahs, then said: O Prophet of God, extend your eyes until your blink ends. So Solomon extended his eyes looking at him towards Yemen, and Asif called out, and the throne was torn apart in the place where it was, then it sprang up before Solomon. "And when Solomon saw it settled near him, he said: This is from the bounty of my Lord

to test me."

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Her throne sprang from under the earth.

And his saying, **He said, 'This is from the bounty of my Lord, that He may test me,'** meaning: This sight, power, kingdom, and authority that I have, until this provision was conveyed to me in the amount of time it takes for an eye to move from Ma'rib to Ash-Sham, is from the bounty of my Lord, which He has favored over me and the gift that He has bestowed upon me, that He may test me, meaning: to test me and examine me, should I be grateful for what He has done for me, or should I be ungrateful for His favor upon me by not being grateful to Him.

It has been said that its meaning is: Should I be grateful for this woman's honor when she brought it, or should I be ungrateful when I saw someone who is less knowledgeable than me in this world?

Who said that?

Al-Husayn told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ata' al-Khurasani told me, on the authority of Ibn Abbas, regarding His statement, "And when he saw it settled near him, he said, 'This is from the bounty of my Lord to test me whether I will be grateful' for the throne when it was brought to me 'or disbelieve' when I see someone who is lower than me in this world who is more knowledgeable than me?"

And His statement, **And whoever is grateful is only grateful for himself,** meaning: And whoever is grateful for God's blessing and favor upon him, is only grateful to seek benefit for himself, because he does not benefit anyone other than himself by that, because God has no need of any of His creation. Rather, He called them to thank Him as an exposure from Him to them for benefit, not to bring benefit to Him through their thanking Him, nor to ward off harm from Him. **And whoever is ungrateful, then indeed, my Lord is Free of need and Generous,** meaning: And whoever is ungrateful for His blessings, His kindness to him, and His favor upon him, then he has wronged himself and his portion will be diminished, and God is Free of need of His gratitude, He has no need of it, and the ingratitude of those of His creation who are ungrateful to Him does not harm Him. He is Generous, and from His generosity is His favors upon those who are ungrateful for His blessings, and make them a connection by which they reach His disobedience.

Tafsir al-Qurtubi

The Almighty said: "Which of you will bring me her throne before they come to me in submission?" Abdullah ibn Shaddad said: Bilqis was a farsakh away from Solomon. He said: "Which of you will bring me her throne?" She had left her throne in Sheba and appointed guards to it. It was also said: She was sent with the gift. She sent her messengers among her

army to trick Solomon into killing him before he was ready to deal with her if he was seeking Malik. When he knew that, he said: "Which of you will bring me her throne?" Ibn Abbas said: He was ordered to bring the throne before he wrote the letter to her, and he did not write to her until the throne came to him. Ibn Atiyyah said: The apparent meaning of the verses is that this statement was from Solomon after her gift came and he returned it, and he sent the hoopoe with the letter. This is the view of the majority of interpreters. They differed about the benefit of summoning her throne. Qatada said: It was mentioned to him that it was great and magnificent, so he wanted to take it before Islam protected her and her people and destroyed their wealth, and Islam is based on this religion. This is the opinion of Ibn Jurayj. Ibn Zayd said: He summoned it to show her the power that is from God, and to make it a proof of his prophethood, for he took it from her houses without an army or war, and *Muslims* in this interpretation do not mean surrendered, which is the opinion of Ibn Abbas. Ibn Zayd also said: He wanted to test her intelligence and for this reason he said: **Disguise her throne for her, so we may see if she will be guided.** It was also said: The jinn feared that Solomon, peace be upon him, would marry her and she would bear him children, and they would continue to be subjected to servitude and slavery to Solomon's descendants. Solomon said: There was a defect in her intelligence, so he wanted to test her with her throne. Qaybil said: He wanted to test the truthfulness of the hoopoe in his statement: **And for her is a mighty throne.** This was said by Al-Tabari. Qatada said: He wanted to see it because of the hoopoe's description. The first opinion is supported by most scholars, based on the Almighty's statement: **Before they come to Me in submission** (al-Naml 27:38). And because if she had converted to Islam, her property would have been forbidden to him and could not be brought to him except with her permission. It was narrated that it was made of silver and gold, studded with rubies and gems, and that it was inside seven chambers with seven locks on it.

Tafsir Ibn Kathir

Muhammad bin Ishaq said on the authority of Yazid bin Ruman, who said: When the messengers returned to her with what Solomon had said, she said: By God, I know that this is not a king, and that we have no power over him and that we will not do anything by defying him. She sent to him: I am coming to you with the kings of my people to see what you command and what you call us to of your religion. Then she ordered her royal bed on which she used to sit to be brought. It was made of gold, inlaid with rubies, emeralds, and pearls. It was placed in seven chambers, one inside the other. Then the doors were locked and she said to the one she left in charge of her kingdom: **Keep what is before you and my royal throne, so that none of God's servants may reach it, and no one may see it until I come to you.** Then she went to Solomon with twelve thousand Qil of the kings of Yemen, under the command of each Qil of them were many thousands. So Solomon began to send the jinn to bring him information about her journey and her destination

Surat al-Naml 27:38

He said, "O eminent ones, which of you will bring me her throne before they come to me in submission?"

every day and night until she drew near, he gathered the jinn and humans who were under his command and said: **O assembly, which of you will bring me her throne before they come to me in submission?**

Qatada said: When Sulayman heard that she was kneeling, and her throne had been mentioned to him, he was impressed. It was made of gold and its legs were made of pearls and jewels. It was covered with brocade and silk, and had nine locks. He disliked taking it after their conversion to Islam. The Prophet of God knew that when they converted to Islam, their money and blood would be sacred, so he said, **O eminent ones, which of you will bring me her throne before they come to me as Muslims?** This is what Ata' al-Khurasani, al-Suddi, and Zuhayr ibn Muhammad said: **Before they come to me as Muslims**, so their money would be sacred to me because of their conversion to Islam. **An 'Ifrit from the jinn said**, Mujahid said: meaning a rebel from the jinn. Shu'ayb al-Jubba'i said: His name was Kuzan. Muhammad ibn Ishaq said the same on the authority of Yazid ibn Ruman, and Wahb ibn Munabbih also said the same. Abu Salih said: It was like a mountain. **I will bring it to you before you rise from your place**, Ibn Abbas may God be pleased with him said: meaning before you rise from your seat.

Mujahid said: Your seat. Al-Suddi and others said: He used to sit for people for judgments, government affairs and food, from the beginning of the day until the sun set. **And indeed, I am for this strong and trustworthy**. Ibn Abbas said: That is, strong to carry it and trustworthy for what is in it of substance. So Solomon, peace be upon him, said: I want something faster than that. From here it becomes clear that Solomon wanted to bring this throne to demonstrate the greatness of what God had given him of kingship and the soldiers He had subjected to him, which no one before him and will be given to anyone after him. And to take that as evidence of his prophethood to Bilqis and her people, because this is a great miracle, to bring her throne as it is from her country before they come to it, and she had hidden it with locks, padlocks and guards. So when Solomon said: I want something faster than that, **He who had knowledge of the Scripture said**, Ibn Abbas said: He was Asaf, Solomon's scribe. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman that he was Asaf ibn Barkhiya. He was a truthful person who knew the Greatest Name.

Qatada said: He was a believing human being named Asif. Abu Salih, Ad-Dahhak and Qatada also said that he was human. Qatada added: **From the Children of Israel**. Mujahid said his name was Astum. Qatada said in a narration from him: His name was Bulaykha. Zuhair ibn Muhammad said: He was a human being called Dhu al-Nur. Abdullah ibn Lahi'ah claimed that he was Al-Khidr, but this is very strange.

And His statement: "I will bring it to you before you blink" meaning, raise your gaze and look, extend your gaze as far as you can, for your sight will not tire except with it present to you. Wahb ibn Munabbih said:

Extend your gaze, for it will not reach its limit until I bring it to you. They mentioned that he ordered him to look towards Yemen, where this desired throne is. Then he stood up, performed ablution, and supplicated to God. Mujahid said: He said: O Possessor of Majesty and Honor. Az-Zuhri said: He said: O our God and the God of all things, One God, there is no god but You, bring me her throne. He said: It appeared before him. Mujahid, Sa'id ibn Jubayr, Muhammad ibn Ishaq, Zuhayr ibn Muhammad, and others said: When he supplicated to God and asked Him to bring him the throne of Bilqis, and he was in Yemen and Solomon, peace be upon him, was in Jerusalem, the throne disappeared and sank into the ground, then it sprang up from before Solomon.

Abdul Rahman bin Zaid bin Aslam said: Solomon did not feel anything until her throne was being carried in his hands. He said: This was what he brought from the sea worshippers. When Solomon and his people saw it and saw it settled near him, he said: **This is from the bounty of my Lord** meaning this is from the blessings of God upon me **to test me** meaning to examine me "whether I will be grateful or ungrateful. And whoever is grateful is grateful only for himself" like His saying: **Whoever does righteousness does so for his own soul, and whoever does evil does so against it** and like His saying: **And whoever does righteousness prepares for themselves**.

And His statement: **And whoever disbelieves - then indeed, my Lord is Free of need and Generous**. That is, He is Free of need of His servants and their worship, and Generous, meaning Generous in Himself, even if no one worships Him, for His greatness is not in need of anyone. This is like what Moses said: **If you disbelieve, you and whoever is on the earth entirely - then indeed, God is Free of need and Praiseworthy**. And in Sahih Muslim: "God the Most High says: O My servants, were the first and the last of you, the humans of you and the jinn of you to be as pious as the most wicked heart of any man among you, that would not increase My dominion in the least. O My servants, it is only your deeds that I count for you and then recompense you for. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself."

Fath al-Qadir

38- **Solomon said, 'O eminent ones, which of you will bring me her throne'** meaning the throne of Bilqis, which was previously described as enormous, **before they come to me in submission** meaning before she and her people come to me in submission. It was said that Solomon wanted to take her throne before they reached it and submitted to it, because if she submitted and her people did, it would not be permissible to take their wealth without their consent. Ibn 'Atiyyah said: The apparent meaning of the narrations is that this statement by Solomon occurred after her gift had arrived, after he had returned it to her, and after he had sent the hoopoe with the letter. This is the view of the majority of interpreters. It was also said

that he summoned the throne before her arrival to show her the power that comes from God and make it a proof of his prophethood. It was also said that he wanted to test her intelligence, and for this reason **He said, 'Disguise her throne for her'** etc. It was also said that he wanted to test the truthfulness of the hoopoe in describing the throne as enormous, and the first view is the one that most agree with.

Tafsir al-Baghawi

38- He said, 'O assembly, which of you will bring me her throne before they come to me in submission?'

That is, as believers. Ibn Abbas said, *obediently*.

They differed about the reason why Solomon ordered her throne to be brought. Most of them said: Because Solomon knew that if she converted to Islam, her money would be forbidden to him, so he wanted to take her bed before it was forbidden to him to take it because of her conversion to Islam.

It was said: To show her the power of God Almighty and the greatness of His authority in a miracle that He will perform on her throne.

Qatada said: Because he liked his description of the hoopoe, so he wanted to see him.

Ibn Zayd said: He wanted to order it to be made indefinite and changed to test her intelligence.

Tafsir al-Baidawi

38 - "He said, 'O assembly, which of you will bring me her throne?'" He wanted to show her some of the wonders with which God Almighty had distinguished him, indicating the greatness of his power and the truthfulness of his claim to prophethood. He wanted to test her mind by having her deny her throne, to see if she would recognize it or deny it. "Before they come to me in submission," for if she came in submission, it would not be permissible to take it except with her consent.

Surat al-Naml 27:39

An Ifrit from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this strong and trustworthy."

Surat al-Naml 27:39

An Ifrit from among the jinn said, **I will bring it to you before you rise from your place, and indeed, I am for this strong and trustworthy.**

Tafsir al-Jalalayn

39 - **An Ifrit from among the jinn said** he is the strong and powerful one **I will bring it to you before you rise from your seat** in which you sit for judgment, which is from morning until midday **and indeed I am for it strong** in carrying it **and trustworthy** regarding what is in it of jewels and other things. Solomon said I want it faster than that.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **An Ifrit from among the jinn said, 'I will bring it to you before you rise from your place, and indeed, I am for this strong and trustworthy.'**

Tafsir al-Qurtubi

The Almighty said: **An Ifrit from the jinn said** This is how the majority read it. Abu Raja' and Isa Al-Thaqafi read: Ifriyya. It was narrated on the authority of Abu Bakr Al-Siddiq **may God be pleased with him**. In the Hadeeth: **God hates the Ifriyya Al-Nafriyya**. Nafarriyya is a follow-up to Ifriyya. Qatada said: It is the cunning. An-Nahhas said: If a strong person is accompanied by malice and cunning, he is called Afar, Ifriyya, Ifriyya, Ifriyya, and Ifariyya. It was also said: *Ifriyya* means leader. A group read **Qal Afar** with a kasra on the 'ayn, as narrated by Ibn Atiyya. An-Nahhas said: Whoever says Ifriyya pluralizes it as Afar, and whoever says Ifriyya has three ways of pluralizing it. If he wishes, he says Ifriyya, and if he wishes, he says Afar, because the ta' is redundant, just as it is said: Tawagh in the plural of Taghut. If someone wishes, he replaces the ta' with a ya' and says 'Afari. The Ifriyya is one of the strong, rebellious devils. The letter taa is redundant. They said: **The man became covered in dust** if he caused harm to himself. Wahb ibn Munabbih said: His name is Da'wan. It was narrated on the authority of Ibn Abbas that he is Sakhr al-Jinn. From this name is the saying of Dhu al-Rummah:

Like a planet following a demon, directed in the blackness of the night

Al-Kisa'i recited:

When their devil, the demon, said, **You have neither dominion nor stability.**

In Sahih Al-Bukhari, it is narrated on the authority of

Abu Hurayrah that he said: The Messenger of God (peace and blessings of God be upon him) said: "An 'Efrīt from the jinn attacked me last night, trying to interrupt my prayer. God gave me power over him, so I let him go." And he mentioned the hadith. In Al-Bukhari, it is said: **He attacked me last night** instead of **He kept attacking me**. In Al-Muwatta', it is narrated on the authority of Yahya ibn Sa'id that he said: The Messenger of God (peace and blessings of God be upon him) was taken on a night journey and saw an 'Efrīt from the jinn pursuing him with a torch of fire. Every time the Messenger of God (peace and blessings of God be upon him) turned around, he saw him. Gabriel said: **Shall I not teach you some words that, if you kill them, his torch will be extinguished and he will fall into it?** The Messenger of God (peace and blessings of God be upon him) said: Yes. He said: "I seek refuge in God, the Generous, and in the perfect words of God, which neither a pious nor a wicked person can transgress, from the evil of what descends from the sky and the evil of what ascends therein and the evil of what He has scattered on the earth and the evil of what emerges from it, and from the trials of the night and the day, and from the intruders of the night and the day, except one who knocks with good, O Most Merciful." God the Almighty said: **I will bring it to you before you rise from your seat** meaning in the assembly in which he judges. **And indeed, I am for this strong and trustworthy** meaning strong in carrying it. *Trustworthy* with regard to what is in it. Ibn Abbas: Trustworthy with regard to a woman's vagina was mentioned by Al-Mahdawi. So Sulayman said: I want faster than that, so "He who had knowledge of the Scripture said: I will bring it to you before your glance returns to you" Most of the commentators agree that the one who had knowledge of the Scripture was Asaf ibn Barkhiya, who was from the Children of Israel. He was a truthful person who memorized the Greatest Name of God, which if asked by it, he would give, and if called upon by it, he would respond. Aisha **may God be pleased with her** said: The Prophet (blessings and peace of God be upon him) said: "The Greatest Name of God by which Asaf ibn Barkhiya called upon God is: O Ever-Living, O Self-Sustaining." It was said: It is in their language, and it is called Sharaahiya. Al-Zuhri said: The one who had the Greatest Name of God called upon God: O our God and the God of all things, One God, there is no god but You, bring me her throne, and it appeared before him. Mujahid said: He supplicated and said: O our God and God of all things, O Possessor of Majesty and Honor. Al-Suhayli said: The one who had knowledge of the Book was Asaf bin Barkhiya, the cousin of Solomon, and he had the greatest name of God among the names of God. It was also said: It was Solomon himself, but such an interpretation is not correct in the context of speech. Ibn Atiyyah said: A group said it was Solomon, peace be upon him, and the addressee in this interpretation was the genie when he said: **I will bring it to you before you rise from your place**, as if Solomon was impatient for that, so he said to him in a way that belittled him: **I will bring it to you before you blink**. Those who said this statement used as evidence the words of Solomon, **This is from the bounty of my Lord**.

I said that what Ibn Atiyyah mentioned was said by An-Nahhas in his book, Ma'ani Al-Quran, and it is a good statement, God willing. Bahr said: He is an angel who has the Book of Destiny in his hand. God sent him when the Ifrit spoke. Al-Sahli said: Muhammad bin Al-Hussein Al-Muqri' mentioned that it was Dubbah bin Ad, and this is not correct at all because Dubbah was the son of Ad bin Tabakha, and his name was Amr bin Elias bin Mansour Nizar bin Ma'ad. Ma'ad lived during the reign of Nebuchadnezzar, which was a long time after the reign of Solomon. So if Ma'ad was not during the reign of Solomon, then how could Dubbah bin Ad, who was five fathers after him? This is clear to anyone who contemplates it. Ibn Lah'i'ah: He is Al-Khidr, peace be upon him. Ibn Zayd said: The one who had knowledge of the Book was a righteous man who was on an island in the sea. He went out that day to see who was inhabiting the land, whether he worshipped God or not. He found Solomon, so he called on one of the names of God Almighty, and the throne was brought to him. A seventh statement: He was a man from the Children of Israel named Yamlikha who knew the Greatest Name of God, as mentioned by Al-Qushayri. Qala Ibn Abi Bazza said: The man who had knowledge of the Book was named Astum, and he was a worshipper among the Children of Israel. Al-Ghaznawi mentioned him. Muhammad ibn al-Nakdar said: It is Sulayman, peace be upon him. However, people think that he had a name, but that is not the case. Rather, he was a learned man from the Children of Israel to whom God gave knowledge and understanding. He said: **I will bring it to you before your glance returns to you** He said: Bring it. He said: You are a prophet of God, the son of a prophet of God. If you call upon God, He will bring it to you. So God called upon Sulayman, and God brought him the throne. An eighth saying: It is Gabriel, peace be upon him. Al-Nakha'i said it, and it was narrated from Ibn Abbas. And the knowledge of the Book, according to this, is his knowledge of the revealed books of God, or what is in the Preserved Tablet. It was said: He knew the letter of Sulayman to Bilqis. Ibn Atiyyah said: The majority of people agree that he was a righteous man from the Children of Israel named Asaf ibn Barkhiya. It was narrated that he prayed two rak'ahs, then said to Solomon, **O Prophet of God, extend your gaze**. So he extended his gaze toward Yemen and behold, the Throne. No sooner had Solomon looked back than he found the Throne at it. Mujahid said: It means continuing to look until one blinks, defeated and miserable. It was also said that he meant the amount of time it takes to open one's eye and then blink. It is like saying, **Do such-and-such in the blink of an eye**. This is more likely because if the ifrit was from Solomon, then it is a miracle. But if it was from Asaf or another of God's saints, then it is a miracle, and the miracle of a saint is a miracle of the Prophet. Al-Qushayri said: The miracles of the saints were denied by those who said that the one who had knowledge of the Book was Solomon. He said to the ifrit, **I will bring it to you before you blink**. According to these people, what the ifrit did is neither a miracle nor a miracle, because the jinn are capable of such things. A substance does not separate two places in one state. Rather, it is conceived of as God annihilating the substance in the far east, then returning it in the second state, which is the state after nonexistence,

God the substance in the far east, then returning it in the second state, which is the state after nonexistence in the far west. Or He annihilates the intermediate places, then returning them. Al-Qushayri said: Wahb narrated it from Malik. It has also been said: Rather, it was brought in the air, said Mujahid. And it was between Solomon and the throne as between Kufa and Al-Hirah. Malik said: It was on the right, and Solomon, peace be upon him, was in Ash-Sham. In the commentaries: The throne of Bilqis was pierced from the place it was in, then it sprang forth before Solomon. Abdullah ibn Shaddad said: And the throne appeared from a tunnel under the earth, and God knows best which of them it was.

Tafsir Ibn Kathir

Muhammad bin Ishaq said on the authority of Yazid bin Ruman, who said: When the messengers returned to her with what Solomon had said, she said: By God, I know that this is not a king, and that we have no power over him and that we will not do anything by defying him. She sent to him: I am coming to you with the kings of my people to see what you command and what you call us to of your religion. Then she ordered her royal bed on which she used to sit to be brought. It was made of gold, inlaid with rubies, emeralds, and pearls. It was placed in seven chambers, one inside the other. Then the doors were locked and she said to the one she left in charge of her kingdom: **Keep what is before you and my royal throne, so that none of God's servants may reach it, and no one may see it until I come to you**. Then she went to Solomon with twelve thousand Qil of the kings of Yemen, under the command of each Qil of them were many thousands. So Solomon began to send the jinn to bring him information about her journey and her destination every day and night until she drew near, he gathered the jinn and humans who were under his command and said: **O assembly, which of you will bring me her throne before they come to me in submission?**

Qatada said: When Sulayman heard that she was kneeling, and her throne had been mentioned to him, he was impressed. It was made of gold and its legs were made of pearls and jewels. It was covered with brocade and silk, and had nine locks. He disliked taking it after their conversion to Islam. The Prophet of God knew that when they converted to Islam, their money and blood would be sacred, so he said, **O eminent ones, which of you will bring me her throne before they come to me as Muslims?** This is what Ata' al-Khurasani, al-Suddi, and Zuhayr ibn Muhammad said: **Before they come to me as Muslims**, so their money would be sacred to me because of their conversion to Islam. **An 'Ifrit from the jinn said**, Mujahid said: meaning a rebel from the jinn. Shu'ayb al-Jubba'i said: His name was Kuzan. Muhammad ibn Ishaq said the same on the authority of Yazid ibn Ruman, and Wahb ibn Munabbih also said the same. Abu Salih said: It was like a mountain. **I will bring it to you before you rise from your place**, Ibn Abbas may God be pleased with him said: meaning before you rise from your seat.

Mujahid said: Your seat. Al-Suddi and others said: He

An Ifrit from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this strong and trustworthy."

used to sit for people for judgments, government affairs and food, from the beginning of the day until the sun set. **And indeed, I am for this strong and trustworthy.** Ibn Abbas said: That is, strong to carry it and trustworthy for what is in it of substance. So Solomon, peace be upon him, said: I want something faster than that. From here it becomes clear that Solomon wanted to bring this throne to demonstrate the greatness of what God had given him of kingship and the soldiers He had subjected to him, which no one before him and will be given to anyone after him. And to take that as evidence of his prophethood to Bilqis and her people, because this is a great miracle, to bring her throne as it is from her country before they come to it, and she had hidden it with locks, padlocks and guards. So when Solomon said: I want something faster than that, **He who had knowledge of the Scripture said,** Ibn Abbas said: He was Asaf, Solomon's scribe. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman that he was Asaf ibn Barkhiya. He was a truthful person who knew the Greatest Name.

Qatada said: He was a believing human being named Asif. Abu Salih, Ad-Dahhak and Qatada also said that he was human. Qatada added: **From the Children of Israel.** Mujahid said his name was Astum. Qatada said in a narration from him: His name was Bulaykha. Zuhair ibn Muhammad said: He was a human being called Dhu al-Nur. Abdullah ibn Lahī'ah claimed that he was Al-Khidr, but this is very strange.

And His statement: **I will bring it to you before you blink** meaning, raise your gaze and look, extend your gaze as far as you can, for your sight will not tire except with it present to you. Wahb ibn Munabbih said: Extend your gaze, for it will not reach its limit until I bring it to you. They mentioned that he ordered him to look towards Yemen, where this desired throne is. Then he stood up, performed ablution, and supplicated to God. Mujahid said: He said: O Possessor of Majesty and Honor. Az-Zuhri said: He said: O our God and the God of all things, One God, there is no god but You, bring me her throne. He said: It appeared before him. Mujahid, Sa'id ibn Jubayr, Muhammad ibn Ishaq, Zuhayr ibn Muhammad, and others said: When he supplicated to God and asked Him to bring him the throne of Bilqis, and he was in Yemen and Solomon, peace be upon him, was in Jerusalem, the throne disappeared and sank into the ground, then it sprang up from before Solomon.

Abdul Rahman bin Zaid bin Aslam said: Solomon did not feel anything until her throne was being carried in his hands. He said: This was what he brought from the sea worshippers. When Solomon and his people saw it and saw it settled near him, he said: **This is from the bounty of my Lord** meaning this is from the blessings of God upon me **to test me** meaning to examine me "whether I will be grateful or ungrateful. And whoever is grateful is grateful only for himself" like His saying: **Whoever does righteousness does so for his own soul, and whoever does evil does so against it** and like His saying: **And whoever does righteousness prepares for themselves.**

And His statement: **And whoever disbelieves - then indeed, my Lord is Free of need and Generous.** That is, He is Free of need of His servants and their worship, and Generous, meaning Generous in Himself, even if no one worships Him, for His greatness is not in need of anyone. This is like what Moses said: **If you disbelieve, you and whoever is on the earth entirely - then indeed, God is Free of need and Praiseworthy.** And in Sahih Muslim: "God the Most High says: O My servants, were the first and the last of you, the humans of you and the jinn of you to be as pious as the most wicked heart of any man among you, that would not increase My dominion in the least. O My servants, it is only your deeds that I count for you and then recompense you for. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself."

Fath al-Qadir

39- **An 'Afreet from among the jinn said, 'I will bring it to you before you rise from your place.'** The majority of reciters read it with a kasra on the 'ayn, a sukoon on the fa', a kasra on the ra', a sukoon on the second thaa', and a ta'. Abu Raja', 'Isa al-Thaqafi, Ibn al-Samee', and Abu al-Samal read 'Afreet with a fatha on the lower thaa' followed by a feminine ta' marbuta that became a ha'. This recitation was narrated from Abu Bakr al-Siddiq. Abu Hayyan read it with a fatha on the 'ayn. 'Afreet is the rough, strong rebel. An-Nahhas said: If a strong person is accompanied by malice and cunning, it is said that he is 'Afreet, 'Afreet, and 'Afreet. Qatada said: He is the cunning one, and it was said that he is the chief of the jinn. Ibn 'Atiyyah said: A group of 'Afar read it with a kasra on the 'ayn, pluralizing it to 'Affar. Among the Arab poetry that matches the recitation of the majority of the scholars is what al-Kisa'i recited:

Then Satan, an Ifrit, said to them: Why do you have no stay or night?

What was mentioned in the second reading is the saying of Dhu al-Rummah:

Like a planet following a demon, directed in the blackness of the night

The meaning of the Ifrit's saying that he will bring the throne to Solomon before he rises from the seat in which he sits to govern among the people, **And indeed, I am for it strong and trustworthy.** Indeed, I am strong in carrying it and trustworthy with what is in it. It was said that the name of this Ifrit is Kudan, mentioned by An-Nahhas on the authority of Wahb ibn Munabbih. Al-Suhayli said Dhakwan, and it was said that his name is Dawan, and it was said that he is Sakhr. His saying, **I will bring you** is a present tense verb, and its root is *a'ʿeek* with two hamzas, but the second was replaced with an alif, and it was said that it is an active participle.

Tafsir al-Baghawi

39- **An 'Ifrit from among the jinn said**, meaning the strong ogre. Wahb said: His name is Kudhi, and it was said: Dhakwan. Ibn Abbas said: The 'Ifrit is the cunning one. Ad-Dahhak said: He is the wicked one. Ar-Rabi' said: He is the thick one. Al-Farra' said: He is the strong and powerful one. It was said: He is the rock of the jinn, and it was like a mountain where he places his foot at the end of its horizon. **I will bring it to you before you rise from your seat**, meaning: from the seat in which you decide. Ibn Abbas said: And he had a seat every morning in which he would decide until the end of the day. **And I am for it**, meaning: for carrying it, **strong and trustworthy**, despite the jewels in it. Solomon said: I want something faster than this.

Tafsir al-Baidawi

39 - **An evil, rebellious demon said, 'Of the jinn,'** an explanation of him, because it is said of a wicked, reprehensible man whose peers are covered in dust, and his name was Dhakwan or Sakhr. **I will bring it to you before you rise from your seat** from your seat of government, and he used to sit until noon. **And indeed, I am for it** for carrying it, **strong and trustworthy** I will not reduce anything from it nor change it.

Surat al-Naml 27:40

He who had knowledge of the Scripture said, "I will bring it to you before your glance returns to you." But when he saw it settled near him, he said, "This is from the bounty of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful is grateful for the benefit of himself. And whoever denies - then indeed, my Lord is Free of need and Generous."

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Tafsir al-Jalalayn

40 - **He who had knowledge of the Book** said the revealed one, and he was Asif bin Barkhiya, he was a truthful person who knew the Greatest Name of God, which if he was called upon by it, he would respond **I will bring it to you before your glance returns to you** if you look at something with it, so He said to him, **Look at the sky**. So he looked at it, then he returned his glance and found it placed before him. While he was looking at the sky, Asif called upon God by the Greatest Name, so that God would bring it, and it happened that it flowed under the earth until it sprang up beneath Solomon's throne. **And when he saw it settled** still near him, he said, *This* bringing it to me **is of the bounty of my Lord, that He may test me** to test me **whether I will be grateful** by realizing the two hamzas and replacing the second with an alif and making it easy and inserting an alif between the easy one and the other and leaving it **or ungrateful** for the blessing. **And whoever is grateful, he is grateful only for himself** for it, because the reward of his gratitude is for him. **And whoever is ungrateful** for the blessing **then indeed, my Lord is Free of need** of his gratitude **and Generous** with favors to whoever is ungrateful for it.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "He who had knowledge of the Scripture said, 'I will bring it to you before your glance returns to you.' And when he saw it settled near him, he said, 'This is from the bounty of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful is grateful only for himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous.'"

Tafsir al-Qurtubi

The Almighty says: **And when he saw it settled near him**, meaning, firmly established with him. **He said, 'This is from the bounty of my Lord,'** meaning, this victory and empowerment are from the bounty of my

Lord. **That He may test me**, Al-Ahbash said, **means to see whether I will be grateful or ungrateful**. Another said: The meaning of **That He may test me** is to worship Me, and it is a metaphor. The original meaning of **to test** is to test me, meaning, to test me whether I will be grateful for His blessings or ungrateful for them. **And whoever is grateful is grateful only for himself**, meaning, the benefit of that returns to himself, since he deserves, through his sharing, the completion of the blessing, its continuity, and more of it. Gratitude is the condition for an existing blessing, and through it a lost blessing is attained. **And whoever is ungrateful—then indeed, my Lord is Free of need**, meaning, from gratitude, *Generous* in bounty.

Tafsir Ibn Kathir

Muhammad bin Ishaq said on the authority of Yazid bin Ruman, who said: When the messengers returned to her with what Solomon had said, she said: By God, I know that this is not a king, and that we have no power over him and that we will not do anything by defying him. She sent to him: I am coming to you with the kings of my people to see what you command and what you call us to of your religion. Then she ordered her royal bed on which she used to sit to be brought. It was made of gold, inlaid with rubies, emeralds, and pearls. It was placed in seven chambers, one inside the other. Then the doors were locked and she said to the one she left in charge of her kingdom: **Keep what is before you and my royal throne, so that none of God's servants may reach it, and no one may see it until I come to you**. Then she went to Solomon with twelve thousand Qil of the kings of Yemen, under the command of each Qil of them were many thousands. So Solomon began to send the jinn to bring him information about her journey and her destination every day and night until she drew near, he gathered the jinn and humans who were under his command and said: **O assembly, which of you will bring me her throne before they come to me in submission?**

Qatada said: When Sulayman heard that she was kneeling, and her throne had been mentioned to him, he was impressed. It was made of gold and its legs were made of pearls and jewels. It was covered with brocade and silk, and had nine locks. He disliked taking it after their conversion to Islam. The Prophet of God knew that when they converted to Islam, their money and blood would be sacred, so he said, **O eminent ones, which of you will bring me her throne before they come to me as Muslims?** This is what Ata' al-Khurasani, al-Suddi, and Zuhayr ibn Muhammad said: **Before they come to me as Muslims**, so their money would be sacred to me because of their conversion to Islam. **An 'Ifrit from the jinn said**, Mujahid said: meaning a rebel from the jinn. Shu'ayb al-Jubba'i said: His name was Kuzan. Muhammad ibn Ishaq said the same on the authority of Yazid ibn Ruman, and

Wahb ibn Munabbih also said the same. Abu Salih said: It was like a mountain. **I will bring it to you before you rise from your place**, Ibn Abbas **may God be pleased with him** said: meaning before you rise from your seat.

Mujahid said: Your seat. Al-Suddi and others said: He used to sit for people for judgments, government affairs and food, from the beginning of the day until the sun set. **And indeed, I am for this strong and trustworthy**. Ibn Abbas said: That is, strong to carry it and trustworthy for what is in it of substance. So Solomon, peace be upon him, said: I want something faster than that. From here it becomes clear that Solomon wanted to bring this throne to demonstrate the greatness of what God had given him of kingship and the soldiers He had subjected to him, which no one before him and will be given to anyone after him. And to take that as evidence of his prophethood to Bilqis and her people, because this is a great miracle, to bring her throne as it is from her country before they come to it, and she had hidden it with locks, padlocks and guards. So when Solomon said: I want something faster than that, **He who had knowledge of the Scripture said**, Ibn Abbas said: He was Asaf, Solomon's scribe. Muhammad ibn Ishaq narrated on the authority of Yazid ibn Ruman that he was Asaf ibn Barkhiya. He was a truthful person who knew the Greatest Name.

Qatada said: He was a believing human being named Asif. Abu Salih, Ad-Dahhak and Qatada also said that he was human. Qatada added: **From the Children of Israel**. Mujahid said his name was Astum. Qatada said in a narration from him: His name was Bulaykha. Zuhair ibn Muhammad said: He was a human being called Dhu al-Nur. Abdullah ibn Lahi'ah claimed that he was Al-Khidr, but this is very strange.

And His statement: **I will bring it to you before you blink** meaning, raise your gaze and look, extend your gaze as far as you can, for your sight will not tire except with it present to you. Wahb ibn Munabbih said: Extend your gaze, for it will not reach its limit until I bring it to you. They mentioned that he ordered him to look towards Yemen, where this desired throne is. Then he stood up, performed ablution, and supplicated to God. Mujahid said: He said: O Possessor of Majesty and Honor. Az-Zuhri said: He said: O our God and the God of all things, One God, there is no god but You, bring me her throne. He said: It appeared before him. Mujahid, Sa'id ibn Jubayr, Muhammad ibn Ishaq, Zuhayr ibn Muhammad, and others said: When he supplicated to God and asked Him to bring him the throne of Bilqis, and he was in Yemen and Solomon, peace be upon him, was in Jerusalem, the throne disappeared and sank into the ground, then it sprang up from before Solomon.

Abdul Rahman bin Zaid bin Aslam said: Solomon did not feel anything until her throne was being carried in his hands. He said: This was what he brought from the sea worshippers. When Solomon and his people saw it and saw it settled near him, he said: **This is from the bounty of my Lord** meaning this is from the blessings of God upon me **to test me** meaning to examine me "whether I will be grateful or ungrateful. And whoever is grateful is grateful only for himself" like His saying:

Whoever does righteousness does so for his own soul, and whoever does evil does so against it and like His saying: **And whoever does righteousness prepares for themselves**.

And His statement: **And whoever disbelieves - then indeed, my Lord is Free of need and Generous**. That is, He is Free of need of His servants and their worship, and Generous, meaning Generous in Himself, even if no one worships Him, for His greatness is not in need of anyone. This is like what Moses said: **If you disbelieve, you and whoever is on the earth entirely - then indeed, God is Free of need and Praiseworthy**. And in Sahih Muslim: "God the Most High says: O My servants, were the first and the last of you, the humans of you and the jinn of you to be as pious as the most wicked heart of any man among you, that would not increase My dominion in the least. O My servants, it is only your deeds that I count for you and then recompense you for. So whoever finds good, let him praise God, and whoever finds otherwise, let him blame no one but himself."

Fath al-Qadir

40- **He who had knowledge of the Scripture said, 'I will bring it to you before your glance returns to you.'** Most commentators said: The name of the one who had knowledge of the Scripture was Asaf bin Barkhiya, and he was from the Children of Israel. He was a minister to Solomon, and he knew the Greatest Name of God, by which if He is called upon, He answers, and if He is asked by it, He gives. Ibn Atiyyah said: A group said it was Solomon himself, and in this case the address is to the 'ifrit: as if Solomon was impatient for what the 'ifrit said, so he said to him, in contempt, 'I will bring it to you before your glance returns to you.' It was also said that it was Gabriel, or Al-Khidr, but the first is more appropriate. Other statements have been made that have no basis. What is meant by blinking is the moving of the eyelids and opening them to look, and its returning is its closing. It was also said that it is the meaning of 'al-Matroof': that is, the thing that looks at them. It was also said that it is the eyelid itself, and it was used to express the speed of a matter, as when you say to your companion: Do that in a moment. This was said by Mujahid. Saeed bin Jubair said: He said to Solomon: Look at the sky and he did not blink until he brought it and placed it in front of him. The meaning is: until your glance returns to you after extending it to the sky, and the first is the most correct of these sayings. Then the third: **And when he saw it settled near him**, it was said that there was an omission in the verse, and the meaning is: So Solomon gave him permission, so he called upon God and brought it. When Solomon saw it settled near him: meaning he saw the throne present before him, "he said: This is from the bounty of my Lord to test me whether I will be grateful or ungrateful." The reference in his saying this is to the presence of the throne, to test me: meaning to test me whether I will thank Him for that and acknowledge that it is from His bounty without any power or strength from me, or whether I will be ungrateful by leaving gratitude and not performing it. Al-Akhfash said: The meaning is to see whether I am grateful or ungrateful. Another said: The meaning of **to test me** is for him to worship Me. This is a metaphor, and the origin of

Surat al-Naml 27:40

He who had knowledge of the Scripture said, "I will bring it to you before your glance returns to you." But when he saw it settled near him, he said, "This is from the bounty of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful is grateful for the benefit of himself. And whoever denies - then indeed, my Lord is Free of need and Generous."

testing is examination. **And whoever is grateful is grateful only for himself** because he deserves through gratitude the completion and continuity of the blessing. The meaning is that the benefit of that does not return except to the grateful one. **And whoever is ungrateful** by not being grateful. **then indeed, my Lord is free of need** of His gratitude, *generous* in not hastening punishment by taking away His blessings from him and depriving him of what He gave him of them. The *umm* in **umm akfar** is the connected particle.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **Go with this letter of mine and deliver it to them, then turn away from them**, meaning: Be close to them, **and see what they return**. So he set off with the letter until he was in the middle of her throne, and he delivered the letter to her. It was read to her and it said: "It is from Solomon and it says: In the name of God, the Most Gracious, the Most Merciful." Ibn Mardawayh narrated on his authority: **A noble letter**, meaning sealed. Ibn Abi Hatim narrated on the authority of Maymun ibn Mihran that the Prophet, may God bless him and grant him peace, used to write: In your name, O God, until the verse: "It is from Solomon and it says: In the name of God, the Most Gracious, the Most Merciful" was revealed. Abu Dawud narrated in his Marasils on the authority of Abu Malik, with a similar chain of transmission traceable to the Prophet. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Advise me in my affair**. He said: She gathered the leaders of her kingdom and consulted them about her opinion, and their opinion and her opinion were unanimous that he should invade him. So she set out until she was close by and said: Send him a gift. If he accepts it, then he is a king whom I will fight, and if he rejects it, I will follow him, and he is a prophet. When her messengers approached Solomon, he learned their report, so he ordered the devils to fake a thousand palaces of gold and silver. When her messengers saw the palaces of gold, they said: What will this man do with our gift while his palaces are gold and silver? When they entered upon him with her gift, he said: **Do you provide me with wealth?** Then Solomon said: **Which of you will bring me her throne before they come to me in submission?** So Solomon's scribe said: **Lift your eyes**. So he raised his eyes, and when he looked back at him, he saw a throne. He said: **Disguise her throne for her**. So he removed its jewels, its accessories, and whatever was on it. So it was said to her: **Is this your throne?** She said: **It is as if it is**. And he ordered the devils to make a palace for her. Stretched out of glass and made in it statues of fish, then it was said to her, **Enter the palace**, so she uncovered her legs and found hair in them. Then he ordered that lime be made, so it was made, and it was said to her, **It is a palace smooth of glass**. She said, **My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds**. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from him regarding his statement, **Indeed, when kings enter a city, they ruin it,**

that he said: If they take it by force, they destroy it. Ibn Abi Hatim also narrated from him, that he said: The Lord, the Blessed and Exalted, says: **And thus they do**. Ibn Abi Shaybah in al-Musannaf, Ibn al-Mundhir, and Ibn Abi Hatim also narrated from him regarding his statement, **And indeed, I am sending to them a gift**, that he said: I sent a brick of gold, and when they arrived, the walls of the city were made of gold. This is what he said, **Do you provide me with wealth?** Thabit al-Bunani said: Gold plates in brocade vessels were presented to him as a gift. Mujahid said: **The clothing of slave girls is like that of young boys, and the clothing of young boys is like that of slave girls**. Ikrimah said: **Two hundred horses were given as a gift, with each horse having a male and female slave, and each horse had a different color than the other**. Sa'id ibn Jubayr said: **The gift was jewels**. Other things were said, which there is no benefit in mentioning at length. Ibn al-Mundhir narrated from Ali ibn Abi Talhah from Ibn Abbas, regarding his statement, **Before they come to me in submission**, he said, *Obeying*. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from him, he said, **The name of the Ifrit is Sakhr**. Ibn Abi Shaybah, Ibn al-Mundhir, and Ibn Abi Hatim also narrated from him, **Before you rise from your place**, he said, **From your seat**. Ibn Abi Hatim also narrated from him, **He who had knowledge of the Scripture said**, he said, **He is Asif ibn Barkhiya, and he was a truthful person who knew the Greatest Name**. Abu Ubaid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said regarding the recitation of Ibn Masoud: "He who had knowledge of the Book said: 'I will look into the Book of my Lord, then I will bring it to you before your glance returns to you.'" So that scholar spoke words that caused the throne to enter a tunnel under the earth until it came out to them. Abd bin Hamid narrated on the authority of Ibn Abbas regarding the statement, **before your glance returns to you**, that he said: He said to Solomon, **Look at the sky**. So he did not blink until he brought it to him and placed it before him. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Asakir narrated on the authority of Ibn Abbas who said: The throne of the Lady of Sheba did not move between the earth and the sky, but the earth split open with it, so it moved under the earth until it appeared before Solomon.

Tafsir al-Baghawi

F40- **He who had knowledge from the Book said**, and they differed about it. Some of them said: He is Gabriel. It was said: He is an angel from the angels with whom God supported His Prophet Solomon, peace be upon him.

Most commentators said: He is Asif bin Barkhiya, and he was a truthful person who knew the greatest name of God, which if he is called by it, he answers, and if he is asked by it, he gives.

Juwaybir and Muqatil narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas who said: Asif said to Solomon when he was praying: Extend your eyes until you can see the end of your vision. So Solomon extended his eyes and looked to the right, and called upon Asif. Then God sent the angels who carried the bed from under the ground, taking it one by one until the ground was torn open with the bed in front of Solomon.

Al-Kalbi said: Asaf fell down in prostration and called upon the Greatest Name of God, and her throne disappeared beneath the earth until it sprang up near Solomon's throne. It was also said that the distance was the length of two months.

They differed regarding the supplication that Asif made. Mujahid and Muqatil said: **O Possessor of Majesty and Honor.** Al-Kalbi said: **O Ever-Living, O Self-Sustaining.** This was narrated on the authority of Aisha. It was narrated on the authority of Al-Zuhri, who said: The supplication of the one who has knowledge from the Book: "O our God and the God of all things, One God, there is no god but You. Bring me her throne."

Muhammad ibn al-Munkadir said: It was Solomon. A scholar from the Children of Israel, to whom God had given knowledge and understanding, said to him: **I will bring it to you before you blink.** Solomon said: **Bring it.** He said: "You are the Prophet, the son of the Prophet, and no one is more respected by God than you. If you call upon God and ask of Him, He will be with you." He said: **You have spoken the truth.** So he did that, and the throne was brought at that time.

God the Almighty says: {Before your glance returns to you} Saeed bin Jubair said: It means: Before the furthest thing you see returns to you, which is that someone from you within the reach of your sight reaches you. Qatadah said: Before a person comes to you from the reach of the sight. Mujahid said: It means continuing to look until your glance returns defeated. Wahb said: You stretch your eyes, but your glance does not reach its limit, until I present it before you. {And when he saw it} meaning: Solomon saw the throne, {placed near him}, carried to him from Ma'rib to Syria in the amount of time a glance returns. {He said, **This is from the bounty of my Lord to test me whether I will be grateful** for His blessing, {or ungrateful" for it. {And whoever is grateful is grateful only for himself} meaning: the benefit of his gratitude returns to him, which is that he deserves the completion and continuity of the blessing, because gratitude is the condition of an existing blessing and the catch of a lost blessing. {And whoever is ungrateful - then indeed, my Lord is Free of need}, without gratitude, {Generous}, in bestowing favors upon those who are ungrateful for His blessings.

and that this honor was because of it. The address in: **I will bring it to you before your glance returns to you** is to the jinn, as if he was slow to do it and said that to him, or he wanted to show a miracle in conveying it, so he first challenged them, then showed them that he could do what was not possible for the jinn jinn, let alone others. What is meant by **the Book** is the type of revealed books or the tablet, and **I will bring you** in both places is suitable for both the verb and the noun, and **the glance** is the movement of the eyelids to look, so it was put in its place. And since the observer is described by sending the glance, as in His saying:

If you send your eyes as a guide to your heart one day, the sights will tire you out.

The description of the cooling of the eye and the eyelid as a recoil, meaning that you direct your eye towards something and before you return it, its throne is brought before you. This is the ultimate in haste and is used as an example. **So when he saw it** meaning the throne **settled near him** placed before him, **he said** receiving the blessing with gratitude in the manner of the sincere servants of God the Most High **This is from the bounty of my Lord** He favored me with it without me deserving it, and the reference is to the ability to bring the throne during the period of the eye's recoil of a two-month journey, by himself or someone else, and the discussion of the possibility of something like this has already been mentioned in the verse *Al-Isra'*. **That He may test me whether I will be grateful** by seeing it as a favor from God the Most High without any power or strength from me and fulfill its duty. **Or be ungrateful** by finding myself in between, or falling short in fulfilling his duties. Its place is in the accusative as a substitute for the ya'. **And whoever is grateful is grateful for himself** because by doing so he brings to it the continuity of the blessing and its increase, and he removes from it the burden of duty and protects it from the stigma of ingratitude. "And whoever disbelieves - then indeed, my Lord is free of need" of thanks. "Generous" in bestowing blessings upon him secondly.

Tafsir al-Baidawi

40 - **He who has knowledge of the Book said**, Asif bin Barkhiya, his minister, or Al-Khidr, or Gabriel, peace be upon them, or an angel whom God supported with it, or Solomon, peace be upon him, himself. The expression of it is to indicate the honor of knowledge

Surat al-Naml 27:41

He said, "Disguise her throne for her so we may see whether she is guided or will be among those who are not guided."

Surat al-Naml 27:41

He said, **Disguise her throne for her so we may see whether she is guided or will be among those who are not guided.**

Tafsir al-Jalalayn

41 - **He said, Disguise her throne for her** They changed it to a state in which she would disguise it when she saw it. **We will see whether she will be guided to knowing it or whether she will be among those who are not guided** to knowing what is changed for them. He intended by that to test her mind when he was told that there was something in it, so they changed it by adding or subtracting, or something else.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When the offer of Bilqis, the mistress of Sheba, came and she was presented to him, Solomon said to his soldiers: Change this woman's bed.

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

Who said that?

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 Qatada, regarding his statement, **They denied her throne**, he said: They changed 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: When she came to him, he said: They denied her throne. He said: The denial of the throne means that something was added to it and something was taken away from it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They denied her throne**, he said: They changed it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **They denied her throne**, he said: Her seat in which she sits.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say, regarding His statement, **They denied her throne**, he commanded them to add to it and

subtract from it.

And his saying, **We will see whether she will be guided**, meaning: We will see whether she will understand and confirm that her throne is hers. **Or will she be among those who are not guided?** meaning: among those who do not understand and thus will not confirm her throne.

It was said that Solomon denied her throne and ordered that a palace be built for her because the devils had told him that she had no mind and that her legs were like a donkey's hoof. So he wanted to know the truth of what he had been told about that.

And similar to what we said in the interpretation of His statement, **Will you be guided or will you be among those who are not guided?** 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, **We will see whether you are guided or whether you are among those who are not guided.** He said: Her throne was increased and decreased in order to see her mind, and she was found to be of sound mind.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **We will see if you are guided** means if you recognize him.

Muhammad bin Amr told me, he said: Abu Asim told us, Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Let us see if you will be guided**, he said: you will recognize it.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih: **Will you be guided, or will you be among those who are not guided?** That is, will you understand, or will you be among those who do not understand. So he did that to see whether he would recognize him or not.

Tafsir al-Qurtubi

God the Almighty says: "He said, 'Disguise her throne for her,' meaning, change it. It was said: He made its top its bottom, and its bottom its top. It was also said: He changed it by adding or subtracting. Al-Farra' said: He ordered it to be disguised because Satan told him: There is something wrong with her mind, so he wanted to test her. It was also said: The jinn feared that Solomon would take her as provisions and have children from her, thus they would remain subservient to the family of Solomon forever. So they said to Solomon: She is weak of mind, and her legs are like

those of a donkey. So he said: "Disguise her throne for her," so that we may know her mind. A soothsayer from the jinn was a sincere advisor to Solomon, and he said: How can I see her feet without asking her to uncover them? He said: I will put water in this palace, and I will put glass over the water, so she will think it is water, so she will lift her garment and see her feet. This is the palace that God the Almighty spoke about.

Tafsir Ibn Kathir

When the throne of Bilqis was brought to Solomon, peace be upon him, before her arrival, he ordered that some of its features be changed to test her knowledge and steadfastness upon seeing it, to see whether she would accept that it was her throne or not. He said, "Disguise her throne for her; we will see whether she will be guided or whether she will be among those who are not guided. **Ibn Abbas said**, He removed its jewels and its sides. **Mujahid said**, He ordered that what was red be made yellow, what was yellow be made red, and what was green be made red, changing everything from its original state. **Ikrimah said**, They added to it and took away from it. **Qatada said**, He made its bottom its top and its front its back, and they added to it and took away from it. So when she came, it was said, 'Is this your throne?' That is, her throne was presented to her, changed and distorted, and things were added to and taken away from it. But she was steadfast and intelligent, and she had intelligence, cunning, and resolve. She did not accept that it was hers because of its great distance from her, nor did she accept that it was another one because she saw its effects and features, even though it had been changed, altered, and distorted. So she said, "It is as if it were it," meaning it resembles it and is close to it. This is very smart and decisive.

And his saying: **And We were given knowledge before her, and we were Muslims.** Mujahid said that Sulayman said it. And the saying of God Almighty: "And that which she worshipped besides God prevented her. Indeed, she was from a disbelieving people." This is from the completion of the words of Sulayman, peace be upon him, in the saying of Mujahid and Sa'id ibn Jubayr, may God have mercy on them, meaning Sulayman said: **And We were given knowledge before her, and we were Muslims.** And she had been prevented, that is, prevented from worshipping God alone, "that which she worshipped besides God. Indeed, she was from a disbelieving people." This is what Mujahid and Sa'id said: It is good, and Ibn Jarir also said it. Then Ibn Jarir said: It is possible that in his saying **and prevented her** there is a pronoun referring to Sulayman or to God Almighty, and its meaning is that He prevented her **that which she worshipped besides God** meaning He prevented her from worshipping other than God **that she was from a disbelieving people. I say:** And what Mujahid said is supported by the fact that she only declared Islam after entering the palace, as will come.

And his saying: **She was told, 'Enter the palace.' When she saw it, she thought it was a sea, and uncovered her legs.** This is because Solomon, peace be upon him, ordered the devils to build her a great palace of

glass, and water ran underneath it. Someone who did not know would think it was water, but the glass stood between the one walking and it. They differed about the reason that prompted Solomon, peace be upon him, to build it. It was said that when he decided to marry her and choose her for himself, her beauty and handsomeness were mentioned to him, but on her legs was a large bald spot, and the back of her feet was like the back of an animal. This displeased him, so he built this to see if it was true or not. This is what Muhammad ibn Ka'b al-Qurazi and others said. When she entered and uncovered her legs, he saw the most beautiful legs and feet of people, but he saw hair on her feet because she was a queen and had no husband. He wanted to remove that from her, so she was told the razor, but she said, **I cannot do that.** Solomon disliked this and said to the jinn, **Make something other than the razor that will remove this hair.** So they made him a paste. He was the first to make a paste for himself, as stated by Ibn Abbas, Mujahid, Ikrimah, Muhammad ibn Ka'b al-Qurazi, al-Suddi, Ibn Jurayj, and others.

Muhammad bin Ishaq said on the authority of Yazid bin Ruman, then he said to her: Enter the palace so that he may show her a kingdom more honorable than her kingdom and a power greater than her power. When she saw it, she thought it was a sea and uncovered her legs, not doubting that it was water in which she was wading. She was told that it was a palace made of smooth glass. When she stood before Solomon, he called her to worship God alone and rebuked her for worshipping the sun instead of God. Al-Hasan Al-Basri said: When the foreign woman saw the palace, she knew, by God, that she had seen a king greater than her kingdom. Muhammad bin Ishaq said on the authority of some of the people of knowledge on the authority of Wahb bin Munabbih, who said: Solomon ordered the palace and the devils had made it for him from glass, as white as water. Then he sent water beneath it and placed his bed in it, so he sat on it and the birds, jinn, and humans clung to it. Then he said to her: Enter the palace so that he may show her a kingdom more honorable than her kingdom and a power greater than her power. **When she saw it, she thought it was a sea and uncovered her legs**, not doubting that it was water in which she was wading. She was told: **It is a palace made of smooth glass.** Bottles.

When she stood before Solomon, he called her to worship God Almighty alone and rebuked her for worshipping the sun instead of God. She said what the heretics say, so Solomon fell down in prostration in awe of what she said, and the people prostrated with him. She fell at her hands when she saw Solomon doing what he did. When Solomon raised his head, he said, **Woe to you, what did you say?** She said, **Have you forgotten what I said?** She said, **My Lord, I have wronged myself, and I submit with Solomon to God, Lord of the worlds.** So she submitted, and her submission was good. Imam Abu Bakr bin Abi Shaybah narrated a strange hadith on this from Ibn Abbas, saying: Al-Husayn bin Ali told us, on the authority of Zaydah, who told me, on the authority of Ata bin Al-Sa'ib, who told us, on the authority of Mujahid, while we were in Al-Azd, who said: Ibn Abbas told us: Solomon, peace be upon him, would sit on his

He said, "Disguise her throne for her so we may see whether she is guided or will be among those who are not guided."

throne, then chairs would be placed around him, and the humans would sit on them, then the jinn would sit, then the devils, then the wind would come and lift them up, then the birds would shade them, then they would go out in the morning for as long as a traveler would like to dismount, a month, and in the evening for a month. He said: One day, while he was on a journey, he looked for the birds and he missed the hoopoe, so he said: **Why do I not see the hoopoe, or is he among the absent? * I will surely punish him with a severe punishment or slaughter him, or he must bring me clear authority.** He said: And his punishment for him was that he would pluck him out and throw him on the ground, so that he would not be protected from an ant or any of the vermin of the earth.

Ata' said: Sa'id bin Jubair mentioned on the authority of Ibn Abbas something like the hadith of Mujahid: "So he stayed not long" and he read until he reached the verse: "We will see whether you have told the truth or whether you are among the liars. Go with this letter of mine **and he wrote in the name of God, the Most Gracious, the Most Merciful, to Bilqis** that you not exalt yourselves over me and come to me in submission" When the hoopoe threw the letter to her, it was cast into her mind that it was a noble letter and that it was from Solomon and that you not exalt yourselves over me and come to me in submission. They said, "We are men of strength. **She said,** Indeed, when kings enter a town, they corrupt it. And I am going to send them a gift to see what the messengers will bring back. **When the gift came to Solomon, he said,** Do you provide me with money so that I may return to them?" When he looked at the dust, Ibn Abbas informed us. He said, "And between Solomon and the Queen of Sheba and those with her when he looked at the dust was like what is between us and al-Hirah. **Ata' and Mujahid said,** At that time, it was with the Azd.

Solomon said, Which of you will bring me her throne? **He said,** Between her throne and Solomon when he looked at the dust was a distance of two months' journey. An Ifrit from the jinn said, 'I will bring it to you before you rise from your seat.'" Solomon had a council in which he would sit for the people as rulers sit, then he would stand up. He said, "I will bring it to you before you rise from your seat. **Solomon said,** I want something faster than that. **The one who had knowledge of the Scripture said,** I will look in the Book of my Lord, then I will bring it to you before your glance returns to you." Solomon looked at him, and when he finished speaking, Solomon looked again, and her throne sprang up from under Solomon's feet, from under a chair on which Solomon would place his feet and then climb onto the bed. He said, "When Solomon saw her throne, he said, 'This is from the bounty of my Lord.' **The verse,** He said, 'They denied her throne to her.' **So when she came, it was said,** Is this your throne? **She said,** It is as if it were the same." So when she came to him, she asked him about two things. She said to Solomon, "I want water that is not from the earth or the sky." When Solomon was asked about something, he would ask the humans, then the jinn, then the devils. The devils said, **This is an easy reward**

for horses, then take their sweat and fill vessels with it. So he ordered the horses to be made to run, then he took their sweat and filled vessels with it. He said, **And you asked about the color of God, the Almighty and Majestic.** Solomon jumped from his bed and fell down in prostration and said, **O Lord, you have asked me about a matter that is too great for me to mention to you.** God said, **Go back, for I have sufficed you against them.** He said, **So he returned to his bed.** He said, **What did you ask about?** She said, **I only asked you about water.** He said to his soldiers, **What did you ask about?** They said, **I only asked you about water.** He said, **And they all forgot about it.** He said, **The devils said, 'Solomon wants to take her for himself, but if he takes her for himself and a child is born to them, we will never be free from his slavery.'** So they made a smooth palace of glass in which were fish. It was said to her, **Enter the palace.** When she saw it, she thought it was a sea, and she uncovered her legs, and behold, they were hairy. Solomon said, **This is ugly, so how can it be removed?** They said: The razor removes it. He said: The mark of the razor is ugly. He said: So the devils made the light. He said: He was the first for whom the light was made. Then Abu Bakr bin Abi Shaybah said: What a beautiful hadith! **I said:** Rather, it is a very strange and strange fabrication, and perhaps it is from the delusions of Ata bin Al-Saib against Ibn Abbas, and God knows best.

The most likely interpretation in such contexts is that it was received from the People of the Book from what was found in their scriptures, such as the narrations of Ka'b and Wahb, may God forgive them, in what they conveyed to this nation of the report of the Children of Israel, of the eternal, the strange, and the marvelous, what was and what was not, and what was distorted, changed, and abrogated. God, the Exalted, has enriched us with what is more correct, more beneficial, clearer, and more eloquent, all praise and thanks be to God. The root of the word *sarh* in Arabic speech is a palace or any tall building. God, the Exalted, said, informing about Pharaoh, may God curse him, that he said to his minister Haman, **Build for me a tower that I may reach the causes the verse.** Al-Sarh is a high-construction palace in Yemen, and Al-Mamard is the one built with a solid, smooth construction of **bottles**, meaning glass. Tamrid of construction means smoothing it, and Mard is a fortress in Dumat Al-Jandal. The purpose is that Solomon, peace be upon him, built a great, lofty palace of glass for this queen to show her the greatness of his authority and his power. When she saw what God had given him and the majesty of what he was in and had insight into his matter, she submitted to the command of God Almighty and knew that he was a noble prophet and a great king. She submitted to God Almighty and said, **My Lord, indeed I have wronged myself**, meaning by what came before of her disbelief, polytheism, and her and her people's worship of the sun instead of God, **and I submit with Solomon to God, Lord of the worlds**, meaning following the religion of Solomon in his worship of God alone, with no partner who created everything and determined it with a precise determination.

Fath al-Qadir

His statement: 41- **They disguised her throne for her.** Disguise means change. He says they changed her bed to a state that she would disguise when she saw it. It was said that he made its top its bottom and its bottom its top, and it was also said that it was changed by adding and subtracting. Al-Farra' and others said: He ordered it to be disguised because the devils told him that there was something wrong with her mind, so he wanted to test her. It was also said that the jinn feared that Solomon would marry her and that she would bear him a child and that they would remain subservient to the family of Solomon forever, so they told Solomon that she was weak of mind and her leg was like a donkey's leg. His statement, **We will see** is in the jussive mood as an answer to the mother, and the majority read it in the jussive mood. Abu Hayyan read it in the nominative case as a resumption, **Will you be guided** to knowing Him, or to believing in God, **Or will you be among those who are not guided** to that.

Tafsir al-Baghawi

God Almighty says: 41- **He said, 'Disguise her throne for her.'** He says: Change her bed to a state that she would not recognize when she saw it. Qatada and Muqatil said: It means adding to it and subtracting from it. It was narrated that he made its bottom its top and its top its bottom, and made the place of the red jewel green and the green red. **We will see whether she will be guided**, to her throne so that she recognizes it, **or whether she will be among the ignorant, those who are not guided**, to it. And what prompted Solomon to do that, as mentioned by Wahb, Muhammad ibn Ka'b, and others, is that the devils feared that Solomon would marry her and thus divulge to him the secrets of the jinn, and that was because her mother was a jinn, and if she bore him a son, they would not cease from subjecting Solomon and his descendants after him, so they spoke ill of her to make him lose interest in her, and they said: There is something wrong with her mind and her foot is like a donkey's hoof and her legs are hairy. So Solomon wanted to test her mind by disguising her throne and looking at her feet by building a tower.

Tafsir al-Baidawi

41 - "He said, 'Disguise her throne for her.'" By changing its form and shape. "We will see." The answer to the command, and it was read in the nominative case as a resumption. "Will you be guided or will you be among those who are not guided?" To knowing it or the correct answer, and it was said to be to believing in God and His Messenger if she saw her throne advance and she had left it with the doors closed and guards assigned to it.

Surat al-Naml 27:42

So when she came, it was said, "Is this your throne?" She said, "It is as if it were it." And we had been given knowledge before her, and we were Muslims.

Surat al-Naml 27:42

So when she came, it was said, **Is this your throne?** She said, **It is as if it were it.** And we had been given knowledge before her, and we were Muslims.

Tafsir al-Jalalayn

42 - **So when she came, it was said to her, Is this your throne?** Is this like your throne? **She said, It is as if it were it.** That is, she recognized it and made it seem like it to them, just as they made it seem like it to her, since he did not say, **Is this your throne?** If it had been said, *This*, she would have said, *Yes*. Solomon said, when he saw her knowledge and awareness, **And we were given knowledge before her, and we were Muslims.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When the lady of Sheba came to Solomon, he brought out her throne for her. He said to her: **Is this your throne?** She said, likening it to him: **It is as if it were the same.**

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: When she went to Solomon and spoke to him, he brought out her throne for her, then said: **Is this your throne?** She said: **It is as if it is.**

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 Qatada: "So when she came, it was said: 'Is this your throne?' She said: 'It is as if it were the same.'" He said: She resembled it, and she had left it behind her.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: My father used to tell us this entire hadith, meaning the hadith of Solomon, and this woman, and when she came, "It was said: Is this your throne?" She said: **It is as if it is the same.** She complained.

And His statement: **And we were given knowledge before her**, God Almighty says, informing us of what Solomon said, and Solomon said: **And we were given knowledge before her**, meaning this woman, by God and His ability to do whatever He wills, **and we were Muslims** to God before her.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **And we were given knowledge before it**, it was said: Solomon said it.

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

Tafsir al-Qurtubi

God the Almighty said: **So when she came** meaning Bilqis, **it was said to her, "Is this your throne?"** She said, **It is as if it were the same.** She likened it to the same because she had left it locked, so she neither acknowledged nor denied it. So Solomon knew the perfection of her mind. Ikrimah said: She was wise and said, **It is as if it were the same.** Muqatil said: She recognized it, but she made it seem like it was to them as they made it seem like it to her. If she had been told, **Is this your throne**, she would have said, **Yes, it is.** Al-Hasan ibn al-Fadl also said the same. It was said: Shlyman wanted to show her that the jinn were subservient to him, as were the devils, so that she would know that she was a prophet and believe in him. This was said in response to her concealing the matter in the chapter on boys and slave girls. **And we were given knowledge before her** It was said: This is from the words of Bilqis, meaning we were given knowledge of the truth of Solomon's prophethood before this verse about the throne. **And we were Muslims** obedient to his command. It was said: It is from the words of Solomon, meaning we were given knowledge of God's ability to do whatever He wills before this time. It was also said: **And we were given knowledge** of her conversion to Islam and her coming willingly before her arrival. It was also said: It is from the words of Solomon's people. And God knows best.

Tafsir Ibn Kathir

When the throne of Bilqis was brought to Solomon, peace be upon him, before her arrival, he ordered that some of its features be changed to test her knowledge and steadfastness upon seeing it, to see whether she would accept that it was her throne or not. He said, **Disguise her throne for her; we will see whether she will be guided or whether she will be among those who are not guided.** Ibn Abbas said, **He removed its jewels and its sides.** Mujahid said, **He ordered that what was red be made yellow, what was yellow be made red, and what was green be made red, changing everything from its original state.** Ikrimah said, **They added to it and took away from it.** Qatada said, **He made its bottom its top and its front its back, and they added to it and took away from it.** "So when she came, it was said, 'Is this your throne?'" That is, her throne was presented to her, changed and distorted, and

things were added to and taken away from it. But she was steadfast and intelligent, and she had intelligence, cunning, and resolve. She did not accept that it was hers because of its great distance from her, nor did she accept that it was another one because she saw its effects and features, even though it had been changed, altered, and distorted. So she said, "It is as if it were it," meaning it resembles it and is close to it. This is very smart and decisive.

And his saying: **And We were given knowledge before her, and we were Muslims.** Mujahid said that Sulayman said it. And the saying of God Almighty: "And that which she worshipped besides God prevented her. Indeed, she was from a disbelieving people." This is from the completion of the words of Sulayman, peace be upon him, in the saying of Mujahid and Sa'id ibn Jubayr, may God have mercy on them, meaning Sulayman said: **And We were given knowledge before her, and we were Muslims.** And she had been prevented, that is, prevented from worshipping God alone, "that which she worshipped besides God. Indeed, she was from a disbelieving people." This is what Mujahid and Sa'id said: It is good, and Ibn Jarir also said it. Then Ibn Jarir said: It is possible that in his saying **and prevented her** there is a pronoun referring to Sulayman or to God Almighty, and its meaning is that He prevented her **that which she worshipped besides God** meaning He prevented her from worshipping other than God **that she was from a disbelieving people.** I say: And what Mujahid said is supported by the fact that she only declared Islam after entering the palace, as will come.

And his saying: **She was told, 'Enter the palace.' When she saw it, she thought it was a sea, and uncovered her legs.** This is because Solomon, peace be upon him, ordered the devils to build her a great palace of glass, and water ran underneath it. Someone who did not know would think it was water, but the glass stood between the one walking and it. They differed about the reason that prompted Solomon, peace be upon him, to build it. It was said that when he decided to marry her and choose her for himself, her beauty and handsomeness were mentioned to him, but on her legs was a large bald spot, and the back of her feet was like the back of an animal. This displeased him, so he built this to see if it was true or not. This is what Muhammad ibn Ka'b al-Qurazi and others said. When she entered and uncovered her legs, he saw the most beautiful legs and feet of people, but he saw hair on her feet because she was a queen and had no husband. He wanted to remove that from her, so she was told the razor, but she said, **I cannot do that.** Solomon disliked this and said to the jinn, **Make something other than the razor that will remove this hair.** So they made him a paste. He was the first to make a paste for himself, as stated by Ibn Abbas, Mujahid, Ikrimah, Muhammad ibn Ka'b al-Qurazi, al-Suddi, Ibn Jurayj, and others.

Muhammad bin Ishaq said on the authority of Yazid bin Ruman, then he said to her: Enter the palace so that he may show her a kingdom more honorable than her kingdom and a power greater than her power. When she saw it, she thought it was a sea and uncovered her legs, not doubting that it was water in which she was wading. She was told that it was a

palace made of smooth glass. When she stood before Solomon, he called her to worship God alone and rebuked her for worshipping the sun instead of God. Al-Hasan Al-Basri said: When the foreign woman saw the palace, she knew, by God, that she had seen a king greater than her kingdom. Muhammad bin Ishaq said on the authority of some of the people of knowledge on the authority of Wahb bin Munabbih, who said: Solomon ordered the palace and the devils had made it for him from glass, as white as water. Then he sent water beneath it and placed his bed in it, so he sat on it and the birds, jinn, and humans clung to it. Then he said to her: Enter the palace so that he may show her a kingdom more honorable than her kingdom and a power greater than her power. **When she saw it, she thought it was a sea and uncovered her legs,** not doubting that it was water in which she was wading. She was told: **It is a palace made of smooth glass.** Bottles.

When she stood before Solomon, he called her to worship God Almighty alone and rebuked her for worshipping the sun instead of God. She said what the heretics say, so Solomon fell down in prostration in awe of what she said, and the people prostrated with him. She fell at her hands when she saw Solomon doing what he did. When Solomon raised his head, he said, **Woe to you, what did you say?** She said, **Have you forgotten what I said?** She said, **My Lord, I have wronged myself, and I submit with Solomon to God, Lord of the worlds.** So she submitted, and her submission was good. Imam Abu Bakr bin Abi Shaybah narrated a strange hadith on this from Ibn Abbas, saying: Al-Husayn bin Ali told us, on the authority of Zaydah, who told me, on the authority of Ata bin Al-Sa'ib, who told us, on the authority of Mujahid, while we were in Al-Azd, who said: Ibn Abbas told us: Solomon, peace be upon him, would sit on his throne, then chairs would be placed around him, and the humans would sit on them, then the jinn would sit, then the devils, then the wind would come and lift them up, then the birds would shade them, then they would go out in the morning for as long as a traveler would like to dismount, a month, and in the evening for a month. He said: One day, while he was on a journey, he looked for the birds and he missed the hoopoe, so he said: **Why do I not see the hoopoe, or is he among the absent? * I will surely punish him with a severe punishment or slaughter him, or he must bring me clear authority.** He said: And his punishment for him was that he would pluck him out and throw him on the ground, so that he would not be protected from an ant or any of the vermin of the earth.

Ata' said: Sa'id bin Jubair mentioned on the authority of Ibn Abbas something like the hadith of Mujahid: "So he stayed not long" and he read until he reached the verse: "We will see whether you have told the truth or whether you are among the liars. Go with this letter of mine **and he wrote in the name of God, the Most Gracious, the Most Merciful, to Bilqis** that you not exalt yourselves over me and come to me in submission" When the hoopoe threw the letter to her, it was cast into her mind that it was a noble letter and that it was from Solomon and that you not exalt yourselves over me and come to me in submission. They said, "We are men of strength. **She said,** Indeed, when kings enter a town, they corrupt it. And I am going to send them a

So when she came, it was said, "Is this your throne?" She said, "It is as if it were it." And we had been given knowledge before her, and we were Muslims.

gift to see what the messengers will bring back. **When the gift came to Solomon, he said**, Do you provide me with money so that I may return to them?" When he looked at the dust, Ibn Abbas informed us. He said, "And between Solomon and the Queen of Sheba and those with her when he looked at the dust was like what is between us and al-Hirah. **Ata' and Mujahid said**, At that time, it was with the Azd.

Solomon said, Which of you will bring me her throne? **He said**, Between her throne and Solomon when he looked at the dust was a distance of two months' journey. An Ifrit from the jinn said, 'I will bring it to you before you rise from your seat.'" Solomon had a council in which he would sit for the people as rulers sit, then he would stand up. He said, "I will bring it to you before you rise from your seat. **Solomon said**, I want something faster than that. **The one who had knowledge of the Scripture said**, I will look in the Book of my Lord, then I will bring it to you before your glance returns to you." Solomon looked at him, and when he finished speaking, Solomon looked again, and her throne sprang up from under Solomon's feet, from under a chair on which Solomon would place his feet and then climb onto the bed. He said, "When Solomon saw her throne, he said, 'This is from the bounty of my Lord.' **The verse**, He said, 'They denied her throne to her.' **So when she came, it was said**, Is this your throne? **She said**, It is as if it were the same." So when she came to him, she asked him about two things. She said to Solomon, "I want water that is not from the earth or the sky." When Solomon was asked about something, he would ask the humans, then the jinn, then the devils. The devils said, **This is an easy reward for horses, then take their sweat and fill vessels with it**. So he ordered the horses to be made to run, then he took their sweat and filled vessels with it. He said, **And you asked about the color of God, the Almighty and Majestic**. Solomon jumped from his bed and fell down in prostration and said, **O Lord, you have asked me about a matter that is too great for me to mention to you**. God said, **Go back, for I have sufficed you against them**. He said, **So he returned to his bed**. He said, **What did you ask about?** She said, **I only asked you about water**. He said to his soldiers, **What did you ask about?** They said, **I only asked you about water**. He said, **And they all forgot about it**. He said, **The devils said**, 'Solomon wants to take her for himself, but if he takes her for himself and a child is born to them, we will never be free from his slavery.' So they made a smooth palace of glass in which were fish. It was said to her, **Enter the palace**. When she saw it, she thought it was a sea, and she uncovered her legs, and behold, they were hairy. Solomon said, **This is ugly, so how can it be removed?** They said: The razor removes it. He said: The mark of the razor is ugly. He said: So the devils made the light. He said: He was the first for whom the light was made. Then Abu Bakr bin Abi Shaybah said: What a beautiful hadith! **I said**: Rather, it is a very strange and strange fabrication, and perhaps it is from the delusions of Ata bin Al-Saib against Ibn Abbas, and God knows best.

The most likely interpretation in such contexts is that it

was received from the People of the Book from what was found in their scriptures, such as the narrations of Ka'b and Wahb, may God forgive them, in what they conveyed to this nation of the report of the Children of Israel, of the eternal, the strange, and the marvelous, what was and what was not, and what was distorted, changed, and abrogated. God, the Exalted, has enriched us with what is more correct, more beneficial, clearer, and more eloquent, all praise and thanks be to God. The root of the word *sarh* in Arabic speech is a palace or any tall building. God, the Exalted, said, informing about Pharaoh, may God curse him, that he said to his minister Haman, **Build for me a tower that I may reach the causes the verse**. Al-Sarh is a high-construction palace in Yemen, and Al-Mamard is the one built with a solid, smooth construction of **bottles**, meaning glass. Tamrid of construction means smoothing it, and Mard is a fortress in Dumat Al-Jandal. The purpose is that Solomon, peace be upon him, built a great, lofty palace of glass for this curse to show her the greatness of his authority and his power. When she saw what God had given him and the majesty of what he was in and had insight into his matter, she submitted to the command of God Almighty and knew that he was a noble prophet and a great king. She submitted to God Almighty and said, **My Lord, indeed I have wronged myself**, meaning by what came before of her disbelief, polytheism, and her and her people's worship of the sun instead of God, **and I submit with Solomon to God, Lord of the worlds**, meaning following the religion of Solomon in his worship of God alone, with no partner who created everything and determined it with a precise determination.

Fath al-Qadir

42- **So when she came** meaning Bilqis to Solomon, **it was said** to her, and the speaker was Solomon, or someone else, by his command, **Is this your throne?** He did not say **This is your throne** lest that be a prompting to her and thus her mind would not be tested. **She said**, 'It is as if it were him.' Mujahid said: She began to recognize and deny it and to be amazed by his presence with Solomon, so she said: **It is as if it were him**. Muqatil said: She recognized it, but she pretended to them as they pretended to her. If she had been told: **Is this your throne**, she would have said: Yes. Ikrimah said: She was wise, she said: **If I say, 'It is,' I fear that I will lie, and if I say, 'No,' I fear that I will lie**. So she said: **It is as if it were him**. It was said that Solomon wanted to show her that the jinn were subservient to him. **And we were given knowledge before her, and we were Muslims**. It was said that this is from the words of Bilqis, meaning we were given knowledge of the truth of Solomon's prophethood before this sign in the throne, and we were Muslims, disobeying his command. It was said that it is from the words of Solomon, meaning that we were given knowledge of God's power before Bilqis. It was also said that we were given knowledge of her Islam and her willingness to come before her, meaning before her arrival. It was also said that it is from the words of Solomon's people. The second statement is more

reliable than the other statements.

Tafsir al-Baghawi

42- **So when she came, it was said, 'Is this your throne?' She said, 'It is as if it is the same.'** Muqatil said: She recognized it, but she mistook it for them, just as they mistook it for her. Ikrimah said: She was wise and did not say, 'Yes,' for fear of being lied to, nor did she say, 'No,' for fear of being disbelieved. She said, 'It is as if it is the same.' So Solomon recognized the perfection of her intelligence, since she neither acknowledged nor denied it.

It was said that she was confused about the throne because she had left it in a house behind seven closed doors and she had the keys with her. She was told: It is your throne, so closing the doors did not help you. So he said: **And we were given knowledge**, of the truth of Solomon's prophethood through the previous verses about the gift and the messengers, **before it**, before the verse about the throne, **and we were Muslims**, obedient and submissive to Solomon's command.

It was said that his saying: **And we were given knowledge before her** was said by Sulayman, meaning: And we were given knowledge of God and His ability to do whatever He wills before this woman, and we were Muslims. This is the saying of Mujahid.

It was said: Its meaning is that we were given knowledge of her Islam and her coming willingly before her coming, and we were Muslims, obedient to God Almighty.

Tafsir al-Baidawi

42 - "So when she came, it was said, 'Is your throne like this?'" This was a comparison to her, to further test her mind, as she mentioned before him the foolishness of the mind. "She said, 'As if it were he' **and she did not say**, He is he" because of the possibility that he could be like him, and that was due to the perfection of her mind. "And we were given knowledge before her, and we were Muslims" is part of her speech, as if she thought that he wanted to test her mind and show her a miracle, so she said: "And we were given knowledge of the perfection of God's power and the truth of your prophethood before this situation, or the miracle from the previous verses." It was said that it was from the words of Solomon, peace be upon him, and his people, and they linked it to her answer because it indicates her faith in God and His Messenger, as she allowed that it was her throne, a common possibility, and the presence of some of the miracles that no one but God Almighty is capable of, and they do not appear except at the hands of the prophets, peace and blessings be upon them, meaning we were given knowledge of God and His power and the truth of what He brought before her, and we were obedient to His rule and we did not cease to adhere to His religion, and their purpose in it was to talk about what God had bestowed upon them in terms of progress in that, thanking God Almighty.

Surat al-Naml 27:43

And what she used to worship besides God prevented her. Indeed, she was from a disbelieving people.

Surat al-Naml 27:43

And what she used to worship besides God prevented her. Indeed, she was from a disbelieving people.

Tafsir al-Jalalayn

43 - **And he prevented her** from worshipping God **what she used to worship besides God** i.e. other than Him **for she was from a disbelieving people**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And He prevented this woman, the owner of Sheba, from worshipping God, **what she used to worship besides God**, and that was her worship of the sun.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And what she used to worship besides God turned her away**, he said: Her disbelief in God's decree, other than the idol, that she be guided to the truth.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, **And what she used to worship besides God prevented her from being guided to the truth**. He said: Her disbelief in God's decree prevented her from being guided to the truth. If it were said: The meaning of that is: And what she used to worship besides God prevented her from being guided to the truth, meaning: He prevented her and stood between her and him, that would be a good interpretation. If it were also said: And God prevented her from that by guiding her to Islam, that would also be a correct interpretation.

His statement: **Indeed, she was from a disbelieving people** means: This woman was a disbeliever from a disbelieving people. The *lāfīn* in his statement *indeed* is broken as a subject. Whoever interprets his statement: **And what she used to worship besides God** in the same way we have, then *ma* in his statement: **what she used to worship** is in the nominative case due to **becoming prevented**, because the meaning is that what prevented her from worshipping God was not her ignorance or that she did not understand, rather what prevented her from worshipping God was her worship of the sun and the moon, and that was from the religion of her people and her fathers, so she followed in their footsteps. Whoever interprets it in the other two ways, then *ma* is in the accusative case.

Tafsir al-Qurtubi

The Almighty said: **And what she used to worship besides God prevented her**. Stopping at **besides God** is good, and the meaning is: What she used to worship of the sun and the moon was prevented from worshipping God, so *ma* is in the nominative case. An-Nahhas said: The meaning is, her worship of other than God and her worship of it prevented her from learning what We taught her, from submitting. It is permissible for *ma* to be in the accusative case, and the interpretation would be: And Solomon prevented her from what she used to worship besides God, meaning He stood between her and him. It is permissible for the meaning to be: And God prevented her from worshipping other than God, so *an* was deleted and the verb was transitive. Similar to it is: **And Moses chose his people** (al-A'raf 7:155) meaning from his people. Sibawayh recited:

I informed Abdullah that I had found a noble woman whose masters were mean at heart.

He claimed that the meaning, according to him, is that she was informed about Abdullah. **Indeed, she was from a disbelieving people**. Saeed bin Jubair read: **that she** with a fat-ha on the hamza, and it is in the accusative case meaning because it is. It is possible for it to be a substitute for *what*, in which case it would be in the nominative case if *what* was the agent of the repelling. The kasra is for resumption.

Tafsir Ibn Kathir

When the throne of Bilqis was brought to Solomon, peace be upon him, before her arrival, he ordered that some of its features be changed to test her knowledge and steadfastness upon seeing it, to see whether she would accept that it was her throne or not. He said, **Disguise her throne for her; we will see whether she will be guided or whether she will be among those who are not guided**. Ibn Abbas said, **He removed its jewels and its sides**. Mujahid said, **He ordered that what was red be made yellow, what was yellow be made red, and what was green be made red, changing everything from its original state**. Ikrimah said, **They added to it and took away from it**. Qatada said, **He made its bottom its top and its front its back, and they added to it and took away from it**. "So when she came, it was said, 'Is this your throne?'" That is, her throne was presented to her, changed and distorted, and things were added to and taken away from it. But she was steadfast and intelligent, and she had intelligence, cunning, and resolve. She did not accept that it was hers because of its great distance from her, nor did she accept that it was another one because she saw its effects and features, even though it had been changed, altered, and distorted. So she said, "It is as if it were it," meaning it resembles it and is close to it. This is very smart and decisive.

And his saying: **And We were given knowledge before her, and we were Muslims.** Mujahid said that Sulayman said it. And the saying of God Almighty: "And that which she worshipped besides God prevented her. Indeed, she was from a disbelieving people." This is from the completion of the words of Sulayman, peace be upon him, in the saying of Mujahid and Sa'id ibn Jubayr, may God have mercy on them, meaning Sulayman said: **And We were given knowledge before her, and we were Muslims.** And she had been prevented, that is, prevented from worshipping God alone, "that which she worshipped besides God. Indeed, she was from a disbelieving people." This is what Mujahid and Sa'id said: It is good, and Ibn Jarir also said it. Then Ibn Jarir said: It is possible that in his saying **and prevented her** there is a pronoun referring to Sulayman or to God Almighty, and its meaning is that He prevented her **that which she worshipped besides God** meaning He prevented her from worshipping other than God **that she was from a disbelieving people.** I say: And what Mujahid said is supported by the fact that she only declared Islam after entering the palace, as will come.

And his saying: **She was told, 'Enter the palace.' When she saw it, she thought it was a sea, and uncovered her legs.** This is because Solomon, peace be upon him, ordered the devils to build her a great palace of glass, and water ran underneath it. Someone who did not know would think it was water, but the glass stood between the one walking and it. They differed about the reason that prompted Solomon, peace be upon him, to build it. It was said that when he decided to marry her and choose her for himself, her beauty and handsomeness were mentioned to him, but on her legs was a large bald spot, and the back of her feet was like the back of an animal. This displeased him, so he built this to see if it was true or not. This is what Muhammad ibn Ka'b al-Qurazi and others said. When she entered and uncovered her legs, he saw the most beautiful legs and feet of people, but he saw hair on her feet because she was a queen and had no husband. He wanted to remove that from her, so she was told the razor, but she said, **I cannot do that.** Solomon disliked this and said to the jinn, **Make something other than the razor that will remove this hair.** So they made him a paste. He was the first to make a paste for himself, as stated by Ibn Abbas, Mujahid, Ikrimah, Muhammad ibn Ka'b al-Qurazi, al-Suddi, Ibn Jurayj, and others.

Muhammad bin Ishaq said on the authority of Yazid bin Ruman, then he said to her: Enter the palace so that he may show her a kingdom more honorable than her kingdom and a power greater than her power. When she saw it, she thought it was a sea and uncovered her legs, not doubting that it was water in which she was wading. She was told that it was a palace made of smooth glass. When she stood before Solomon, he called her to worship God alone and rebuked her for worshipping the sun instead of God. Al-Hasan Al-Basri said: When the foreign woman saw the palace, she knew, by God, that she had seen a king greater than her kingdom. Muhammad bin Ishaq said on the authority of some of the people of knowledge on the authority of Wahb bin Munabbih, who said: Solomon ordered the palace and the devils had made it for him from glass, as white as water.

Then he sent water beneath it and placed his bed in it, so he sat on it and the birds, jinn, and humans clung to it. Then he said to her: Enter the palace so that he may show her a kingdom more honorable than her kingdom and a power greater than her power. **When she saw it, she thought it was a sea and uncovered her legs, not doubting that it was water in which she was wading.** She was told: **It is a palace made of smooth glass.** Bottles.

When she stood before Solomon, he called her to worship God Almighty alone and rebuked her for worshipping the sun instead of God. She said what the heretics say, so Solomon fell down in prostration in awe of what she said, and the people prostrated with him. She fell at her hands when she saw Solomon doing what he did. When Solomon raised his head, he said, **Woe to you, what did you say?** She said, **Have you forgotten what I said?** She said, **My Lord, I have wronged myself, and I submit with Solomon to God, Lord of the worlds.** So she submitted, and her submission was good. Imam Abu Bakr bin Abi Shaybah narrated a strange hadith on this from Ibn Abbas, saying: Al-Husayn bin Ali told us, on the authority of Zaydah, who told me, on the authority of Ata bin Al-Sa'ib, who told us, on the authority of Mujahid, while we were in Al-Azd, who said: Ibn Abbas told us: Solomon, peace be upon him, would sit on his throne, then chairs would be placed around him, and the humans would sit on them, then the jinn would sit, then the devils, then the wind would come and lift them up, then the birds would shade them, then they would go out in the morning for as long as a traveler would like to dismount, a month, and in the evening for a month. He said: One day, while he was on a journey, he looked for the birds and he missed the hoopoe, so he said: **Why do I not see the hoopoe, or is he among the absent? * I will surely punish him with a severe punishment or slaughter him, or he must bring me clear authority.** He said: And his punishment for him was that he would pluck him out and throw him on the ground, so that he would not be protected from an ant or any of the vermin of the earth.

Ata' said: Sa'id bin Jubair mentioned on the authority of Ibn Abbas something like the hadith of Mujahid: "So he stayed not long" and he read until he reached the verse: "We will see whether you have told the truth or whether you are among the liars. Go with this letter of mine **and he wrote in the name of God, the Most Gracious, the Most Merciful, to Bilqis** that you not exalt yourselves over me and come to me in submission" When the hoopoe threw the letter to her, it was cast into her mind that it was a noble letter and that it was from Solomon and that you not exalt yourselves over me and come to me in submission. They said, "We are men of strength. **She said,** Indeed, when kings enter a town, they corrupt it. And I am going to send them a gift to see what the messengers will bring back. **When the gift came to Solomon, he said,** Do you provide me with money so that I may return to them?" When he looked at the dust, Ibn Abbas informed us. He said, "And between Solomon and the Queen of Sheba and those with her when he looked at the dust was like what is between us and al-Hirah. **Ata' and Mujahid said,** At that time, it was with the Azd.

Solomon said, Which of you will bring me her throne?

And what she used to worship besides God prevented her. Indeed, she was from a disbelieving people.

He said, Between her throne and Solomon when he looked at the dust was a distance of two months' journey. An Ifrit from the jinn said, 'I will bring it to you before you rise from your seat.'" Solomon had a council in which he would sit for the people as rulers sit, then he would stand up. He said, "I will bring it to you before you rise from your seat. **Solomon said**, I want something faster than that. **The one who had knowledge of the Scripture said**, I will look in the Book of my Lord, then I will bring it to you before your glance returns to you." Solomon looked at him, and when he finished speaking, Solomon looked again, and her throne sprang up from under Solomon's feet, from under a chair on which Solomon would place his feet and then climb onto the bed. He said, "When Solomon saw her throne, he said, 'This is from the bounty of my Lord.' **The verse**, He said, 'They denied her throne to her.' **So when she came, it was said**, Is this your throne? **She said**, It is as if it were the same." So when she came to him, she asked him about two things. She said to Solomon, "I want water that is not from the earth or the sky." When Solomon was asked about something, he would ask the humans, then the jinn, then the devils. The devils said, **This is an easy reward for horses, then take their sweat and fill vessels with it**. So he ordered the horses to be made to run, then he took their sweat and filled vessels with it. He said, **And you asked about the color of God, the Almighty and Majestic**. Solomon jumped from his bed and fell down in prostration and said, **O Lord, you have asked me about a matter that is too great for me to mention to you**. God said, **Go back, for I have sufficed you against them**. He said, **So he returned to his bed**. He said, **What did you ask about?** She said, **I only asked you about water**. He said to his soldiers, **What did you ask about?** They said, **I only asked you about water**. He said, **And they all forgot about it**. He said, **The devils said**, 'Solomon wants to take her for himself, but if he takes her for himself and a child is born to them, we will never be free from his slavery.' So they made a smooth palace of glass in which were fish. It was said to her, **Enter the palace**. When she saw it, she thought it was a sea, and she uncovered her legs, and behold, they were hairy. Solomon said, **This is ugly, so how can it be removed?** They said: The razor removes it. He said: The mark of the razor is ugly. He said: So the devils made the light. He said: He was the first for whom the light was made. Then Abu Bakr bin Abi Shaybah said: What a beautiful hadith! **I said**: Rather, it is a very strange and strange fabrication, and perhaps it is from the delusions of Ata bin Al-Saib against Ibn Abbas, and God knows best.

The most likely interpretation in such contexts is that it was received from the People of the Book from what was found in their scriptures, such as the narrations of Ka'b and Wahb, may God forgive them, in what they conveyed to this nation of the report of the Children of Israel, of the eternal, the strange, and the marvelous, what was and what was not, and what was distorted, changed, and abrogated. God, the Exalted, has enriched us with what is more correct, more beneficial, clearer, and more eloquent, all praise and thanks be to God. The root of the word *sarh* in Arabic speech is a

palace or any tall building. God, the Exalted, said, informing about Pharaoh, may God curse him, that he said to his minister Haman, **Build for me a tower that I may reach the causes the verse**. Al-Sarh is a high-construction palace in Yemen, and Al-Mamard is the one built with a solid, smooth construction of **bottles**, meaning glass. Tamrid of construction means smoothing it, and Mard is a fortress in Dumat Al-Jandal. The purpose is that Solomon, peace be upon him, built a great, lofty palace of glass for this queen to show her the greatness of his authority and his power. When she saw what God had given him and the majesty of what he was in and had insight into his matter, she submitted to the command of God Almighty and knew that he was a noble prophet and a great king. She submitted to God Almighty and said, **My Lord, indeed I have wronged myself**, meaning by what came before of her disbelief, polytheism, and her and her people's worship of the sun instead of God, **and I submit with Solomon to God, Lord of the worlds**, meaning following the religion of Solomon in his worship of God alone, with no partner who created everything and determined it with a precise determination.

Fath al-Qadir

43- "And what she used to worship besides God prevented her." This is from the words of God, the Most High, explaining what prevented her from manifesting what she claimed of Islam. The agent of "prevented is what she used to worship": that is, what prevented her from manifesting her faith was what she used to worship, which was the sun. An-Nahhas said: that is, what prevented her from worshipping other than God. It was also said that the agent of "prevented" is God: that is, God prevented her from what she used to worship besides Him, so "ma" is in the accusative case. It was also said that the agent was Solomon: that is, and Solomon prevented her from what she used to worship. The first is more appropriate, and the sentence is a new statement as we mentioned. The sentence "Indeed, she was from a disbelieving people" is an explanation of the first sentence: that is, the reason for her delay in worshipping God, and preventing what she used to worship from that is that she was from a people characterized by disbelief. The majority read "indeed" with a kasra. Abu Hayyan read it with a fatha. There are two views on this reading: One is that the sentence is a substitute for what she used to worship. The second is that the interpretation is: because she used to worship, so the letter of explanation was dropped.

Tafsir al-Baghawi

God Almighty said: 43- **And what she used to worship besides God prevented her**, meaning: what she used to worship besides God, which was the sun, prevented her from worshipping God, meaning: the worship of the sun prevented her from monotheism and the worship of God. So according to this interpretation, *what* is in the nominative case.

It was said: Its meaning is that it prevented her from worshipping God, not that her mind was defective, as the jinn said: There was something wrong with her mind, but she was worshipping other than God.

It was said: Its meaning is that Solomon prevented her from what she used to worship other than God, meaning: He prevented her from that and stood between her and him, so the place of *what* is in the accusative case.

She was from a disbelieving people. This is a resumption. God Almighty informed us that she was from a people who worshipped the sun, and she grew up among them and knew nothing but sun worship.

Tafsir al-Baidawi

43 - "And what she used to worship besides God prevented her" meaning her worship of the sun prevented her from advancing toward Islam, or God prevented her from worshipping it by granting her success in faith. "Indeed, she was from a disbelieving people. **It was read with the fat-ha as a substitution of the agent of sadarha**" according to the first, meaning her upbringing among the disbelievers prevented her or the explanation for it.

Surat al-Naml 27:44

It was said to her, "Enter the palace." But when she saw it, she thought it was a deep ocean, and uncovered her legs. He said, "Indeed, it is a palace of smooth crystal." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds."

Surat al-Naml 27:44

It was said to her, **Enter the palace**. But when she saw it, she thought it was a deep ocean, and uncovered her legs. He said, **Indeed, it is a palace of smooth crystal**. She said, **My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds**.

Tafsir al-Jalalayn

44 - It was said to her also **Enter the palace** is a surface of white, transparent glass beneath which is fresh, flowing water in which there are fish that Solomon made when he was told that her legs and feet were like those of a donkey. **But when she saw it, she thought it was a sea of water and uncovered her legs** to wade through it. Solomon was on his bed at the front of the palace and saw her legs and feet were beautiful. **He said to her Indeed, it is a palace smooth of glass** of glass and called her to Islam. **She said, My Lord, indeed I have wronged myself by worshipping other than You (and I have submitted to God, Lord of the worlds)** and he wanted to marry her, but he disliked the hair on her legs, so the devils made him a lamp and removed it with it. So he married her and loved her and confirmed her in her kingdom. He used to visit her once every month and stay with her for three days. Her kingdom ended with the end of Solomon's kingdom. It was narrated that he became king when he was thirteen years old and died when he was fifty-three years old. So glory be to He whose kingdom has no end in perpetuity.

Tafsir al-Suyuti

Tafsir al-Tabari

It is mentioned that when the mistress of Sheba came to Solomon, he ordered the devils to build him a tower, which was like a roof made of glass, and he made water run underneath it to test her mind and understanding in the same way that she used to direct the female and male servants to him to distinguish between the males and females among them, as a reprimand for that as well.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: Solomon ordered the palace to be built, and the devils had made it for him from glass, the whiteness of which was like water. Then water was sent beneath it, and his bed was placed in it, and he sat on it, and the birds, jinn, and humans were devoted to it. Then he said: **Enter the palace**, to show her a kingdom more honorable than her kingdom, and a power greater than her power. **When she saw it, she thought it was a sea and uncovered her legs**, not doubting that it was water she was wading through. It

was said to her: **Enter, for it is a palace smooth of glass**. When she stood before Solomon, he called her to worship God and rebuked her for worshipping the sun instead of God. She said what the heretics said, and Solomon fell down in prostration in awe of what she said, and the people prostrated with him, and she fell at her hands when she saw Solomon do what he did. When Solomon raised his head, he said: **Woe to you, what did you say?** He said: **And I forgot what she said**. So she said: **My Lord, I have wronged myself and I have submitted**. With Solomon, to God, Lord of the worlds." And she converted to Islam, and her conversion was good.

It was said that Solomon ordered the construction of the palace as God had described it, because the jinn feared that Solomon would marry her, so they wanted to make him lose interest in her, so they said: Her husband is a donkey, and her mother was a jinn. So Solomon wanted to know the truth of what the jinn had told him about that.

Mention who said that.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: The jinn said to Solomon, making him renounce Bilqis, **Her husband is the husband of a donkey, and her mother was a jinn**. So Solomon ordered the palace to be built, and in it were imprisoned sea creatures: whales and frogs. When she saw the palace, she said: **The son of David has not found a punishment that could kill me except drowning?** "I thought it was a sea," and she uncovered her shins. He said: **So when people felt her legs and feet**, he said: **So Solomon was reluctant to spare her shins from the razor**. K said: **So the lime was made for that reason**.

I believe it is possible that Solomon ordered the construction of the palace for the two reasons mentioned by Wahb and Muhammad ibn Ka'b al-Qurazi, to test her intelligence and look at her leg and foot, to know the truth of what was said to him about her.

Mujahid used to say, as mentioned about the meaning of the palace, what:

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **the palace**, he said: A pool of water upon which Solomon made vessels which he dressed. He said: And Bilqis was a tall, poetic woman, her foot like a donkey's hoof, and her mother was a jinn.

Ahmad bin Al-Waleed Al-Ramli told me: Hisham bin Ammar told us: Al-Waleed bin Muslim told us, on the authority of Saeed bin Bashir, on the authority of Qatada, on the authority of Al-Nadr bin Anas, on the authority of Bashir bin Nahik, on the authority of Abu Hurairah, who said: "The Messenger of God, may God

bless him and grant him peace, said: 'One of the parents of the woman of Saba' was a jinn.'"

He said: Safwan bin Saleh told us, he said: Al-Walid told us, on the authority of Saeed bin Bashir, on the authority of Qatada, on the authority of Bashir bin Nahik, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that Al-Nadr bin Anas was mentioned.

His saying: **When she saw it, she thought it was a sea.** He says: When the woman saw the tower, she thought it was a sea because of its whiteness and the turbulence of the sea creatures beneath it, and she uncovered her legs to wade through it to Solomon.

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

Who said that?

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 Qatada: **She was told to enter the palace, and when she saw it, she thought it was a sea.** He said: It was made of glass, and the water was behind it, so she thought it was a sea.

He said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement: **I thought it was a sea,** he said: a sea.

Amr ibn Ali told us: Ibn Suwar told us: Ruh ibn al-Qasim told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Mujahid, regarding the statement of God Almighty: **And she uncovered her legs,** and behold, they were hairy. So he said: Is there nothing that will remove this? They said: The razor. He said: No, the razor leaves a mark. So he ordered that a depilatory cream be used, and it was done.

Abu Al-Sa'ib told me: Hafs told us, on the authority of Imran bin Sulayman, on the authority of Ikrimah and Abu Salih, who said: When Sulayman married Bilqis, she said to him: No iron has ever touched me. Sulayman said to the devils: Look at what removes hair. They said: Lime. So he was the first to make Lime.

And His saying: **It is a palace smooth of glass,** God Almighty says: Solomon said to her: This is not a sea, it is a palace smooth of glass. He says: It is only a building constructed and erected from glass.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, *Murad* he said: built.

And His statement: **She said, 'My Lord, indeed I have wronged myself, and I submit with Solomon...'**... the verse, God Almighty says: The woman of Sheba said: **My Lord, indeed I have wronged myself in my worship of the sun and my prostration to those other than You, and I submit with Solomon to God.** She says: And I submitted with Solomon, submitting to God in monotheism, singling out for Him divinity and lordship

without anyone else.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said in **I thought it was a sea: It is a palace smooth of glass.** Then she knew that she had been defeated. "She said: My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds."

Tafsir al-Qurtubi

The Almighty said: **It was said to her, 'Enter the palace.'** The interpretation according to Sibawayh is: Enter the palace, so the verb *to* was omitted. Abu al-Abbas makes a mistake in this, saying: Because *entered* indicates something entered. The palace was a plate of glass with water underneath it and fish in it. He made it to show her a king, **You have been greatly exalted by its kingship,** said Mujahid. Mujahid said: There was water from the bottles behind it **I thought it was a pool,** meaning water. It was said: The palace is the palace, according to Abu Ubaidah. As he said:

Their flags are considered monuments

It was said: The palace is the courtyard, just as it is said: This is the palace of the house and its hall, with one meaning. Abu Ubaidah narrated in Al-Gharib Al-Musannaf that the palace is every tall building raised from the ground, and that the tall, smooth. An-Nahhas: The origin of this is that every builder who does one work is called a palace, from their saying: clear milk if it does not resemble water and from their saying: he stated the matter, and from it: clear Arab. It was said: He made it to test what the jinn would say about her that her mother was a jinn and her husband was a donkey, said Wahb ibn Munabbih. When she saw the abyss, she was startled and thought that he intended to drown her. She was amazed at the smoothness of his chair on the water, and she saw what startled her, and she had no choice but to obey the order. **And she uncovered her legs,** and behold, they were the most beautiful legs of people, free from what she had said to the jinn, except that she had much hair. When she reached this height, Solomon said to her after turning his gaze away from her: **Indeed, it is a palace smoothed of glass.** The smooth is not polished, and from it comes the word *al-Murad*. A man rebelled when his beard was slow to grow after reaching puberty, Al-Farra' said. And from this comes the word marda'a **a tree with no leaves on it.** And marda'a **a sandy area** if it does not grow. And marda' is also the elongated one, and from it the fortress was called marda'a **a strong one.** Abu Salih: tall in the shape of a palm tree. And Ibn Shajarah: wide in length and width. He said:

I went early in the morning and found them before noon in the desert.

Any wide shields. At that point, Bilqis surrendered, submitted, became a Muslim, and admitted to being wronged, as will be mentioned. When Solomon, peace be upon him, saw her feet, he said to his devilish advisor: How can I remove this hair without harming

Surat al-Naml 27:44

It was said to her, "Enter the palace." But when she saw it, she thought it was a deep ocean, and uncovered her legs. He said, "Indeed, it is a palace of smooth crystal." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds."

my body? So he directed him to use hair removal cream, and from that day on, hair removal cream and baths became popular. It is narrated that Solomon married her at that time and settled her in Syria, as stated by Ad-Dahhak. Saeed bin Abdul Aziz said in Al-Naqqash: He married her and returned her to her kingdom by right hand, and he used to come to her once a month in the wind, and she gave birth to a boy whom he named Dawud, who died during his time. In some reports, the Prophet, peace and blessings be upon him, said: "Bilqis had the most beautiful legs of all women in the world, and she is one of the wives of Solomon, peace be upon him, in Paradise." Aisha said: **Does she have better legs than me?** So he, peace be upon him, said: **You will have better legs than her in Paradise.** Al-Qushayri mentioned this. Al-Tha'labi reported on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: "The first person to have baths was Solomon, son of David. When he pressed his back against the wall and its heat touched him, he said, 'Oh, the punishment of God!' Then he loved it intensely and confirmed its ownership by right. He ordered the jinn to build three fortresses for it, the likes of which people had never seen: Salhun, Baynun, and Umdan. Then Solomon would visit it once a month and stay there for three days. Al-Sha'bi narrated that some people from Himyar dug up the cemetery of the kings and found in it a vaulted grave in which was a woman wearing garments woven with gold, and at her head was a marble tablet on which was written:

O people, turn together and lie in the graves of Jesus.

So that you may know that I am the one who was called the time of Bilqis

The king's palace was built in Himyar, and it was familiar to my people.

I was in my kingdom and his management, forcing the sneezers for God's sake

My husband, Solomon the Prophet, who was a teacher of the Torah

And He subjected to him the wind as a ship, sometimes blowing like a stork.

With the son of David, the Prophet, whom the Most Merciful sanctified with sanctification

Muhammad ibn Ishaq and Wahb ibn Munabbih said: Solomon did not marry her, but he said to her: Choose a husband, so she said: Someone like me does not marry while I had such a kingdom. So he said: That is inevitable in Islam. So she chose Dhu Tabi'a, king of Hamdan, so he married her to him and returned her to Yemen, and ordered Zuba'a, the prince of the jinn of Yemen, to obey him, so he built factories for him, and he remained the prince until Solomon died. Some people said: There is no authentic report about him, neither that he married her nor that he married her. She is Bilqis bint al-Sarh ibn al-Hadahid ibn Sharahil ibn Adad ibn Hadr ibn al-Sarh ibn al-Haras ibn Qays

ibn Saifi ibn Saba' ibn Yashjub ibn Ya'rub ibn Qahtan ibn Aber ibn Shalih ibn Arfakhshad ibn Sam ibn Noah. And her limit, Al-Hadad, was a great king who had forty sons, all of whom were kings. He was the king of the whole land of Yemen. Her father, Al-Sarh, used to say to the kings of Al-Adraf, "None of you is equal to me," and he refused to marry any of them. So they married him to a woman from the jinn called Rayhana bint Al-Sakn, and she bore him Balqama, who is also Bilqis. He had no other sons. Abu Hurairah said that the Prophet, peace and blessings be upon him, said, **One of Bilqis's parents was a jinn.** Then her father died, and her people divided over her into two groups. They appointed a man as their ruler, but his conduct was bad, and he committed adultery with the women of his subjects. Bilqis became jealous and offered herself to him, so he married her. She made him drink wine until she cut off his head, and she placed him at the door of her house, and they made her their king. Abu Bakra said: Bilqis was mentioned to the Prophet (peace and blessings of God be upon him) and he said: **A people who entrust their affairs to a woman will never prosper.** It is said that the reason her father married a jinn was that he was a minister to a tyrannical king who used to rape the women of his subjects. The minister was jealous and did not marry. Once, on the road, he accompanied a man whom he did not like. He said: **Do you have a wife?** He said: **I will never marry, for the king of our country rapes women from their husbands.** The Prophet said: **If you marry my daughter, he will never rape her.** The Prophet said: **He will rape her.** He said: **We are a people of jinn who cannot be controlled.** So he married his daughter and she bore him Bilqis. Then her mother died and Bilqis built a palace in the desert. Her father spoke of her story incorrectly, and report of her reached the king, so he said: **So-and-so, you have this beautiful girl with you and you will not bring her to me, even though you know my love for women!** Then he ordered him to be imprisoned, so Bilqis sent to him, **I am in your hands**, so he got ready to go to her palace. When he was about to enter with those with him, the female slaves from the daughters of the jinn, like the image of the sun, came out to him and said to him, **Are you not ashamed?! Our lady says to you, are you bringing these men with you to your family?** So he gave them permission to leave and he entered and...

So she locked the door behind him, killed him with sandals, cut off his head and threw it to his army, and they ordered her to rule over them. She remained like that until the hoopoe heard about her to Solomon, peace be upon him. When Solomon had alighted at one of his dwellings, the hoopoe said: "Solomon is busy with his descent. So he ascended towards the sky and saw the length and breadth of the world. He saw the world to the right and to the left and saw a garden belonging to Bilqis in which there was a hoopoe. The name of that hoopoe was 'Afeer. So 'Afeer al-Yaman said to 'Afeer al-Yaman, 'From where have you come? And where are you going?' He said: "I have come from Syria with my companion Solomon. From where have you come?" He said: "The kingdom

of the jinn, mankind, devils, birds, beasts, wind and everything between the sky and the earth. So where are you from?" He said: From this country, its king is a woman called Bilqis. Her hands were made of twelve thousand camels, under the hand of each camel were one hundred thousand fighters, besides women and children. So he set out with him and looked at Bilqis and her king, and returned to Solomon at the time of the afternoon prayer. Solomon had missed him at the time of prayer and could not find him, and they were without water. Ibn Abbas said in a narration: A breeze from the sun fell on him. So he said to the minister of birds: Whose place is this? He said: O Prophet of God, this is the place of the hoopoe. He said: Where did it go? He said: I do not know, may God guide the kingdom. Solomon became angry and said: **I will surely punish him with a severe punishment** [the verse]. Then he called for the eagle, the master of birds, the most ferocious and fiercest of them, and said: What do you want, O Prophet of God? He said: Bring the hoopoe right away. So the eagle raised itself up from the sky until it clung to the air. It looked at the world like a bowl in front of one of you, and suddenly it saw the hoopoe coming from the right. It pounced on it and dug its claws into it. Then the hoopoe said to him, **I ask you by God, who has given you power and your words over me, to have mercy on me.** So he said to him, **Woe to you, and may my hope be bereaved of you! God's prophet Solomon swore that he would torture you or slaughter you.** Then he brought him and the vultures and all the birds' armies met him. They said, **Woe to you! God's prophet threatened you, but said, 'What is my power and what am I? Didn't he make an exception?' They said, 'Yes! He said, 'Or let him bring me clear authority.'**" Then he entered upon Salman, who raised his head and lowered his tail and wings in humility to Solomon, peace be upon him. Solomon said to him, "Where were you in your service and your place? I will surely torture you severely or slaughter you. **The hoopoe said to him, O Prophet of God! Remember that you stand before God as I stand before you.**" Solomon's skin shuddered and trembled, and he forgave him. Akrima said: God prevented Solomon from slaughtering the hoopoe because it was dutiful to its parents, bringing food to them and giving them water. Then Solomon said to it: What took you so long? The hoopoe replied: God has told us about Bilqis, her throne, and her people, as previously explained. Al-Mawardi said: The claim that Bilqis's mother was a jinn is absurd to the mind due to the difference between the sexes, the difference in natures, and the separation of the two bodies, because the human being is physical and the jinn are spiritual. God created the human being from clay like pottery, and created the jinn from a smokeless flame of fire. This difference prevents mixing, and reproduction is impossible with this difference.

I said: The statement has been made, and reason does not reject it with what has been reported in this regard. If we look at the origin of creation, then its origin is water, as was previously explained, and there is nothing further to that, and God knows best. And in the revelation: **And share with them in wealth and children** (al-Isra' 17:64), as was previously mentioned. And God Almighty said: **No man or jinn had touched them before them** (Al-Rahman: 56), as will come in

Al-Rahman.

God the Almighty said: **She said, 'My Lord, indeed I have wronged myself'** meaning, by the polytheism she was upon. This was stated by Ibn Shajarah. Sufyan said: "That is, by the suspicion she had imagined about Solomon, because when she was commanded to enter the palace, she thought it was a sea, and that Solomon wanted to drown her in it. But when it became clear to her that it was a palace of smooth glass, she knew that she had wronged herself by that suspicion." *In* was broken because it is a subject after *qall*. Some Arabs open it and thus *qall* is applied to it. **And I submitted with Solomon to God, Lord of the worlds** If *ma'* is silent, then it is a particle that has a meaning, with no difference between grammarians. If it is opened, then there are two opinions about it: One of them is that it has the meaning of a circumstance as a noun. The other is that it is a preposition built on the fat-ha, as stated by an-Nahhas.

Tafsir Ibn Kathir

When the throne of Bilqis was brought to Solomon, peace be upon him, before her arrival, he ordered that some of its features be changed to test her knowledge and steadfastness upon seeing it, to see whether she would accept that it was her throne or not. He said, "Disguise her throne for her; we will see whether she will be guided or whether she will be among those who are not guided. **Ibn Abbas said,** He removed its jewels and its sides. **Mujahid said,** He ordered that what was red be made yellow, what was yellow be made red, and what was green be made red, changing everything from its original state. **Ikrimah said,** They added to it and took away from it. **Qatada said,** He made its bottom its top and its front its back, and they added to it and took away from it. So when she came, it was said, "Is this your throne?" That is, her throne was presented to her, changed and distorted, and things were added to and taken away from it. But she was steadfast and intelligent, and she had intelligence, cunning, and resolve. She did not accept that it was hers because of its great distance from her, nor did she accept that it was another one because she saw its effects and features, even though it had been changed, altered, and distorted. So she said, "It is as if it were it," meaning it resembles it and is close to it. This is very smart and decisive.

And his saying: **And We were given knowledge before her, and we were Muslims.** **Mujahid said** that Sulayman said it. And the saying of God Almighty: "And that which she worshipped besides God prevented her. Indeed, she was from a disbelieving people." This is from the completion of the words of Sulayman, peace be upon him, in the saying of Mujahid and Sa'id ibn Jubayr, may God have mercy on them, meaning Sulayman said: **And We were given knowledge before her, and we were Muslims.** And she had been prevented, that is, prevented from worshipping God alone, "that which she worshipped besides God. Indeed, she was from a disbelieving people." This is what Mujahid and Sa'id said: It is good, and Ibn Jarir also said it. Then Ibn Jarir said: It is possible that in his saying **and prevented her** there is a

Surat al-Naml 27:44

It was said to her, "Enter the palace." But when she saw it, she thought it was a deep ocean, and uncovered her legs. He said, "Indeed, it is a palace of smooth crystal." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds."

pronoun referring to Sulayman or to God Almighty, and its meaning is that He prevented her **that which she worshipped besides God** meaning He prevented her from worshipping other than God **that she was from a disbelieving people. I say:** And what Mujahid said is supported by the fact that she only declared Islam after entering the palace, as will come.

And his saying: **She was told, 'Enter the palace.' When she saw it, she thought it was a sea, and uncovered her legs.** This is because Solomon, peace be upon him, ordered the devils to build her a great palace of glass, and water ran underneath it. Someone who did not know would think it was water, but the glass stood between the one walking and it. They differed about the reason that prompted Solomon, peace be upon him, to build it. It was said that when he decided to marry her and choose her for himself, her beauty and handsomeness were mentioned to him, but on her legs was a large bald spot, and the back of her feet was like the back of an animal. This displeased him, so he built this to see if it was true or not. This is what Muhammad ibn Ka'b al-Qurazi and others said. When she entered and uncovered her legs, he saw the most beautiful legs and feet of people, but he saw hair on her feet because she was a queen and had no husband. He wanted to remove that from her, so she was told the razor, but she said, **I cannot do that.** Solomon disliked this and said to the jinn, **Make something other than the razor that will remove this hair.** So they made him a paste. He was the first to make a paste for himself, as stated by Ibn Abbas, Mujahid, Ikrimah, Muhammad ibn Ka'b al-Qurazi, al-Suddi, Ibn Jurayj, and others.

Muhammad bin Ishaq said on the authority of Yazid bin Ruman, then he said to her: Enter the palace so that he may show her a kingdom more honorable than her kingdom and a power greater than her power. When she saw it, she thought it was a sea and uncovered her legs, not doubting that it was water in which she was wading. She was told that it was a palace made of smooth glass. When she stood before Solomon, he called her to worship God alone and rebuked her for worshipping the sun instead of God. Al-Hasan Al-Basri said: When the foreign woman saw the palace, she knew, by God, that she had seen a king greater than her kingdom. Muhammad bin Ishaq said on the authority of some of the people of knowledge on the authority of Wahb bin Munabbih, who said: Solomon ordered the palace and the devils had made it for him from glass, as white as water. Then he sent water beneath it and placed his bed in it, so he sat on it and the birds, jinn, and humans clung to it. Then he said to her: Enter the palace so that he may show her a kingdom more honorable than her kingdom and a power greater than her power. **When she saw it, she thought it was a sea and uncovered her legs,** not doubting that it was water in which she was wading. She was told: **It is a palace made of smooth glass.** Bottles.

When she stood before Solomon, he called her to

worship God Almighty alone and rebuked her for worshipping the sun instead of God. She said what the heretics say, so Solomon fell down in prostration in awe of what she said, and the people prostrated with him. She fell at her hands when she saw Solomon doing what he did. When Solomon raised his head, he said, **Woe to you, what did you say?** She said, **Have you forgotten what I said?** She said, **My Lord, I have wronged myself, and I submit with Solomon to God, Lord of the worlds.** So she submitted, and her submission was good. Imam Abu Bakr bin Abi Shaybah narrated a strange hadith on this from Ibn Abbas, saying: Al-Husayn bin Ali told us, on the authority of Zaydah, who told me, on the authority of Ata bin Al-Sa'ib, who told us, on the authority of Mujahid, while we were in Al-Azd, who said: Ibn Abbas told us: Solomon, peace be upon him, would sit on his throne, then chairs would be placed around him, and the humans would sit on them, then the jinn would sit, then the devils, then the wind would come and lift them up, then the birds would shade them, then they would go out in the morning for as long as a traveler would like to dismount, a month, and in the evening for a month. He said: One day, while he was on a journey, he looked for the birds and he missed the hoopoe, so he said: **Why do I not see the hoopoe, or is he among the absent? * I will surely punish him with a severe punishment or slaughter him, or he must bring me clear authority.** He said: And his punishment for him was that he would pluck him out and throw him on the ground, so that he would not be protected from an ant or any of the vermin of the earth.

Ata' said: Sa'id bin Jubair mentioned on the authority of Ibn Abbas something like the hadith of Mujahid: "So he stayed not long" and he read until he reached the verse: "We will see whether you have told the truth or whether you are among the liars. Go with this letter of mine **and he wrote in the name of God, the Most Gracious, the Most Merciful, to Bilqis** that you not exalt yourselves over me and come to me in submission" When the hoopoe threw the letter to her, it was cast into her mind that it was a noble letter and that it was from Solomon and that you not exalt yourselves over me and come to me in submission. They said, "We are men of strength. **She said,** Indeed, when kings enter a town, they corrupt it. And I am going to send them a gift to see what the messengers will bring back. **When the gift came to Solomon, he said,** Do you provide me with money so that I may return to them?" When he looked at the dust, Ibn Abbas informed us. He said, "And between Solomon and the Queen of Sheba and those with her when he looked at the dust was like what is between us and al-Hirah. **Ata' and Mujahid said,** At that time, it was with the Azd.

Solomon said, Which of you will bring me her throne? **He said,** Between her throne and Solomon when he looked at the dust was a distance of two months' journey. An Ifrit from the jinn said, 'I will bring it to you before you rise from your seat.'" Solomon had a council in which he would sit for the people as rulers sit, then he would stand up. He said, "I will bring it to you

before you rise from your seat. **Solomon said**, I want something faster than that. **The one who had knowledge of the Scripture said**, I will look in the Book of my Lord, then I will bring it to you before your glance returns to you." Solomon looked at him, and when he finished speaking, Solomon looked again, and her throne sprang up from under Solomon's feet, from under a chair on which Solomon would place his feet and then climb onto the bed. He said, "When Solomon saw her throne, he said, 'This is from the bounty of my Lord.' **The verse**, He said, 'They denied her throne to her.' **So when she came, it was said**, Is this your throne? **She said**, It is as if it were the same." So when she came to him, she asked him about two things. She said to Solomon, "I want water that is not from the earth or the sky." When Solomon was asked about something, he would ask the humans, then the jinn, then the devils. The devils said, **This is an easy reward for horses, then take their sweat and fill vessels with it**. So he ordered the horses to be made to run, then he took their sweat and filled vessels with it. He said, **And you asked about the color of God, the Almighty and Majestic**. Solomon jumped from his bed and fell down in prostration and said, **O Lord, you have asked me about a matter that is too great for me to mention to you**. God said, **Go back, for I have sufficed you against them**. He said, **So he returned to his bed**. He said, **What did you ask about?** She said, **I only asked you about water**. He said to his soldiers, **What did you ask about?** They said, **I only asked you about water**. He said, **And they all forgot about it**. He said, **The devils said**, 'Solomon wants to take her for himself, but if he takes her for himself and a child is born to them, we will never be free from his slavery.' So they made a smooth palace of glass in which were fish. It was said to her, **Enter the palace**. When she saw it, she thought it was a sea, and she uncovered her legs, and behold, they were hairy. Solomon said, **This is ugly, so how can it be removed?** They said: The razor removes it. He said: The mark of the razor is ugly. He said: So the devils made the light. He said: He was the first for whom the light was made. Then Abu Bakr bin Abi Shaybah said: What a beautiful hadith! **I said**: Rather, it is a very strange and strange fabrication, and perhaps it is from the delusions of Ata bin Al-Saib against Ibn Abbas, and God knows best.

The most likely interpretation in such contexts is that it was received from the People of the Book from what was found in their scriptures, such as the narrations of Ka'b and Wahb, may God forgive them, in what they conveyed to this nation of the report of the Children of Israel, of the eternal, the strange, and the marvelous, what was and what was not, and what was distorted, changed, and abrogated. God, the Exalted, has enriched us with what is more correct, more beneficial, clearer, and more eloquent, all praise and thanks be to God. The root of the word *sarh* in Arabic speech is a palace or any tall building. God, the Exalted, said, informing about Pharaoh, may God curse him, that he said to his minister Haman, **Build for me a tower that I may reach the causes the verse**. Al-Sarh is a high-construction palace in Yemen, and Al-Mamard is the one built with a solid, smooth construction of bottles, meaning glass. Tamrid of construction means smoothing it, and Mard is a fortress in Dumat Al-Jandal. The purpose is that Solomon, peace be upon him, built

a great, lofty palace of glass for this queen to show her the greatness of his authority and his power. When she saw what God had given him and the majesty of what he was in and had insight into his matter, she submitted to the command of God Almighty and knew that he was a noble prophet and a great king. She submitted to God Almighty and said, **My Lord, indeed I have wronged myself**, meaning by what came before of her disbelief, polytheism, and her and her people's worship of the sun instead of God, **and I submit with Solomon to God, Lord of the worlds**, meaning following the religion of Solomon in his worship of God alone, with no partner who created everything and determined it with a precise determination.

Fath al-Qadir

44- She was told to enter the palace. Abu Ubaidah said: The palace is the palace. Al-Zajaj said: The palace is the fortress. It is said that this is the palace of Al-Ar and its hall. Ibn Qutaybah said: The palace is a floor made for her from glass and placed water and fish underneath it. Abu Ubaid narrated in Al-Gharib that the sarj is every tall, elevated building, and that the tall, **When she saw it, she thought it was a deep sea and uncovered her shins**, meaning when she saw the palace in front of her, she thought it was a deep sea, and a deep sea is most of the water, so she uncovered her shins to wade through the water. When she did that, **Sulayman said, 'It is a palace smoothed from glass'**. Al-Murad is the smoothed, polished one, and from it comes the word *Amrad*. A man rebels if his beard does not grow, as Al-Farra' said. And from it comes the tree that has no leaves. Al-Murad is also the tall one, and from it is said that the fortress is called *Marid*, and from it comes the saying of the poet:

I went early in the morning and found them before noon in the desert.

That is, the wide, broad, long shields. When Bilqis heard that, she submitted and surrendered, and **said, 'My Lord, indeed I have wronged myself'**, that is, by what I was doing in worshipping other than You. It was also said that it was based on the suspicion she had about Solomon, because she thought that he wanted to drown her in the abyss, but the first is more appropriate. **And I submitted with Solomon**, following him and entering into his religion, **to God, Lord of the worlds**. She turned from addressing him to the third person. It was said that it was to show her knowledge of God, and it is more appropriate that she turned because of what this noble name indicates of all the names and because it is a name for the Self.

Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, **They denied her throne to her**, he said: It was added to and subtracted from because of **let us see if she will be guided**, he said: so that we may see her mind, and she was found to have firm reason. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Mujahid regarding his statement, **And We were given knowledge before her**, he said: from the words of Sulayman. Ibn Abi Hatim narrated something similar from Zuhayr ibn Muhammad. Ibn al-Mundhir narrated from Ibn Abbas regarding his statement, **But when she saw him, she thought he was a sea**, he said: an ocean.

Surat al-Naml 27:44

It was said to her, "Enter the palace." But when she saw it, she thought it was a deep ocean, and uncovered her legs. He said, "Indeed, it is a palace of smooth crystal." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds."

Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated from him in a long narration that Sulayman married her after that. Abu Bakr ibn Abi Shaybah said: What a beautiful hadith. Ibn Kathir said in his tafsir after narrating the statement of Abu Bakr ibn Abi Shaybah: Rather, it is very strange, and perhaps it is from the delusions of Ata' ibn al-Sa'ib regarding Ibn Abbas, and God knows best.

What is most likely in such contexts is that it was received from the People of the Book, as found in their scriptures, such as the narrations of Ka'b and Wahb, may God forgive them, regarding what they transmitted to this nation from the Children of Israel of the eternal, strange and wondrous things, what was and what was not, what was distorted, changed and abrogated. This statement of his is a branch of what we have repeated in this interpretation and pointed out in several places, and I thought that no one had pointed it out except me. Praise be to God for agreeing with such a fair-minded hafiz. Al-Bukhari included in his Tarikh and Al-Uqaili on the authority of Abu Musa Al-Ash'ari who said: The Messenger of God (peace and blessings of God be upon him) said: **The first for whom baths were made was Solomon.** It was narrated from him with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, by another chain of transmission narrated by Al-Tabarani, Ibn 'Adi in Al-Kamil and Al-Bayhaqi in Al-Shu'ab with the wording: "The first to enter the bathhouse was Solomon. When he experienced its heat, he said: 'Oh, the punishment of God.'"

Tafsir al-Baghawi

God Almighty says: 44- **It was said to her, 'Enter the palace'** [the verse]. This is because Solomon wanted to look at her feet and legs without asking her to uncover them, when the devils said: Her feet are like a donkey's hooves, and they are hairy legs. He ordered the devils to build him a palace, meaning a palace of glass. It was also said that it was a house of glass, white as water. It was also said that the palace was the courtyard of the house, and he made water flow beneath it and threw into it all kinds of sea creatures, fish, frogs, and others. Then he placed his bed on its front and sat on it, and the birds, jinn, and humans clung to it. It was also said that he made a plate of glass and placed statues of whales and frogs beneath it, so that when someone saw it, he would think it was water.

It was said: He built the palace to test her understanding, as she did with the male and female servants. When he sat on the bed, he called Bilqis, and when she came, she was told to enter the palace.

And when she saw it, she thought it was a sea, meaning most of the water, **and she uncovered her shins,** to wade into it to Solomon. Solomon looked and saw that she was the most beautiful of people in feet

and legs, except that her legs were hairy. When Solomon saw that, he turned his gaze away from her and called to her, **He said, 'Indeed, it is a smooth, level palace,'** smooth and level, **of glass,** and not water. Then Solomon called her to Islam, and she had seen the state of the throne and the palace, so she responded, **and said, 'My Lord, indeed I have wronged myself,'** by disbelief. Muqatil said: When she saw the throne and the palace, she knew that Solomon's kingdom was from God, so she said, **My Lord, indeed I have wronged myself by worshipping other than You, "and I submit with Solomon to God, Lord of the worlds,** meaning: she devoted herself to monotheism for Him.

It was said: When she reached the tower and thought it was a sea, she said to herself: Solomon wants to drown me, and killing me would be easier for me than this. So her saying: I have wronged myself means that thought.

They differed about her affair after her conversion to Islam. Awn ibn Abdullah said: A man asked Abdullah ibn Utbah: Did Solomon marry her? He said: Her affair ended with her saying: I have submitted with Solomon to God, Lord of the Worlds, meaning: We have no knowledge beyond that.

Some of them said: He married her, and when he wanted to marry her, he hated what he saw of the hair on her legs, so he asked the al-Nas 114:What removes this? They said: The razor. The woman said: No iron has ever touched me. So Solomon hated the razor and said: It cuts her legs. He asked the jinn and they said: We do not know. Then he asked the devils and they said: We will find a trick for you so that you will be like white silver. So they made lime and baths, and the lime and baths remained from that day on. When Solomon married her, he loved her intensely and confirmed her in her kingdom. He ordered the jinn to build for her in the land of Yemen three fortresses that people had never seen the likes of in height and beauty, and they are: Salhin, Baynun, and Umdan. Then Solomon used to visit her once every month after he had returned her to her kingdom and would stay with her for three days, travelling from Syria to Yemen, and from Yemen to Syria. She gave birth to a child for him, as mentioned. It was narrated on the authority of Wahb, who said: They claimed that when Bilqis converted to Islam, Solomon said to her: Choose a man from your people so that I may marry you to him. She said: And someone like me, O Prophet of God, marries men while I had the kingdom and authority among my people? He said: Yes, there is nothing else in Islam except that, and you should not forbid what God has made lawful for you. She said: If that is not possible, marry me to Dhu Tubba, king of Hamadan. So he married her to him, then he returned her to Yemen, and he gave her husband Dhu Tubba' power over Yemen, and called for Zuba'ah, the prince of the jinn of Yemen, and said: Do for Dhu Tubba what he has appointed you to do. So he remained its king, doing for him whatever he wanted there until Solomon died. When a year had passed and the jinn realized

Solomon's death, a man from among them came and went through Tihamah until he was in the heart of Yemen. He cried out at the top of his voice: O company of jinn, King Solomon has died, so raise your hands. So they raised their hands and dispersed, and the kingdom of Dhu Tubba' came to an end, and the kingdom of Bilqis with the kingdom of Solomon.

It was said that the kingdom reached Solomon when he was thirteen years old and he died when he was fifty-three years old.

Tafsir al-Baidawi

44 - "She was told, 'Enter the palace'" The palace, or it was said, the courtyard of the house. "When she saw it, she thought it was a sea and uncovered her legs." It was narrated that before her arrival, he ordered the construction of a palace with a courtyard of white glass. He made water run underneath it and threw sea animals into it. He placed his bed at the front of it and sat on it. When she saw it, she thought it was stagnant water, so she uncovered her legs. Ibn Kathir, according to the narration of Qanbal, read "I will give her water **with a hamza, based on the plural of suuq and asuq.** **He said,** Indeed, what you think is water is a smooth palace" Smooth. "Of bottles" of glass. "She said, 'My Lord, I have wronged myself'" By worshipping the sun. It was also said, "Because I thought Solomon would drown her in the sea." **And I submitted with Solomon to God, Lord of the worlds,** in what he commanded his servants. There is disagreement as to whether he married her or whether he married her to Dhu Tubba, the king of Hamdan.

Surat al-Naml 27:45

And We had certainly sent to Thamud their brother Salih, [saying], "Worship God." But at once they became two disputing factions.

Surat al-Naml 27:45

And We had certainly sent to Thamud their brother Salih, [saying], **Worship God**. But at once they became two disputing factions.

Tafsir al-Jalalayn

45 - **And We had certainly sent to Thamud their brother** from the tribe **Salih, saying that worship God** to make Him One **and at once they were two parties disputing** about religion, a party believing in the fact that he was sent to them and a party disbelieving.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And We had certainly sent to Thamud their brother Salih, [saying], 'Worship God' alone, with no partner, and do not make any god with Him. Then at once they were two disputing parties." He says: So when Salih came to them, calling them to God, his people from Thamud became two disputing parties regarding what he called them to. One party believed in Salih and had faith in him, and another party denied him and disbelieved in what he brought.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, concerning the statement of God, **Two parties are disputing**, he said: A believer and a disbeliever. Their statement *righteous* is a mursal, and their statement *righteous* is not a mursal. And what is meant by His statement, **are disputing** is that they differ.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Then they will be two parties disputing**. He said: A believer and a disbeliever.

And His statement: **He said, 'O my people, why do you hasten the evil before the good?'** God Almighty says: Salih said to his al-Nas 114: O my people, why do you hasten the punishment of God before the mercy?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Why do you hasten the evil before the good?** He said: The evil is the punishment, before the good is before mercy.

Al-Qasim told us, he said: Al-Hussein told us, he said:

Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **He said, 'O my people, why do you hasten the evil?'** He said, **The punishment before the good**. He said, **The well-being**.

His statement: **Why do you not ask forgiveness of God that you may receive mercy?** means: Why do you not repent to God for your disbelief, so that your Lord may forgive you for your great crime and pardon you for His punishment of you for the great sin you have committed?

And His saying: **Perhaps you will receive mercy** means: So that your Lord may have mercy on you by asking Him for forgiveness for your disbelief.

Tafsir al-Qurtubi

The Almighty's saying: **And We had certainly sent to Thamud their brother Salih, [saying], 'Worship God.'** The meaning of it was presented earlier: **And at once they were two disputing parties**. Mujahid said: That is, a believer and a disbeliever. He said: The dispute is what God the Almighty related in His saying: **Do you know that Salih was sent by his Lord?** (al-A'raf 7:75) until His saying: *disbelievers*. It was said: Their dispute was that each party said: We are on the truth and you are not.

Tafsir Ibn Kathir

God the Almighty tells us about Thamud and what happened to their prophet Salih, peace be upon him, when God sent him to them and called them to worship God alone, with no partner. **Then they became two disputing parties**. Mujahid said: A believer and a disbeliever, as God the Almighty said: **The eminent among his people who were arrogant said to those who were oppressed among them, 'Do you know that Salih is a messenger from his Lord?'** They said, **Indeed, we believe in that with which he has been sent**. Those who were arrogant said, **Indeed, we disbelieve in that in which you have believed**. He said, **O my people, why do you hasten the evil before the good?** That is, why did you not ask for the coming of the punishment and do not ask God for His mercy? That is why He said, **Why do you not ask forgiveness of God that you may receive mercy?** They said, **We have an ill omen for you and for those with you**. That is, we did not see any good on your face or the faces of those who followed you, because of their misery. No harm befell any of them except that they said, **This is from Salih and his companions**. Mujahid said: They considered them a bad omen, just as God the Almighty said, describing the people of Pharaoh: **So when good comes to them, they say, 'This is from us.'** But if evil befalls them, they consider Moses and those with him an evil omen. And God the Almighty said: **And if good befalls them, they say, 'This is from God.'** But if evil befalls them, they say, **'This is from you.'** Say, **'All is from God.'** That is, by His decree and predestination.

And God the Almighty said, describing the people of the town when the messengers came to them: "They said, 'Indeed, we consider you an evil omen. If you do not desist, we will surely stone you, and a painful punishment will surely touch you from us.' They said, 'Your bad omen is with you.'" And these people said, **We consider you and those with you an evil omen.** He said, **Your bad omen is with God.** That is, God will reward you for that. **Rather, you are a people being tested.** Qatadah said: You are tested with obedience and disobedience. It appears that what is meant by **being tested** is that you are led astray into the misguidance you are in.

Fath al-Qadir

His statement: 45- **And We have certainly sent** is in apposition to His statement, **And We have certainly given David** and the lam is the particle that introduces the oath, and this story is part of the explanation of His statement, **And indeed, you receive the Qur'an from One Who is Wise and Knowing** and *righteous* is an apposition, and **that you worship God** is an explanation of the message, and that is the explanatory, and it is permissible for it to be a source: that is, that you worship God, and if in **then they are two parties** is the suddenness: that is, then they were surprised by the division and the quarrel, and what is meant by the two parties are the believers and the disbelievers among them, and the meaning of the quarrel is that each party disputes over what it has and claims that it is right with it, and it was said that the dispute between them is over whether Saleh was sent or not? And it was said that one of the two parties is Saleh, and the other party is all of his people, and this is weak.

Tafsir al-Baghawi

God Almighty says: 45- **And We had certainly sent to Thamud their brother Salih, saying,** that is, **worship God, alone, and at once they were two parties,** believers and disbelievers, *disputing*, about religion. Muqatil said: Their dispute is what was mentioned in Surat al-A'raf 7: **The eminent among his people who were arrogant said to those who had been oppressed among them, to those who believed,** until His saying: **O Salih, bring us what you promise us, if you should be of the messengers Al-A'raf 75-77.**

Tafsir al-Baidawi

45 - **And We had certainly sent to Thamud their brother Salih, [saying], 'Worship God.'** That is, worship God. It was read with a damma on the noon, following it with the ba. **Then at once they became two parties disputing.** So they were suddenly divided and disputing, so one party believed and one party disbelieved, and the waw refers to the two parties together.

Surat al-Naml 27:46

He said, "O my people, why do you hasten the evil before the good? Why do you not ask forgiveness of God that you may receive mercy?"

Surat al-Naml 27:46

He said, **O my people, why do you hasten the evil before the good? Why do you not ask forgiveness of God that you may receive mercy?**

Tafsir al-Jalalayn

46 - **He said** to the deniers **O my people, why do you hasten the evil before the good** with the punishment before the mercy when you said, **If what we have brought is true, then bring us the punishment Why do you not seek forgiveness from God** for polytheism **that you may receive mercy** so that you will not be punished?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'O my people, why do you hasten the evil before the good? Why do you not ask forgiveness of God that you may receive mercy?'**

Tafsir al-Qurtubi

God the Almighty said: **He said, 'O my people, why do you hasten the evil before the good?'** Mujahid said: **The punishment before mercy.** The meaning is: Why do you delay the faith that brings you reward, and bring forward the disbelief that necessitates the punishment? The disbelievers would say, out of extreme denial: **Bring us the punishment.** It was also said: That is, why did you do something that would merit the punishment? Not that they sought to hasten the punishment. **Why do you not ask forgiveness of God?** That is, why do you not repent to God from polytheism? **Perhaps you will receive mercy?** So that you may receive mercy, and this has already been mentioned.

Tafsir Ibn Kathir

God the Almighty tells us about Thamud and what happened to their prophet Salih, peace be upon him, when God sent him to them and called them to worship God alone, with no partner. **Then they became two disputing parties.** Mujahid said: A believer and a disbeliever, as God the Almighty said: **The eminent among his people who were arrogant said to those who were oppressed among them, "Do you know that Salih is a messenger from his Lord? They said, Indeed, we believe in that with which he has been sent.** Those who were arrogant said, **Indeed, we disbelieve in that in which you have believed.** He said,

O my people, why do you hasten the evil before the good? That is, why did you not ask for the coming of the punishment and do not ask God for His mercy? That is why He said, **Why do you not ask forgiveness of God that you may receive mercy?** They said, **We have an ill omen for you and for those with you.** That is, we did not see any good on your face or the faces of those who followed you, because of their misery. No harm befell any of them except that they said, **This is from Salih and his companions.** Mujahid said: They considered them a bad omen, just as God the Almighty said, describing the people of Pharaoh: **So when good comes to them, they say, 'This is from us.' But if evil befalls them, they consider Moses and those with him an evil omen.** And God the Almighty said: **And if good befalls them, they say, 'This is from God.' But if evil befalls them, they say, 'This is from you.'** Say, **'All is from God.'** That is, by His decree and predestination. And God the Almighty said, describing the people of the town when the messengers came to them: "They said, 'Indeed, we consider you an evil omen. If you do not desist, we will surely stone you, and a painful punishment will surely touch you from us.' They said, 'Your bad omen is with you.'" And these people said, **We consider you and those with you an evil omen.** He said, **Your bad omen is with God.** That is, God will reward you for that. **Rather, you are a people being tested.** Qatadah said: You are tested with obedience and disobedience. It appears that what is meant by **being tested** is that you are led astray into the misguidance you are in.

Fath al-Qadir

46- **He said, 'O my people, why do you hasten the evil before the good?'** That is, Salih said to the disbelieving group among them, denouncing them: **Why do you hasten the evil before the good?** Mujahid said: **The punishment before mercy.** The meaning is: Why do you delay the faith that brings you reward and bring forward the disbelief that brings you punishment? And because of their extreme disbelief, they used to say: **O Salih, bring us the punishment.** "Why do you not ask forgiveness of God?" Why do you not ask forgiveness of God and repent to Him for polytheism? **That you may receive mercy?** Hoping that you will be shown mercy or so that you may be shown mercy and not be punished? Hastening good is better than hastening evil. And describing punishment as evil is a metaphor, either because punishment is a necessary consequence of it, or because it is similar to it in being disliked.

Tafsir al-Baghawi

F46- **He said**, to them, Salih, **O my people, why do you hasten the evil**, the affliction and punishment, **before the good**, the well-being and mercy, **why do you not seek forgiveness from God**, by repenting from your disbelief, **that you may receive mercy.**

Tafsir al-Baidawi

46 - He said, **O my people, why do you hasten the evil** with the punishment, saying, **Bring us what you promise us** "before the good **before repentance, delaying it until the punishment descends, for they used to say**, If his threat were true, then we would have repented at that time why do you not ask forgiveness of God **before it descends** that you may receive mercy" by accepting it, for it will not be accepted at that time.

Surat al-Naml 27:47

They said, "We consider you and those with you to be an ill omen." He said, "Your ill omen is with God. Rather, you are a people being tested."

Surat al-Naml 27:47

They said, **We consider you and those with you to be an ill omen.** He said, "Your ill omen is with God. Rather, you are a people being tested."

Tafsir al-Jalalayn

47 - **They said, We have a bad omen.** Its original form is **we have a bad omen.** The *ta* was assimilated into the *ta* and the **hamzat al-wasl** was added. **We have bad omens. You and those with you** the believers when they were afflicted with drought and hunger. **He said, Your bad omen** your bad omen **is with God** He brought it to you. **Rather, you are a people who are being tested** you are tested with good and evil.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Thamud said to their messenger Salih, **We consider you and those with you to be an ill omen.** That is, we considered you and those with you to be our followers, and we drove away the birds, telling them that hardships and calamities would befall us because of you and them. Salih answered them and said, **Your bad omen is with God.** That is, what you drove away from the birds because of the hardships that would befall you is known to God. He does not know which of them will happen, or what you think of the calamities or hardships, or what you hope for of well-being, hope, and love.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: "He said: Your omen is with God" means: your misfortunes.

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 Qatada, his statement: **Your omen is with God** means your knowledge is with God.

And His statement: **Rather, you are a people who are being tested**, meaning: Rather, you are a people who are being tested. Your Lord tests you when He sent me to you. Will you obey Him and do what He commands you to do, so He will reward you abundantly with His reward? Or will you disobey Him and do the opposite of what He commands, so His punishment will befall you?

Tafsir al-Qurtubi

The Almighty said: **They said, 'We consider you and those with you to be ill-omened.'** That is, we consider you to be ill-omened. And ill omen is misfortune. Nothing is more harmful to one's opinion or more corrupting to one's mind than believing in bad omens. Whoever thinks that the lowing of a cow or the cawing of a crow can reverse fate or avert destiny has spoken out. The poet said:

The bird of fate does not change fate, so excuse time and do not blame it.

Any day is special to Saud, and fates descend every day

It is not an owl, and in it there is good fortune and bad luck, which flow from one people to another.

Arabs were the majority of people, and when they wanted to travel, they would scare away a bird. If it flew to the right, they would move on and be auspicious, but if it flew to the left, they would go back and be unlucky. The Prophet, may God bless him and grant him peace, forbade that and said, **Leave the birds alone and their nests alone**, as explained previously in Al-Ma'idah. **Your bird is with God**, meaning your misfortunes. **Rather, you are a people being tested**, meaning you are being tried. It was also said, **You are being punished for your sins.**

Tafsir Ibn Kathir

God the Almighty tells us about Thamud and what happened to their prophet Salih, peace be upon him, when God sent him to them and called them to worship God alone, with no partner. **Then they became two disputing parties.** Mujahid said: A believer and a disbeliever, as God the Almighty said: **The eminent among his people who were arrogant said to those who were oppressed among them, "Do you know that Salih is a messenger from his Lord? They said, Indeed, we believe in that with which he has been sent.** Those who were arrogant said, **Indeed, we disbelieve in that in which you have believed.** He said, **O my people, why do you hasten the evil before the good?** That is, why did you not ask for the coming of the punishment and do not ask God for His mercy? That is why He said, **Why do you not ask forgiveness of God that you may receive mercy?** They said, **We have an ill omen for you and for those with you.** That is, we did not see any good on your face or the faces of those who followed you, because of their misery. No harm befell any of them except that they said, **This is from Salih and his companions.** Mujahid said: They considered them a bad omen, just as God the Almighty said, describing the people of Pharaoh: **So when good comes to them, they say, 'This is from us.' But if evil befalls them, they consider Moses and those with him an evil omen.** And God the Almighty said: **And if good befalls them, they say, 'This is from God.' But if evil befalls them, they say, 'This is from you.'** Say, 'All is

from God.' That is, by His decree and predestination. And God the Almighty said, describing the people of the town when the messengers came to them: "They said, 'Indeed, we consider you an evil omen. If you do not desist, we will surely stone you, and a painful punishment will surely touch you from us.' They said, 'Your bad omen is with you.'" And these people said, **We consider you and those with you an evil omen.** He said, **Your bad omen is with God.** That is, God will reward you for that. **Rather, you are a people being tested.** Qatadah said: You are tested with obedience and disobedience. It appears that what is meant by **being tested** is that you are led astray into the misguidance you are in.

Fath al-Qadir

So their answer to him after this correct guidance and gentle speech was that they 47- **They said, 'We consider you and those with you to be an ill omen.'** Its root is *tatātana*, and it has been read as such. Tatātana means pessimism: that is, we consider you and those with you to be an ill omen, who responded to you and entered your religion. This is because a drought struck them, so they considered Salih to be an ill omen. The Arabs were the people who had the most bad omen and the most miserable because of it. When they wanted to travel or do something, they would scare a bird from its nest. If it flew to the right, they would go and do what they had intended to do, but if it flew to the left, they would leave it. So when they said that, Salih said to them, **Your bad omen is with God.** That is, it is not because of the bird that you consider an ill omen, rather the reason for that is with God, it is what He has decreed for you. The meaning is that the bad omen that has befallen you is from God because of your disbelief. This is like the Almighty's saying, "They consider Moses and those with him to be an ill omen. Unquestionably, their bad omen is with God." Then He explained to them the reason for what they were in with the clearest statement. He said: **Rather, you are a people who are being tested**, meaning you are being tried and examined. It was also said that you are being tormented for your sins. It was also said that others tempt you, and it was also said that Satan tempts you with what you fall into of superstition or what you are superstitious for. So he turned away from mentioning the bird to what is the reason that calls for it.

Tafsir al-Baghawi

47- "They said, 'We have bad omens,' meaning: we have a bad omen. The root is 'we have bad omens,' 'for you and for those with you.' It was said that they said that to split their word. It was also said that the rain was withheld from them at that time and they suffered a drought, so they said: This hardship and distress has befallen us because of your bad luck and the bad luck of your companions. He said, 'Your bad omen is with God.'" Meaning: Whatever good or evil befalls you is with God by His command, and it is written for you. It was called a bad omen because of the speed with which it descends upon a person, for nothing is faster than an inevitable fate. Ibn Abbas said:

The bad omen came to you from God because of your disbelief.

It was said: Your bird, meaning: your work with God. It was called a bird because of the speed of its ascent to the sky.

Rather, you are a people who are tested. Ibn Abbas said: You are tested with good and evil, similar to the Almighty's saying: **And We test you with evil and good as trial** (Al-Anbiya': 35). Muhammad ibn Ka'b Al-Qurazi said: You are tormented.

Tafsir al-Baidawi

47 - **They said, 'We have an ill omen,'** they said, **because of you and those with you,' since hardships have befallen us one after the other, or separation has occurred between us since you invented your religion.** "Your omen said, 'Your cause from which your evil has come, is with God,' which is His decree or your deeds written down by Him. 'Rather, you are a people who are being tested,' **they say**, you are being tested by the succession of good and bad times." The transition from explaining their omen, which is the beginning of what will befall them, to mentioning what is the cause of it.

Surat al-Naml 27:48

And there were in the city nine men who caused corruption in the land and did not reform.

Surat al-Naml 27:48

And there were in the city nine men who caused corruption in the land and did not reform.

Tafsir al-Jalalayn

48 - **And there were in the city** the city of Thamud **nine men** who spread corruption in the land) through sins, including lending them dinars and dirhams **and did not reform** through obedience.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: "And in the city of Salih, which was the city of Thamud, there were nine people who were spreading corruption on the earth and were not doing good. Their corruption on the earth was their disbelief in God and their disobedience to Him. God the Most High singled out these nine people with the report that they were spreading corruption on the earth and were not doing good, even though all the disbelievers were corrupters on the earth. This is because these nine are the ones who, as we have heard, strove to hamstring the she-camel, and cooperated in this and formed an alliance to kill Salih from among the people of Thamud. We have already mentioned their stories and accounts in the previous part of this book of ours.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "Nine men," he said: From the people of Salih.

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

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement: **And there were in the city nine men who spread corruption in the land and did not reform** they were those who hamstrung the she-camel, and when they hamstrung it they said: We will let Salih and his family spend the night and kill them, then we will say to the friends of Salih: We did not witness any of this, and we have no knowledge of it. So God destroyed them all.

And His statement: **They said, 'Swear by God that we will surely kill him and his family by night.'** God Almighty says: These nine men who spread corruption in the land of Thamud and did not reform said, "Swear

by God, O people, let some of you swear to others: 'We will surely kill Salih and his family by night, then we will kill him, then we will say to his guardian: We did not witness the destruction of his family.'"

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

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They swore by God**: He said: They swore an oath to destroy him, but they did not reach him until they and all their people were destroyed.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar.

His statement, **They swore by God** has two meanings: One of them is the accusative case as a predicate, as if it were said: They said, dividing. It has been mentioned that this is in the reading of Abdullah, and it is not appropriate to divide by God, and it does not have the word *said* in it, so that of his readings indicates the accusative case in **they divided** as I have described. The other meaning is the jussive, as if some of them said to each other: They swore by God. According to this second meaning, the reading of **we will spend the night** with the *ya* and the nun is appropriate, because the one who said to them divided, and even if he is the one who gives the order, then it is for the one who swore, as is said in speech, **Get up, let us go to so-and-so** or **Get up, let us go to him**.

According to the first meaning, which is the accusative case, reading it with the nun is more eloquent, because its meaning is: They said, dividing, we will spend the night. **The ya' is also permissible in this way, as is said in speech**, They said, let us honor your father **and** Let us honor your father." The readers of Medina, the majority of the readers of Basra, and some of the Kufians read this with the nun. The most common reading among the people of Kufa is to read it with the letter Ya and the letter Ta with the Damma. However, some of the people of Mecca read it with the letter Ya.

The most amazing reading in this regard is with the letter *nun*, because that is the most eloquent speech in the two ways that I explained of the accusative and the jussive, even though all of that is correct and not corrupted for what I described. The most hated reading with it is with the letter *ya* because few people read it like that. And his saying **We will spend the night with him**, he said: They will spend the night with Salih and then kill him.

Ibn Humayd narrated: Salamah narrated from Ibn Ishaq: He said: The nine who hamstrung the she-camel said: Come, let us kill Salih. If he is truthful, meaning in what he promised them of punishment after the three days, we will hasten it before him, and if he is lying, we will have caught up with his she-camel. So they came to him at night to spend the night with his family, but the angels struck them with stones.

When they were slow to reach their companions, they came to Salih's house and found them beaten with stones. And His statement: **And indeed, we are truthful** means you say to his guardian: And indeed, we are truthful. We did not witness the destruction of his family.

Tafsir al-Qurtubi

The Almighty said: "And there were in the city **meaning in the city of Salih, which is Al-Hijr** nine men" meaning nine men from the sons of the most noble of them. Ad-Dahhak said: These nine were the notables of the people of the city, and they used to spread corruption in the land and order corruption, so they sat by a huge rock and God accepted it from them. Ata' ibn Abi Rabah said: I was informed that they used to lend dinars and dirhams, and that was part of the corruption in the land. Saeed ibn Al-Musayyab also said the same. It was also said: Their corruption was that they used to pursue people's faults and not cover them up. It was also said something else. What is necessary from the verse is what Ad-Dahhak and others said, that they were the most prominent, most capable, and most wealthy of the people, and they were people of great disbelief and sin, and the gist of their matter was that they used to spread corruption and not reform. A group is the name for a group, so it is as if they were leaders, each of whom had a group following him. The plural is "arhat and arahit". He said:

Woe to the war that brought about the loss of a group of people and they were relieved. These people mentioned were the owners of the barren camel, as mentioned by Ibn Atiyah.

I said: There is a difference of opinion regarding their names. Al-Ghaznawi said: Their names are Qadar bin Salaf, Musaddaa, Aslam, Dasma, Duhaim, Dhima, Dhaim, Qatal, and Sadaq. Ibn Ishaq: Their leader is Qadar bin Salaf and Musaddaa bin Mihri, then seven followed them, they are Bala bin Mila, Duair bin Ghanim, Dhu'ab bin Mihraj, and four whose names are not known. Al-Zamakshari mentioned their names on the authority of Wahb bin Munabbih: Al-Hudhayl bin Abd Rabb, Ghanim bin Ghanim, Riyab bin Mihraj, Musaddaa bin Mihraj, Umair bin Kurdiyya, Asim bin Makhrama, Sabit bin Sadaqah, Sam'an bin Safi, Qadar bin Salaf, and they are the ones who tried to hamstring the she-camel, and they were the most stubborn of the people of Salih, and they were from the sons of their nobles. Al-Sahli: Al-Naqqash mentioned the nine who were corrupting the land and not reforming it, and he called them by their names. This is not controlled by any narration, but I am mentioning it based on my own effort and guesswork. However, we will mention it based on what we found in the book of Muhammad ibn Habib, and they are: Musad' ibn Dahr. It is also said Dahm, Qadar ibn Salaf, Harim, Sawab, Riyab, Dab, Dam'a, and Du'ayn ibn Umair.

I said: Al-Mawardi mentioned their names on the authority of Ibn Abbas, saying: They are Dam'a, Da'im, Haram, Harim, Dab, Sawab, Riyab, Mastah, and Qadar, and they were in the land of Al-Hijr, which is the land of Ash-Sham.

Tafsir Ibn Kathir

God the Almighty tells us about the tyrants of Thamud and their leaders who were the ones who called their people to misguidance and disbelief and to the denial of Salih. Their situation led them to hamstring the she-camel and to intend to kill Salih as well, by plotting to kill him among his family at night and treacherously killing him. Then they would say to his close relatives that they did not know anything about his affair, and that they were truthful in what they told them that they had not witnessed that. So God the Almighty said: **And there were in the city** meaning the city of Thamud **nine men** meaning nine men **who were spreading corruption in the land and were not reforming**. These people were the ones who prevailed over the affair of Thamud because they were their leaders and chiefs. Al-Awfi said on the authority of Ibn Abbas: These are the ones who hamstrung the she-camel, meaning those who did that based on their own opinion and consultation. May God curse them and make them ugly, and He did that. Al-Suddi said on the authority of Abu Malik on the authority of Ibn Abbas: The names of these nine were: Dhumi, Du'aim, Haram, Harim, Dab, Sawab, Riyab, Masta', and Qadar bin Salaf, the one who hamstrung the she-camel, i.e. the one who did that with his own hand. God Almighty said: **So they called to their companion, and he seized the camel and hamstrung it**. And God Almighty said: **When the most wretched of them arose**.

Abdul Razzaq said: Yahya bin Rabi'ah al-San'ani informed us, I heard Ata' - who is Ibn Abi Rabah - say, **There were nine men in Madinah who spread corruption on earth and did not reform**. He said: They used to lend dirhams, meaning they used to take from them as if they were dealing with them by number as the Arabs did. Imam Malik reported from Yahya bin Sa'id from Sa'id bin al-Musayyab that he said: Cutting up gold and paper is a form of corruption on earth. In the hadith narrated by Abu Dawud and others: The Messenger of God (peace and blessings of God be upon him) forbade breaking the coins of Muslims that were in circulation except for a reason. The point is that one of the characteristics of these disbelieving sinners was to spread corruption on earth in any way they could, and some of them are what these imams and others have mentioned.

God the Almighty said: **They said, 'We will surely kill him and his family by night.'** That is, they allied and agreed to kill the Prophet of God Salih, peace be upon him, by whoever met him at night by treachery. But God plotted against them and turned the tables on them. Mujahid said: They allied and swore to kill him, but they did not reach him until they and all their people were destroyed. Qatada said: They allied themselves to capture him by night and kill him. It was mentioned to us that while they were embracing Salih to kill him, God sent a rock upon them that made them collapse. Al-Awfi said on the authority of Ibn Abbas: They are the ones who hamstrung the she-camel. They said when they hamstrung it: We will surely kill Salih and his family by night and then say to the followers of Salih: We did not witness any of this, and

Surat al-Naml 27:48

And there were in the city nine men who caused corruption in the land and did not reform.

we have no knowledge of it. So God destroyed them all. Muhammad ibn Ishaq said: These nine said after they had hamstrung the she-camel: Come, let us kill Salih. If he is truthful, we will hasten him before us, and if he is lying, we will join him with his she-camel. So they came to him at night to spend the night with his family, but the angels stoned them. When they delayed their companions, they came to Salih's house and found them wounded and crushed with stones. They said to Salih: You killed them. Then they intended to attack him, but his clan stood up to protect him, put on their weapons, and said to them: By God, you will never kill him, for he promised you that the punishment would descend upon you in three days. If he is truthful, then do not increase your Lord's wrath upon you, but if he is lying, then you will be behind what you want. So they left them that night.

Abd al-Rahman ibn Abi Hatim said: When they hamstrung the she-camel, Salih said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." They said, **Salih claimed that he would be done with us in three days, so we will be done with him and his family before three.** Salih had a mosque in al-Hijr near a valley there in which he prayed, so they went out to a cave, that is, a cavern there, at night and said, **When he comes to pray, we will kill him, then when we are done with him, we will return to his family.** So we were done with them. Then God sent a rock from the plateau opposite them, and they feared that it would crush them, so they hastened. The rock closed over them while they were in that cave, and their people did not know where they were, nor did they know what was done to their people. So God punished these here, and those there, and God saved Salih and those with him. Then he recited, "And they plotted a plot, and We plotted a plot, while they perceived not. So see how was the end of their plot: We destroyed them and their people, all together. So those are their houses, empty," that is, empty, with no one in them, "because of what they did. Indeed, in That is a sign for a people who know. And We saved those who believed and were fearing God.

meaning: the city of Thamud, which is Al-Hijr, **nine men**, from among their nobles, **who spread corruption in the land and did not reform**, and they were the ones who agreed to hamstring the she-camel, and they were the seducers of the people of Salih, and their leader was Qadar bin Salif, and he was the one who took charge of hamstringing it, and they were committing sins.

Tafsir al-Baidawi

48 - **And there were in the city nine men** Nine people, and it was used to distinguish the nine in terms of meaning, and the difference between it and a group is that it ranges from three or seven to ten, and a group ranges from three to nine. **They cause corruption in the land and do not reform** meaning their nature is pure corruption devoid of any taint of reform.

Fath al-Qadir

48- "And there were in the city" which is in Salih, which is the stone, **nine men** meaning nine men from the sons of the nobles, and **the group** is the name of the group, so it is as if they were leaders, each one of whom had a group following him, and the plural is *group* and *groups*, and these nine are the companions of Qadar, the barren she-camel, then he described these by saying: **They cause corruption in the land and do not reform** meaning their affair and their work is corruption in the land that is not mixed with reform, and there is much disagreement regarding the names of these nine, there is no need to prolong the mention of it.

Tafsir al-Baghawi

God Almighty said: 48- **And there were in the city**

Surat al-Naml 27:49

They said, **We swear by God that we will surely attack him and his family by night, then we will surely say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.'**

Tafsir al-Jalalayn

49 - **They said** some of them said to each other *swear* swear **by God that we will surely kill him and his family** whoever believes in him by night **then we will surely say** with the noon and the ta and the damma of the second lam **to his heir** to the avenger of his blood **that we did not witness** we were present **at the destruction of his family** with the damma and fatha of the meem, meaning their destruction or their annihilation, so we do not know who killed them **and indeed, we are truthful.**)

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "They said, 'We swear by God that we will surely kill him and his family by night, then we will surely say to his guardian, "We did not witness the destruction of his family, and indeed, we are truthful."'"

Tafsir al-Qurtubi

The Almighty's saying: **They said, 'We will surely spend the night with him and his family.'** It is possible that **they divided** is a future tense verb and it is a command, meaning some of them said to each other, swear. It is also possible that it is past tense in the sense of a state, as if he said: They said, dividing by God. The evidence for this interpretation is the reading of Abdullah: **They cause corruption in the land and do not reform.** They rebelled against God, and there is no **they said** in it. **We will surely spend the night with him and his family, then we will say to his heir.** The reading of the general public is with a noon in both of them, and Abu Hatim chose this. Hamzah and Al-Kisa'i read it with a ta' in both of them, and added a damma to the ta' and lam to indicate that they addressed each other in this, and Abu Ubaid chose this. Mujahid and Hamid read it with a ya' in both of them, and added a damma to the ya' and lam to indicate the report. Surprising the enemy at night. The meaning of **his heir** is the people of Salih who have the right to shed blood. **We did not witness the destruction of his family** means we were not present, and we do not know who killed him or his family. **And indeed, we are truthful** in our denial of his killing. *Muhalik* means *destruction*, but it could also be the place. Asim and As-Sulami read it **with a fatha on the meem and the lam**, meaning destruction. It is said: **He struck yadrubu** meaning a strike. Al-Mufaddal and Abu Bakr read it **with a fatha on the meem and a genitive on the lam**, so it is a noun of place like *majlis* *council* for a place to sit in. It could also be a verbal

noun, like the Almighty's saying: **To Him is your return** (Yunus 10:4), meaning your return.

Tafsir Ibn Kathir

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Surat al-Naml 27:49

They said, "We swear by God that we will surely attack him and his family by night, then we will surely say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.'"

Salih and his family by night and then say to the followers of Salih: We did not witness any of this, and we have no knowledge of it. So God destroyed them all. Muhammad ibn Ishaq said: These nine said after they had hamstringed the she-camel: Come, let us kill Salih. If he is truthful, we will hasten him before us, and if he is lying, we will join him with his she-camel. So they came to him at night to spend the night with his family, but the angels stoned them. When they delayed their companions, they came to Salih's house and found them wounded and crushed with stones. They said to Salih: You killed them. Then they intended to attack him, but his clan stood up to protect him, put on their weapons, and said to them: By God, you will never kill him, for he promised you that the punishment would descend upon you in three days. If he is truthful, then do not increase your Lord's wrath upon you, but if he is lying, then you will be behind what you want. So they left them that night.

Abd al-Rahman ibn Abi Hatim said: When they hamstringed the she-camel, Salih said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." They said, **Salih claimed that he would be done with us in three days, so we will be done with him and his family before three.** Salih had a mosque in al-Hijr near a valley there in which he prayed, so they went out to a cave, that is, a cavern there, at night and said, **When he comes to pray, we will kill him, then when we are done with him, we will return to his family.** So we were done with them. Then God sent a rock from the plateau opposite them, and they feared that it would crush them, so they hastened. The rock closed over them while they were in that cave, and their people did not know where they were, nor did they know what was done to their people. So God punished these here, and those there, and God saved Salih and those with him. Then he recited, "And they plotted a plot, and We plotted a plot, while they perceived not. So see how was the end of their plot: We destroyed them and their people, all together. So those are their houses, empty," that is, empty, with no one in them, "because of what they did. Indeed, in That is a sign for a people who know. And We saved those who believed and were fearing God.

Fath al-Qadir

49- "They said, 'Swear by God.'" That is, some of them said to each other, **Swear by God.** This is on the basis that **swear by God** is an imperative verb, and it is possible that it is a past tense verb explaining **they said**, as if what they said was said. He said, **They divided**, or it could be a state of the omission of *had*, meaning they said that dividing. Ibn Mas'ud read, **They corrupt the earth and do not reform.** They divided by God, and there is no word in it. The *lam* in **We will surely come to him and his family** is the answer to the oath: meaning, we will come to him suddenly at the time of the night, and kill him and his family. **Then we will surely say to his heir.** The majority read with the *nun* for the speaker in **We will surely spend the night**

and in **We will surely say.** Abu Hatim chose this reading, and Hamza and Al-Kisa'i read with the *fa* in both of them, as if they were addressing each other. Abu Ubaid chose this reading, and Mujahid and Hamid read with the *da* in both of them. What is meant by the heir of Salih is his people. **We did not witness the destruction of his family**, meaning, we did not attend their killing, and we do not know who killed him or killed his family. Their denial of their witnessing the place of destruction indicates the denial of their witnessing the killing itself, a fortiori. It was said that *muhlak* means destruction, and Hafs and Al-Sulami read *muhlak* with the *mim* and *lam* open. Abu Bakr and Al-Mufaddal read with the *mim* open and the *kasra* broken. The *lam* and **we are truthful** in what we said. Al-Zajaj said: These people had made an alliance to spend the night with Salih and his family, then deny to his friends that they had not done that or seen him. This was a plot on their part.

Tafsir al-Baghawi

They said: 49- **They swore by God**, they made an alliance, some of them said to each other: meaning: swear by God, O people. The position of the word **they swore** is in the jussive mood, and some people said: its location is in the accusative case as a past tense verb, meaning: that they made an alliance and pledged, its meaning is: they said, swearing by God, **that we will kill him by night**, meaning: we will kill him by night, **and his family**, meaning: and his people who converted to Islam with him. Al-A'mash, Hamza, and Al-Kisa'i read **that you will kill him by night and that you will say** with a *ta'* in both of them and a damma on the *lam* of the verb as a direct address, and the others read it with a *nun* in both of them and a fatha on the *lam* of the verb, **then we will say to his heir**, meaning: the heir of his blood, **we did not witness**, we did not attend, **the destruction of his family**, meaning: their destruction, and we do not know who killed him, and whoever opens the meem means the destruction of his family, **and we are truthful**, in our saying that we did not witness that.

Tafsir al-Baidawi

49 - **They said** meaning some of them said to each other. **They divided by God** is a stated command or a predicate that occurred as a substitute or a state with the omission of *al-qad*. **We will certainly surprise Salih and his family by night** Hamzah and Al-Kisa'i read it with a *ta'* as if some of them were addressing each other, and it was read with a *ya'* as if they divided it as a predicate. **Then we will surely say** has the three readings. **To his guardian** to the guardian of his blood. **We did not witness the destruction of his family** let alone that we took charge of their destruction, and it is possible for the source, time and place, and so is *muhalik* in the reading of Hafs, since mufa'al came as

a source as a reference. Abu Bakr read it with a fat-ha, so it is a source. **And we are truthful** in what we mentioned because the witness is for the thing that is not directly related to it according to custom, or because we did not witness their destruction alone, but rather his destruction and their destruction, like you say I did not see there a man, but two men.

Surat al-Naml 27:50

And they planned a plan, and We planned a plan, while they perceived not.

Surat al-Naml 27:50

And they planned a plan, and We planned a plan, while they perceived not.

Tafsir al-Jalalayn

50 - **And they plotted** in that **a plot, and We plotted a plot** We punished them by hastening their punishment **while they did not perceive**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these nine men who spread corruption on earth betrayed Salih by going to him at night to kill him and his family, and Salih was unaware of that. **And We planned a plan**, meaning: So We seized them with Our punishment, and hastened the punishment for them, **while they did not perceive** of Our plan.

We have previously explained the meaning of God's deception of those against whom He deceived, and the reason for that, and that He took those among them by surprise or led those among them to disbelieve in Him and disobey Him, then brought down the punishment upon them by surprise and negligence.

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

Who said that?

Muhammad bin Bashir told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Al-A'mash, on the authority of Shammur bin Atiyah, on the authority of a man, on the authority of Ali, he said: Deceit is treachery, treachery is disbelief.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And they plotted a plot, and We plotted a plot**, he said: They plotted for their affair, and God plotted for them, and they plotted against Salih a plot, and We plotted against them a plot, **while they did not perceive** our plot, and We perceived their plot. They said: Salih claimed that he would finish with us in three days, but we would finish with him and his family before that. He had a mosque in the Hijr in a valley where he prayed, so they went out to the cave and said: When he comes to pray, we will kill him, then we will return when we have finished with him to his family, so we left them. And he recited the words of God Almighty: "They said, 'We swear by God that we will surely kill him and his family by night, and then we will surely say to his friend, "We did not witness the destruction of his family, and indeed, we are truthful."'" So God sent a rock from the plateau in front of them, and they feared that it would crush them, so they rushed to the cave, and the rock closed over them at the mouth of the cave, and their people did not

know where they were, nor did they know what had happened to their people. So God Almighty punished these here, and those there, and God saved Salih and those with him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Sufyan told us, on the authority of Muammar, on the authority of Qatada, **And they planned a plan, and We planned a plan**. He said: So God sent a rock upon them and killed them.

And His statement: **Then see how was the end of their plot**, God Almighty says: So look, O Muhammad, with one eye at the end of the treachery of Thamud against Salih, how it was, and what their aggression and denial brought about, for that is our way with those who deny Our messengers and transgress against us from among all creation. So beware your people from Quraysh, lest they be afflicted by their denial of you with what Thamud afflicted by their denial of Salih from the three tribes.

His saying: **We destroyed them and their people, all together**. He says: We destroyed the nine men who were spreading corruption on earth from the people of Salih and their people from Thamud, all together, and We did not leave a single one of them.

The reciters differed in reading his statement: **Indeed, We** so the majority of the reciters of Hijaz and Basra read it with a kasra as an introductory letter, and the majority of the reciters of Kufa read it **Ana dammarnahum** with a fatha on the alif. If it is a fatha, then there are two ways of iqra' in *Ana*: one of them is the nominative case in reference to the consequence in following it, and the other is the accusative case in reference to the position of *how*, because it is in the accusative case if you like, and if you like, in repetition of *was* on it in the manner: So see how was the consequence of their plot, the consequence of their plot was Our destruction of them.

Abu Ja'far said: The correct thing to say about this, in my opinion, is that they are two well-known readings in the readings of the regions, and they are close in meaning, so whichever one the reader recites, he is correct.

Tafsir al-Qurtubi

God the Almighty said: **And they planned a plan, and We planned a plan, while they perceived not**. Their plan was what was narrated that these nine, when it was the first of three days after the she-camel was hamstrung, and Salih had informed them of the coming punishment, they agreed and formed an alliance to come to Salih's house at night and kill him and his family who were specifically related to him. They said: If he was lying in his threat and we inflicted on him what he deserved, but if he was telling the truth, we would have hastened him before us and cured ourselves. Mujahid and others said the same. Ibn Abbas said: God the Almighty sent the angels that night, and the house of Salih was filled with them. The nine came to Salih's house brandishing their swords,

and the angels killed them by throwing stones at them, and they did not see who was throwing them. Qatada said: They went out quickly to Salih, and he sent an angel with a rock in his hand and killed them. Al-Suddi said: They descended onto a cliff of land, and it collapsed with them, and God destroyed them beneath it. It was said that they hid in a cave near the house of Salih, and then a rock fell on them, crushing them all. This was their plan, and God planned to punish them for that.

Tafsir Ibn Kathir

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Fath al-Qadir

That is why God Almighty said 50- "And they planned a plan," meaning with this alliance, **and We planned a plan**, We punished them for their actions and destroyed them, **while they did not perceive** God's plan against them.

Tafsir al-Baghawi

50- **And they planned a plan**, they committed a

Surat al-Naml 27:50

And they planned a plan, and We planned a plan, while they perceived not.

treachery when they intended to attack Salih by night and kill him, **and We planned a plan**, We rewarded them for their plan by hastening their punishment, **while they did not perceive**.

Tafsir al-Baidawi

50 - **And they plotted a plan** with this agreement. **And We plotted a plan** by making it a reason for their destruction. **And they did not perceive** of that. It was narrated that Salih had a mosque in a valley in Al-Hijr where he used to pray. They said: He claimed that he would be free from us in three days, so we would be free from him and his family before three days. So they went to the valley to kill him, but a rock fell on them in front of them and closed the mouth of the valley over him. They perished there, and the rest perished in their places by the shout, as indicated by his saying:

Surat al-Naml 27:51

Then see how was the end of their plot - that We destroyed them and their people, all together.

Tafsir al-Jalalayn

51 - (Then see how was the end of their plot. We destroyed them) We destroyed them **and their people, all together** with the shout of Gabriel or with the angels throwing stones that they could see but they could not see them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Then see how was the outcome of their plot. We destroyed them and their people, all together."

Tafsir al-Qurtubi

The Almighty said: "Then see how was the outcome of their plot. Indeed, We destroyed them and their people, all together." That is, by the blast that destroyed them. It has been said that the destruction of all of them was by the blast of Gabriel. However, it appears more apparent that the nine were destroyed by a single punishment, then the rest were destroyed by the blast and the rumbling. Al-A'mash, Al-Hasan, Ibn Abi Ishaq, Asim, Hamzah, and Al-Kisa'i used to read it as *ana* with the fat-ha. Ibn Al-Anbari said: According to this school of thought, it is not appropriate to pause at **the outcome of their plot** because **ana dammamahum** is the predicate of *kan*. So it is permissible to put it in the nominative case, following the outcome. It is also permissible to put it in the accusative case, according to Al-Farra', and in the genitive case, according to Al-Kisa'i, meaning: because We destroyed them and because We destroyed them. It is permissible to put it in the accusative case, following the case of *kayfa*. According to these schools of thought, it is not appropriate to stop at *makrahum*. Ibn Kathir, Nafi' and Abu 'Amr read: **Inna damasumahum** with a kasra on the alif as a new sentence. According to this school of thought, it is appropriate to stop at *makrahum*. An-Nahhas said: It is permissible to put '*aqibah*' in the accusative case as the predicate of *kana* and for *inna* to be in the nominative case as the subject of *kana*. It is permissible for it to be in the nominative case with an implied subject to clarify the consequence, and the estimate is: It is: We destroyed them. Abu Hatim said: In the letter of Abu, that we destroyed them is confirmation of its opening.

Tafsir Ibn Kathir

God the Almighty tells us about the tyrants of Thamud and their leaders who were the ones who called their

people to misguidance and disbelief and to the denial of Salih. Their situation led them to hamstring the she-camel and to intend to kill Salih as well, by plotting to kill him among his family at night and treacherously killing him. Then they would say to his close relatives that they did not know anything about his affair, and that they were truthful in what they told them that they had not witnessed that. So God the Almighty said: **And there were in the city** meaning the city of Thamud **nine men** meaning nine men **who were spreading corruption in the land and were not reforming**. These people were the ones who prevailed over the affair of Thamud because they were their leaders and chiefs. Al-Awfi said on the authority of Ibn Abbas: These are the ones who hamstrung the she-camel, meaning those who did that based on their own opinion and consultation. May God curse them and make them ugly, and He did that. Al-Suddi said on the authority of Abu Malik on the authority of Ibn Abbas: The names of these nine were: Dhumi, Du'aim, Haram, Harim, Dab, Sawab, Riyab, Masta', and Qadar bin Salaf, the one who hamstrung the she-camel, i.e. the one who did that with his own hand. God Almighty said: **So they called to their companion, and he seized the camel and hamstrung it**. And God Almighty said: **When the most wretched of them arose**.

Abdul Razzaq said: Yahya bin Rabi'ah al-San'ani informed us, I heard Ata' - who is Ibn Abi Rabah - say, **There were nine men in Madinah who spread corruption on earth and did not reform**. He said: They used to lend dirhams, meaning they used to take from them as if they were dealing with them by number as the Arabs did. Imam Malik reported from Yahya bin Sa'id from Sa'id bin al-Musayyab that he said: Cutting up gold and paper is a form of corruption on earth. In the hadith narrated by Abu Dawud and others: The Messenger of God (peace and blessings of God be upon him) forbade breaking the coins of Muslims that were in circulation except for a reason. The point is that one of the characteristics of these disbelieving sinners was to spread corruption on earth in any way they could, and some of them are what these imams and others have mentioned.

God the Almighty said: **They said, 'We will surely kill him and his family by night.'** That is, they allied and agreed to kill the Prophet of God Salih, peace be upon him, by whoever met him at night by treachery. But God plotted against them and turned the tables on them. Mujahid said: They allied and swore to kill him, but they did not reach him until they and all their people were destroyed. Qatada said: They allied themselves to capture him by night and kill him. It was mentioned to us that while they were embracing Salih to kill him, God sent a rock upon them that made them collapse. Al-Awfi said on the authority of Ibn Abbas: They are the ones who hamstrung the she-camel. They said when they hamstrung it: We will surely kill Salih and his family by night and then say to the followers of Salih: We did not witness any of this, and we have no knowledge of it. So God destroyed them all. Muhammad ibn Ishaq said: These nine said after they had hamstrung the she-camel: Come, let us kill Salih. If he is truthful, we will hasten him before us, and if he is lying, we will join him with his she-camel. So they came to him at night to spend the night with his family, but the angels stoned them. When they

Then see how was the end of their plot - that We destroyed them and their people, all together.

delayed their companions, they came to Salih's house and found them wounded and crushed with stones. They said to Salih: You killed them. Then they intended to attack him, but his clan stood up to protect him, put on their weapons, and said to them: By God, you will never kill him, for he promised you that the punishment would descend upon you in three days. If he is truthful, then do not increase your Lord's wrath upon you, but if he is lying, then you will be behind what you want. So they left them that night.

Abd al-Rahman ibn Abi Hatim said: When they hamstrung the she-camel, Salih said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." They said, **Salih claimed that he would be done with us in three days, so we will be done with him and his family before three.** Salih had a mosque in al-Hijr near a valley there in which he prayed, so they went out to a cave, that is, a cavern there, at night and said, **When he comes to pray, we will kill him, then when we are done with him, we will return to his family.** So we were done with them. Then God sent a rock from the plateau opposite them, and they feared that it would crush them, so they hastened. The rock closed over them while they were in that cave, and their people did not know where they were, nor did they know what was done to their people. So God punished these here, and those there, and God saved Salih and those with him. Then he recited, "And they plotted a plot, and We plotted a plot, while they perceived not. So see how was the end of their plot: We destroyed them and their people, all together. So those are their houses, empty," that is, empty, with no one in them, "because of what they did. Indeed, in That is a sign for a people who know. And We saved those who believed and were fearing God.

Fath al-Qadir

51- "Then see how was the outcome of their plot." That is, see what happened to their affair, which they built on plotting, and what befell them because of it. **Indeed, We destroyed them and their people, all together.** The majority of scholars read the word with a kasra over the hamza of *inna*. Hamzah, Al-Kisa'i, Al-A'mash, Al-Hasan, Ibn Abi Ishaq, and Asim read it with a fatha. Whoever reads it with a kasra makes it a new sentence. Al-Farra' and Al-Zajjaj said: Whoever reads it with a kasra starts a new sentence, and explains what came before it, as if he made it dependent on the outcome, as if he said: The outcome is that We destroyed them. According to the fatha reading, the interpretation would be that We destroyed them or because We destroyed them. *Kan* is complete and *Aqib* is its subject, or it could be a substitute for *Aqib*, or it could be the predicate of a deleted subject: that is, We destroyed them. It is permissible for *Kan* to be incomplete and *kaif* to be its predicate, or it could be that its predicate is **I destroyed**. Abu Hatim said: In the letter of Abi it is that **We destroyed them**. The meaning of the verse is that God destroyed the nine groups mentioned, and destroyed their people who were not with them when they committed this. The meaning of the emphasis on all of them is that not one of them was excluded, and not one of them was spared from

punishment.

Tafsir al-Baghawi

51- **Then see how was the consequence of their plotting, I.** The people of Kufa read /with a fat-ha on the alif in response to the consequence, meaning: the consequence was that we destroyed them. The others read: *We* with a kasra as a resumption, **We destroyed them**, meaning: We destroyed the nine of them.

They differed about the manner of their destruction. Ibn Abbas **may God be pleased with him** said: God sent angels that night to the house of Salih to guard him. The nine came to the house of Salih brandishing their swords. The angels pelted them with stones from where they could see the stones but not the angels, killing them. Muqatil said: They camped on the slope of a mountain, looking out for one another to reach the house of Salih, but the mountain collapsed on them and destroyed them.

And their people, all of them, God destroyed them with the shout.

Tafsir al-Baidawi

51 - "So see how was the consequence of their plot. Indeed, We destroyed them and their people, all together." If you make *was* incomplete, then its predicate is *how*. "We destroyed them **is a resumption or a deleted predicate, not the predicate of was**" due to the lack of a pronoun. If you make it complete, then "how" is a state. The Kufians and Ya'qub read "We destroyed them **with a fat-ha, as if it is a deleted predicate or a substitute for the name of was or a predicate for it, and how**" is a state.

Surat al-Naml 27:52

So those are their houses, desolate because of what they did. Indeed in that is a sign for a people who know.

Tafsir al-Jalalayn

52 - **Then those are their houses, empty** Empty and its accusative is in the state and the factor in it is the meaning of the indication **because of what they did wrong** because of their wrongdoing, that is, their disbelief **Indeed in that is a sign for a lesson for a people who know** Our power and take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

The Most High means by His statement: **Those are their houses, empty**, those are their dwellings, empty of them, with none of them in them. God destroyed them and annihilated them. **Because of their wrongdoing**, God Almighty says: Because of their wronging themselves, by associating partners with God, and denying their Messenger. **Indeed in that is a sign for a people who know**, God Almighty says: Indeed, in Our action with Thamud, what We related to you, O Muhammad, of the story, is a lesson for those who know what We did to them, from your people who deny what you brought them from your Lord, and a warning. **And We saved those who believed**, He says: And We saved from Our vengeance and punishment which We brought upon Thamud, Our Messenger Salih, and the believers in him. **And they were fearing God**, He says: And they were fearing God by their faith and by their belief in Salih, who brought upon their people from Thamud what befell them of God's punishment. Thus, We will save you, O Muhammad, and your followers, when We bring upon the polytheists of Your people are among them.

It was mentioned that when God made what he made permissible for his people, Salih and the believers in him went out to the Levant, and settled in Ramlat, Palestine.

Tafsir al-Qurtubi

The Almighty's saying: **Those are their houses, desolate because of what they did**. The general reading is in the accusative case as a state according to Al-Farra' and An-Nahhas, meaning empty of its inhabitants, in ruins with no inhabitants in it. Al-Kisa'i and Abu Ubaidah said: "(... 'Indeed in that is a sign for a people who know. And We saved those who believed' in Salih.

Tafsir Ibn Kathir

God the Almighty tells us about the tyrants of Thamud and their leaders who were the ones who called their people to misguidance and disbelief and to the denial of Salih. Their situation led them to hamstring the she-camel and to intend to kill Salih as well, by plotting to kill him among his family at night and treacherously killing him. Then they would say to his close relatives that they did not know anything about his affair, and that they were truthful in what they told them that they had not witnessed that. So God the Almighty said: **And there were in the city** meaning the city of Thamud **nine men** meaning nine men **who were spreading corruption in the land and were not reforming**. These people were the ones who prevailed over the affair of Thamud because they were their leaders and chiefs. Al-Awfi said on the authority of Ibn Abbas: These are the ones who hamstrung the she-camel, meaning those who did that based on their own opinion and consultation. May God curse them and make them ugly, and He did that. Al-Suddi said on the authority of Abu Malik on the authority of Ibn Abbas: The names of these nine were: Dhumi, Du'aim, Haram, Harim, Dab, Sawab, Riyab, Masta', and Qadar bin Salaf, the one who hamstrung the she-camel, i.e. the one who did that with his own hand. God Almighty said: **So they called to their companion, and he seized the camel and hamstrung it**. And God Almighty said: **When the most wretched of them arose**.

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Surat al-Naml 27:52

So those are their houses, desolate because of what they did. Indeed in that is a sign for a people who know.

Salih. If he is truthful, we will hasten him before us, and if he is lying, we will join him with his she-camel. So they came to him at night to spend the night with his family, but the angels stoned them. When they delayed their companions, they came to Salih's house and found them wounded and crushed with stones. They said to Salih: You killed them. Then they intended to attack him, but his clan stood up to protect him, put on their weapons, and said to them: By God, you will never kill him, for he promised you that the punishment would descend upon you in three days. If he is truthful, then do not increase your Lord's wrath upon you, but if he is lying, then you will be behind what you want. So they left them that night.

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Fath al-Qadir

Sentence 52- **those are their houses empty** confirms what preceded it. The majority read *khawiya* in the accusative case as a state. Al-Zajaj said: The meaning is, look at their houses as they are empty. Al-Farra' and An-Nahhas said the same: that is, empty of their people, ruined, with no inhabitants in them. Al-Kisa'i and Abu Ubaidah said: *Khawiya* is in the accusative case as a severance, and the original is **those are their houses empty**. When the alif and lam were cut off from it, it was made accusative like his saying: **And to Him is the religion, complete**. Asim bin Umar, Nasr bin Asim, Al-Jahdary, and Isa bin Umar read it in the nominative case as the predicate of the demonstrative pronoun, and their houses are a substitute, or an apposition, or the predicate of the demonstrative pronoun, and *khawiya* is another predicate. The ba' in **because of what they wronged** is for causality: that is, because of their wrongdoing. **Indeed in that** the destruction and rehabilitation **is a sign** a great **for a people who know** that is, who are characterized by knowledge of things.

Tafsir al-Baghawi

52- "Then those are their houses, empty," accusative of state, meaning: empty, **because of what they did wrong**, meaning: because of their wrongdoing and disbelief. **Indeed in that is a sign**, for a lesson, **for a people who know**, our power.

Tafsir al-Baidawi

52 - **Those are their houses, empty**. Empty from *khawa al-batn*, meaning empty, or fallen and demolished from *khawa an-Najm*, meaning it fell. It is a state in which the meaning of indication works. It is read in the nominative case as the predicate of a deleted subject. **Because of their wrongdoing**. Because of their wrongdoing. **Indeed in that is a sign for a people who know**. So they are admonished.

Surat al-Naml 27:53

And We saved those who believed and were fearing God.

Tafsir al-Jalalayn

53 - **And We saved those who believed** in Salih, and they were four thousand **and were fearing** polytheism.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And We saved those who believed and were fearing God.**

Tafsir al-Qurtubi

The Almighty said: **And they feared** God and were wary of His punishment. It was said that four thousand men believed in Salih. The rest left with their bodies - according to Muqatil and others - a wound like chickpeas. It was red on the first day, then yellow the next day, then black on the third. The she-camel was hamstrung on Wednesday and they died on Sunday. Muqatil said: Those wounds burst, and Gabriel shouted at them during that time and they calmed down. That was in the forenoon. Salih and those who believed with him left for Hadhramaut. When he entered it, Salih died, and it was named Hadhramaut. Ad-Dahhak said: Then the four thousand built a city called Hadhura, as was explained previously in the story of the people of the message.

Tafsir Ibn Kathir

God the Almighty tells us about the tyrants of Thamud and their leaders who were the ones who called their people to misguidance and disbelief and to the denial of Salih. Their situation led them to hamstringing the she-camel and to intend to kill Salih as well, by plotting to kill him among his family at night and treacherously killing him. Then they would say to his close relatives that they did not know anything about his affair, and that they were truthful in what they told them that they had not witnessed that. So God the Almighty said: **And there were in the city** meaning the city of Thamud **nine men** meaning nine men **who were spreading corruption in the land and were not reforming.** These people were the ones who prevailed over the affair of Thamud because they were their leaders and chiefs. Al-Awfi said on the authority of Ibn Abbas: These are the ones who hamstrung the she-camel, meaning those who did that based on their own opinion and consultation. May God curse them and make them ugly, and He did that. Al-Suddi said on the authority of Abu Malik on the authority of Ibn Abbas: The names of these nine were: Dhumi, Du'aim, Haram, Harim, Dab,

Sawab, Riyab, Masta', and Qadar bin Salaf, the one who hamstrung the she-camel, i.e. the one who did that with his own hand. God Almighty said: **So they called to their companion, and he seized the camel and hamstrung it.** And God Almighty said: **When the most wretched of them arose.**

Abdul Razzaq said: Yahya bin Rabi'ah al-San'ani informed us, I heard Ata' - who is Ibn Abi Rabah - say, **There were nine men in Madinah who spread corruption on earth and did not reform.** He said: They used to lend dirhams, meaning they used to take from them as if they were dealing with them by number as the Arabs did. Imam Malik reported from Yahya bin Sa'id from Sa'id bin al-Musayyab that he said: Cutting up gold and paper is a form of corruption on earth. In the hadith narrated by Abu Dawud and others: The Messenger of God (peace and blessings of God be upon him) forbade breaking the coins of Muslims that were in circulation except for a reason. The point is that one of the characteristics of these disbelieving sinners was to spread corruption on earth in any way they could, and some of them are what these imams and others have mentioned.

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Abd al-Rahman ibn Abi Hatim said: When they hamstrung the she-camel, Salih said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." They said, **Salih claimed that he would be done with us in three days, so we will be done with him and his family before three.** Salih had a mosque in al-Hijr near a valley there in which he prayed, so they went out to a cave, that is, a cavern there, at night and said, **When he comes to**

Surat al-Naml 27:53

And We saved those who believed and were fearing God.

pray, we will kill him, then when we are done with him, we will return to his family. So we were done with them. Then God sent a rock from the plateau opposite them, and they feared that it would crush them, so they hastened. The rock closed over them while they were in that cave, and their people did not know where they were, nor did they know what was done to their people. So God punished these here, and those there, and God saved Salih and those with him. Then he recited, "And they plotted a plot, and We plotted a plot, while they perceived not. So see how was the end of their plot: We destroyed them and their people, all together. So those are their houses, empty," that is, empty, with no one in them, "because of what they did. Indeed, in That is a sign for a people who know. And We saved those who believed and were fearing God.

Fath al-Qadir

53- "And We saved those who believed" - and they are Salih and those who believed in him - **and were fearful** of God and dreaded His punishment.

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Your bird**, meaning your misfortunes. Ibn Jarir and Ibn Abi Hatim narrated on his authority, regarding his statement, **And there were in the city nine men**, saying, "They are the ones who hamstrung the she-camel and said when they hamstrung it: 'Let us spend the night with Salih and his family.' So we carried them off, and then we said to the followers of Salih: 'We did not witness any of this and we have no knowledge of it.' So God destroyed them all."

Tafsir al-Baghawi

53- **And We saved those who believed and were righteous.** It is said that the survivors among them were four thousand.

Tafsir al-Baidawi

53 - **And We saved those who believed** Salih and those with him. **And were fearful** of disbelief and sins, and that is why they were singled out for salvation.

Surat al-Naml 27:54

And Lot, when he said to his people, **Do you commit immorality while you are seeing?**

Tafsir al-Jalalayn

54 - **And Lot** is in the accusative case with the preceding word *dhikr* and is substituted for it (when he said to his al-Nas 114: **Do you commit the immorality**) sodomy **while you see** seeing one another immersed in sin?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And We sent Lot to his people, when he said to them: O my people, **Do you commit immorality while you see?** That it is immoral, because you know that no one had done what you did before. And His statement: **Do you indeed approach men out of desire?** is from you in that, instead of the vaginas of women, which God has permitted you through marriage. And His statement: **Rather, you are a people behaving ignorantly.** He says: This is not from you except that you are a foolish people, ignorant of the great right of God upon you, so you disobeyed His command and disobeyed His Messenger.

Tafsir al-Qurtubi

God Almighty says: **And Lot, when he said to his people** meaning, and We sent Lot, or mention Lot **when he said to his people** and they were the people of their ancestors. And he said to his al-Nas 114: **Do you commit immorality** the ugly, heinous act **while you see** that it is immorality, and that is greater than your sins. And it was said: Some of you come to one another while you are looking at it. And they did not conceal their transgression and rebellion.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he warned his people of God's punishment against them for committing an immorality that no one among the children of Adam had committed before them, which is approaching males without females. This is a great immorality, as men are content with men, and women with women. He said: **Do you commit immorality while you see?** That is, you see each other, and you commit evil in your gatherings. **Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.** That is, you do not know anything, neither by nature nor by law, as He said in the other verse: **Do you approach males from among the worlds * and abandon what your Lord has created for you as mates? Rather, you are a transgressing**

people. "Then the answer of his people was only that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" That is, they are wary of doing what you are doing and of approving of your actions. So expel them from among you, for they are not fit to live next to you in your country. So they resolved to do that. So God destroyed them and the disbelievers like them. God the Almighty said: {So We saved him and his family, except for his wife. We destined her to be among those who remained behind.} That is, among those who would perish with her people, because she was a support to them in their religion and their way, in her approval of their ugly actions. She used to guide her people to the guests of Lot so that they would come to them. She did not commit indecencies out of respect for the Prophet of God (peace and blessings of God be upon him), not out of respect for herself. God the Almighty said: {And We rained down upon them a rain.} That is, stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. For this reason He said: {Evil was the rain of those who were warned.} That is, those against whom the proof was established and the warning reached them, but they disobeyed the Messenger and denied him and intended to expel him from their midst.

Fath al-Qadir

Lot is in the accusative case: by an implied verb conjoined with We sent: meaning, We sent Lot, and 54- **when he said** is an adverbial phrase for the implied verb, and it is permissible to imply *mention*, and the meaning is: and We sent Lot at the time of his saying: **to his people, do you commit immorality?** meaning the act of extreme ugliness and heinousness, and they are the people of Sodom, and the phrase **and you are seeing** is in the accusative case as a state, including an emphasis of denial: meaning, and you know that it is an immorality. And that is greater for your sins, on the basis that you see with the sight of the heart, which is knowledge, or in the sense of looking, because they did not conceal themselves when committing the immorality out of transgression and rebellion, and the explanation of this story has been presented in full in Al-A'raf.

Tafsir al-Baghawi

God Almighty said: 54- **And Lot, when he said to his people, 'Do you commit immorality while you see?'** meaning, you know that it is immoral. It was also said that its meaning is that you see one another, but they do not conceal it out of their transgression.

Tafsir al-Baidawi

54 - **And Lot.** And mention Lot, or **And We sent Lot** as evidence. **And We had certainly sent him.** "When he said to his people" is a proxy for the first and an adverbial phrase for the second. "Do you commit immorality while you see?" You know its immorality from the sight of the heart and committing shameful

Surat al-Naml 27:54

And Lot, when he said to his people, "Do you commit immorality while you are seeing?"

acts from the world is uglier because of its ugliness, or
some of you see it from others because they were
publicizing it, so it would be more immoral.

Surat al-Naml 27:55

Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.

Tafsir al-Jalalayn

55 - **Are you** by realizing the two hamzas and facilitating the second and inserting an alif between them in both ways **that you come to men with desire instead of women? Rather, you are a people who are ignorant** of the consequences of your actions.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.**

Tafsir al-Qurtubi

The Almighty said: **Do you indeed approach men with desire instead of women?** He mentioned it again because of its extreme ugliness and heinousness.

Rather, you are a people who are ignorant of either the prohibition or the punishment. Al-Khalil and Sibawayh chose to lighten the second hamza in *a'annakum*. As for writing, the way to write it is to write it with two alifs in all the ways, because it is an introductory hamza with the alif of interrogation added to it.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he warned his people of God's punishment against them for committing an immorality that no one among the children of Adam had committed before them, which is approaching males without females. This is a great immorality, as men are content with men, and women with women. He said: **Do you commit immorality while you see?** That is, you see each other, and you commit evil in your gatherings. **Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.** That is, you do not know anything, neither by nature nor by law, as He said in the other verse: **Do you approach males from among the worlds * and abandon what your Lord has created for you as mates? Rather, you are a transgressing people.** "Then the answer of his people was only that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" That is, they are wary of doing what you are doing and of approving of your actions. So expel them from among you, for they are not fit to live next to you in your country. So they resolved to do that. So God destroyed them and the disbelievers like them. God

the Almighty said: {So We saved him and his family, except for his wife. We destined her to be among those who remained behind.} That is, among those who would perish with her people, because she was a support to them in their religion and their way, in her approval of their ugly actions. She used to guide her people to the guests of Lot so that they would come to them. She did not commit indecencies out of respect for the Prophet of God (peace and blessings of God be upon him), not out of respect for herself. God the Almighty said: {And We rained down upon them a rain.} That is, stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. For this reason He said: {Evil was the rain of those who were warned.} That is, those against whom the proof was established and the warning reached them, but they disobeyed the Messenger and denied him and intended to expel him from their midst.

Fath al-Qadir

55- **Do you indeed approach men with desire?** This is a repetition of the rebuke, while stating that this indecency is sodomy. The word *desire* is in the accusative case as a reason: meaning for desire, or as a description of a deleted source: meaning coming with desire, or as a condition: meaning desiring them **without women** meaning going beyond women who are the subject of that. **Rather, you are a people who are ignorant** of the prohibition or punishment for this sin. Al-Khalil and Sibawayh chose to lighten the hamza of **that you** *aankum*.

Tafsir al-Baghawi

55- **Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.**

Tafsir al-Baidawi

55 - **Do you indeed approach men with lust?** Clarification of their committing the shameful act and its justification by lust to indicate its ugliness, and to draw attention to the fact that the wisdom in intercourse is to seek offspring, not to satisfy desire. **Instead of women** who were created for that. **Rather, you are a people who are ignorant** You do the actions of someone who is ignorant of its ugliness, or is a fool who does not distinguish between good and bad, or you are ignorant of the consequences. The *taa'* in it is because the one described by it is in the meaning of the one being addressed.

Surat al-Naml 27:56

But the answer of his people was only that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."

Surat al-Naml 27:56

But the answer of his people was only that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."

Tafsir al-Jalalayn

56 - (And the answer of his people was only that they said, "Expel the family of Lot from your city. Indeed, they are people who purify themselves.") from the backsides of men.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of Lot had no answer to him, when he forbade them from what God had commanded them to do, which was to have intercourse with men, except that some of them said to one another, "Expel the family of Lot from your city. Indeed, they are people who purify themselves" from what we do, which is having intercourse with men in their backsides.

As Al-Hasan told us, he said, Abd Al-Razzaq told us, he said: I heard Al-Hasan bin Amara mentioning on the authority of Al-Hakam, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **People who purify themselves**, he said: from men and women having intercourse in their backsides.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, they are people who purify themselves**, he said: from the backsides of men and the backsides of women, mocking them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: **They purify themselves** from the backsides of men and women, they say that in mockery of them.

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 Qatada, that he recited, **Indeed, they are people who purify themselves**. He said: They criticised them without fault: meaning, they purify themselves from evil deeds.

Tafsir al-Qurtubi

God the Almighty says: "But the answer of his people was only that they said, 'Expel the family of Lot from your city. Indeed, they are people who purify themselves.'" That is, from the backsides of men. They

said that to mock them, as Mujahid said. Qatada said: By God, they criticized them for no fault, because they purified themselves from evil deeds.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he warned his people of God's punishment against them for committing an immorality that no one among the children of Adam had committed before them, which is approaching males without females. This is a great immorality, as men are content with men, and women with women. He said: **Do you commit immorality while you see?** That is, you see each other, and you commit evil in your gatherings. **Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.** That is, you do not know anything, neither by nature nor by law, as He said in the other verse: **Do you approach males from among the worlds * and abandon what your Lord has created for you as mates? Rather, you are a transgressing people.** "Then the answer of his people was only that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" That is, they are wary of doing what you are doing and of approving of your actions. So expel them from among you, for they are not fit to live next to you in your country. So they resolved to do that. So God destroyed them and the disbelievers like them. God the Almighty said: {So We saved him and his family, except for his wife. We destined her to be among those who remained behind.} That is, among those who would perish with her people, because she was a support to them in their religion and their way, in her approval of their ugly actions. She used to guide her people to the guests of Lot so that they would come to them. She did not commit indecencies out of respect for the Prophet of God (peace and blessings of God be upon him), not out of respect for herself. God the Almighty said: {And We rained down upon them a rain.} That is, stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. For this reason He said: {Evil was the rain of those who were warned.} That is, those against whom the proof was established and the warning reached them, but they disobeyed the Messenger and denied him and intended to expel him from their midst.

Fath al-Qadir

56- "And the only answer of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" The majority of scholars read the answer in the accusative case as the predicate of *kana*, and its subject is **except that they said**, meaning, **except for their saying**. Ibn Abi Ishaq read the answer in the nominative case as the subject of *kana*, and its predicate is what follows it. Then they explained what they ordered each other to do of expelling by saying, **Indeed, they are people who keep themselves pure**, meaning, they keep away from

the backsides of men. They said that as a mockery of them.

Tafsir al-Baghawi

56- "And the only answer of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who purify themselves.'"

Tafsir al-Baidawi

56 - "And the only answer of his people was that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" That is, they abstain from our actions, or from filth, and they consider our actions filthy.

Surat al-Naml 27:57

So We saved him and his family, except for his wife. We destined her to be among those who remained behind.

Surat al-Naml 27:57

So We saved him and his family, except for his wife. We destined her to be among those who remained behind.

Tafsir al-Jalalayn

57 - (So We saved him and his family, except for his wife. We destined her to be among those who remained behind) those who remained in the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We saved Lot and his family, except for his wife, from Our punishment when We made it a trial for them. Then We **destined her** meaning that We destined his wife: We made her, by Our decree, **among those who remained behind** among those who remained.

Tafsir al-Qurtubi

God Almighty said: "So We saved him and his family, except for his wife. We predestined her to be among those who remained behind." Asim read: **We predestined** in a lightened form, but the meaning is the same. It is said that you have predestined something with a predestined meaning, and you have predestined it.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he warned his people of God's punishment against them for committing an immorality that no one among the children of Adam had committed before them, which is approaching males without females. This is a great immorality, as men are content with men, and women with women. He said: **Do you commit immorality while you see?** That is, you see each other, and you commit evil in your gatherings. **Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.** That is, you do not know anything, neither by nature nor by law, as He said in the other verse: **Do you approach males from among the worlds * and abandon what your Lord has created for you as mates? Rather, you are a transgressing people.** "Then the answer of his people was only that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" That is, they are wary of doing what you are doing and

of approving of your actions. So expel them from among you, for they are not fit to live next to you in your country. So they resolved to do that. So God destroyed them and the disbelievers like them. God the Almighty said: {So We saved him and his family, except for his wife. We destined her to be among those who remained behind.} That is, among those who would perish with her people, because she was a support to them in their religion and their way, in her approval of their ugly actions. She used to guide her people to the guests of Lot so that they would come to them. She did not commit indecencies out of respect for the Prophet of God (peace and blessings of God be upon him), not out of respect for herself. God the Almighty said: {And We rained down upon them a rain.} That is, stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. For this reason He said: {Evil was the rain of those who were warned.} That is, those against whom the proof was established and the warning reached them, but they disobeyed the Messenger and denied him and intended to expel him from their midst.

Fath al-Qadir

So We saved him and his family from the punishment, "except for his wife. We destined her to be among those who remained behind." That is, We destined her to be among those who remained in the punishment. The meaning of **We destined** is **We decided**. The majority of scholars read **We destined** with a shaddah, while Asim read it with a tafsir. The meaning is the same, although the additional construction indicates an additional meaning.

Tafsir al-Baghawi

57- "So We saved him and his family, except for his wife. We decreed her to be among those who remained behind," meaning: those who remained in the punishment.

Tafsir al-Baidawi

57 - "So We saved him and his family, except for his wife. We destined her to be among those who remained behind." We destined her to be among those who remained in the punishment.

Surat al-Naml 27:58

And We rained down upon them a rain. How evil was the rain of those who were warned.

Tafsir al-Jalalayn

58 - **And We rained down upon them a rain** which is stones of baked clay, so it destroyed them. **How evil is the rain of those who were warned** of the punishment. Their rain is evil.

Tafsir al-Suyuti

Tafsir al-Tabari

And We rained down upon them a rain meaning that God rained down upon them from the sky stones of baked clay. **How evil was the rain of those who were warned.** He says: So evil was that rain, the rain of the people whom God warned of His punishment for their disobedience to Him, and frightened them with His wrath by sending the Messenger to them with that.

Tafsir al-Qurtubi

The Almighty says: "And We rained down upon them a rain. Evil was the rain of those who were warned." That is, those who were warned but did not accept the warning. This has been explained previously in *Al-A'raf* and *Hud*.

Tafsir Ibn Kathir

God Almighty tells us about His servant and messenger Lot, peace be upon him, that he warned his people of God's punishment against them for committing an immorality that no one among the children of Adam had committed before them, which is approaching males without females. This is a great immorality, as men are content with men, and women with women. He said: **Do you commit immorality while you see?** That is, you see each other, and you commit evil in your gatherings. **Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.** That is, you do not know anything, neither by nature nor by law, as He said in the other verse: **Do you approach males from among the worlds * and abandon what your Lord has created for you as mates? Rather, you are a transgressing people.** "Then the answer of his people was only that they said, 'Expel the family of Lot from your city. Indeed, they are people who keep themselves pure.'" That is, they are wary of doing what you are doing and of approving of your actions. So expel them from among you, for they are not fit to live next to you in your country. So they resolved to do that. So God destroyed them and the disbelievers like them. God the Almighty said: {So We saved him and his family, except for his wife. We destined her to be among

those who remained behind.} That is, among those who would perish with her people, because she was a support to them in their religion and their way, in her approval of their ugly actions. She used to guide her people to the guests of Lot so that they would come to them. She did not commit indecencies out of respect for the Prophet of God (peace and blessings of God be upon him), not out of respect for herself. God the Almighty said: {And We rained down upon them a rain.} That is, stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. For this reason He said: {Evil was the rain of those who were warned.} That is, those against whom the proof was established and the warning reached them, but they disobeyed the Messenger and denied him and intended to expel him from their midst.

Fath al-Qadir

58- **And We rained down upon them a rain.** This emphasis indicates the intensity of the rain and that it is unusual. **So evil was the rain of those who were warned.** The specific word for blame is omitted: that is, evil was the rain of those who were warned. What is meant by those who were warned are those who were warned but did not accept it. All of this has been explained in *Al-A'raf* and *Ash-Shu'ara*.

Tafsir al-Baghawi

58- **And We rained down upon them a rain**, which is stones, **so wretched**, so wretched, **the rain of those who were warned.**

Tafsir al-Baidawi

58 - **And We rained down upon them a rain, and evil was the rain of those who were warned.** A similar example has been mentioned.

Surat al-Naml 27:59

Say, "Praise be to God, and peace be upon His chosen servants. Is God better or what they associate with Him?"

Surat al-Naml 27:59

Say, "Praise be to God, and peace be upon His chosen servants. Is God better or what they associate with Him?"

Tafsir al-Jalalayn

59 - Say O Muhammad **Praise be to God** for the destruction of the infidels from the past nations (and peace be upon His servants whom He has chosen) they are *God* with the realization of the two hamzas and the replacement of the second with an alif and making it easy and inserting an alif between the easy one and the other and leaving it **is better** for those who worship Him **but they associate** with the ta' and the ya', meaning the people of Mecca with Him the gods are better for their worshippers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Say, O Muhammad, 'Praise be to God,' for His blessings upon us, and for granting us success in what He has granted us of guidance. 'And peace,' meaning: and security from Him from His punishment with which He punished the people of Lot and the people of Salih, upon those whom He chose, meaning: those whom He chose for His Prophet Muhammad, may God bless him and grant him peace, and made them his companions and ministers in the religion to which He sent him, calling to it, rather than those who associate others with Him and deny the prophethood of His Prophet.

And in a similar manner to what we said in interpreting that, the people of interpretation said.

Who said that?

Abu Kur'aim told us: Talq told us, meaning Ibn Ghannam, on the authority of Ibn Zuhair, on the authority of Al-Suddi, on the authority of Abu Malik, on the authority of Ibn Abbas: "And peace be upon His chosen servants." He said: The companions of Muhammad, whom God chose for His Prophet.

Ali bin Sahl told us: Al-Walid bin Muslim told us: I said to Abdullah bin Mubarak: Tell me about the statement of God, "Say, 'Praise be to God, and peace be upon His chosen servants.'" Who are these? He told me on the authority of Sufyan al-Thawri, who said: They are the companions of the Messenger of God, may God bless him and grant him peace.

And His statement, **Is God better or do they associate others with Him?** God the Almighty says: Say, O Muhammad, to those of your people whose deeds We have made pleasing to them, while they are wandering blindly: Is God, who has bestowed these blessings

upon His allies, which He has related to you in this Surah, and destroyed His enemies with the kinds of punishment He has mentioned to you, good? Do you not associate others with Him from your idols that neither benefit you nor harm you, nor ward off harm from themselves or their allies, nor bring any benefit to themselves or to them? God the Almighty says: This matter is not difficult for one who has reason, so how can you permit yourself to associate the worship of One who can neither benefit you nor ward off harm from you, with the worship of One in whose hand is benefit and harm, and to whom belongs everything? Then God the Almighty began to enumerate His blessings upon them and His favors toward them, and to inform them of their lack of gratitude to Him for what He has bestowed upon them, so He says, **Is He who created the heavens and the earth?**

Tafsir al-Qurtubi

The Almighty says: "Say, 'Praise be to God, and peace be upon His servants whom He has chosen.'" Al-Farra' said: The scholars of semantics said: It was said to Lot, **Say, 'Praise be to God,'** for their destruction. A group of scholars disagreed with Al-Farra' on this and said: It is addressed to our Prophet Muhammad, peace and blessings be upon him, meaning, **Say, 'Praise be to God,' for the destruction of the disbelievers of the past nations.** An-Nahhas said: This is more appropriate because the Qur'an was revealed to the Prophet, peace and blessings be upon him, and everything in it is addressed to him, peace be upon him, except for that which its meaning is only valid for others. It was also said that the meaning, i.e., "Say, 'O Muhammad, praise be to God, and peace be upon His servants whom He has chosen,'" means his nation, peace be upon them. Al-Kalbi said: God chose them through His knowledge and obedience. Ibn Abbas and Sufyan said: They are the companions of Muhammad, peace and blessings be upon him. It was also said that the Messenger of God, peace and blessings be upon him, was commanded to recite these verses that speak of proof, emphasizing His Oneness, His power over all things, and His wisdom, and to begin by praising Him. Peace be upon His prophets and the chosen ones of His servants. It contains good teachings, admonitions on beautiful etiquette, and encourages seeking good luck and blessings from the two remembrances, and making sure that their status allows one to accept what is conveyed to the listeners, listen to it, and place it in their hearts in the position the listener desires. Scholars, orators, and preachers have inherited this etiquette from generation to generation. They praised God and sent blessings upon the Messenger of God (peace and blessings of God be upon him) before every beneficial knowledge, before every sermon, and at the beginning of every sermon. The messengers followed them and wrote the beginnings of their letters to him about conquests, congratulations, and other important events.

God the Almighty said: **Those whom He has chosen**

He chose, that is, He asked him, and they are the prophets, peace be upon them, and the evidence for that is the Almighty's saying: "And peace be upon the messengers" (Al-Salafat: 181). **Is God better?** Abu Hatim permitted **Is God better** with two hamzas. An-Nahhas: We do not know of anyone who followed him in that, because this extension was brought to differentiate between the question and the report, and this is the alif of stopping, and *better* here does not mean better than you, but rather it is like the saying of the poet:

I insult him, but he is not his equal. May God sacrifice for your sake.

The meaning is: the one of you who is evil will be ransomed for the one who is good. It is not permissible for it to have the meaning of *from* because if you say: **So-and-so is worse than so-and-so**, then there is evil in each of them. It was also said that the meaning is: Is the good in this one or in the one you associate with him in worship? Sibawayh said: **Is happiness more beloved to you or misery?** And he knew that happiness was more beloved to him. It was also said that it is in its form of comparative, and the meaning is: God is better or what you thank, and which of His rewards is better or the punishment of what you associate with Him? It was also said that He said that to them because they believed that there was good in worshipping idols, so God Almighty addressed them based on their belief. It was also said that the wording is interrogative and its meaning is report. Abu Amr, Asim, and Ya'qub read: **they associate** with a *ya* as report. The rest read it as address, and this is the preferred choice of Abu Ubaid Abu Hatim. So when the Prophet (peace and blessings of God be upon him) would recite this [verse], he would say: **Rather, God is better, more lasting, more majestic, and more generous.**

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to say: **Praise be to God**, meaning for His countless blessings upon His servants, and for the sublime attributes and beautiful names with which He is described, and to send peace upon the servants of God whom He has chosen and selected, who are His noble Messengers and Prophets, upon them be the best of blessings and peace from God. This is what Abd al-Rahman ibn Zayd ibn Aslam and others said: What is meant by His servants whom He has chosen are the prophets. He said: It is like His statement: "Glory be to your Lord, the Lord of Might, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds." Ath-Thawri and as-Suddi said: They are the companions of Muhammad, may God bless him and grant him peace, and may God be pleased with them all. A similar narration was also narrated from Ibn Abbas. There is no contradiction, for if they are among the servants of God whom He has chosen, then the prophets are even more so. The point is that God Almighty commanded His Messenger and those who followed him, after He mentioned to them what He did for His friends in terms of salvation, victory, and

support, and what He brought upon His enemies in terms of humiliation, torment, and subjugation, to praise Him for all His actions and to send peace upon His chosen and good servants.

Abu Bakr Al-Bazzar said: Muhammad bin Amara bin Subaih narrated to us, Talq bin Ghannam narrated to us, Al-Hakam bin Zuhair narrated to us, from Al-Suddi, from Abu Malik, from Ibn Abbas, "And peace be upon His servants whom He has chosen," he said: They are the companions of Muhammad, may God bless him and grant him peace, whom God chose for His Prophet, may God be pleased with them. And His statement, **Is God better, or do they associate others with Him?** is a question of denial of the polytheists for worshipping other gods with God. Then God Almighty proceeded to explain that He is the One alone in creation, provision, and management, and no one else, so He said, **Or did He create the heavens?** That is, He created those heavens in their height and clarity, and what He placed in them of luminous planets, shining stars, and revolving spheres. And He created the earth in its lowness and density, and what He placed in it of mountains, mountains, plains, rugged terrain, deserts, wastelands, crops, trees, fruits, seas, and animals of different kinds, shapes, colors, and other things.

And the Almighty's saying: **And He has sent down for you from the sky water** meaning He made it a provision for the servants **and We caused to grow thereby gardens** meaning orchards of delight meaning a beautiful sight and a beautiful form **it was not for you to cause its trees to grow** meaning you would not have been able to cause its trees to grow. Only the Creator, the Provider, who is independent in that and unique in that, is able to do that, without any idols or rivals besides Him, as these polytheists acknowledge as the Almighty said in another verse: **And if you ask them, 'Who created them?' they will surely say, 'God.'** "And if you ask them, 'Who sends down water from the sky and gives life thereby to the earth after its lifelessness?' they will surely say, 'God.'" That is, they acknowledge that He alone is the doer of all that, with no partner or associate. Yet they worship something else along with Him, which they acknowledge does not create or provide, but rather deserves to be singled out for worship. Who is the One who is unique in creation and provision? For this reason the Almighty said: **Is there a god with God?** meaning, is there a god with God who should be worshipped? It has become clear to you and to every intelligent person, from what they also acknowledge, that He is the Creator, the Provider.

Some commentators say that the meaning of His statement, **Is there a god with God?** is that He did this, and this goes back to the meaning of the first, because the answer is understood to be that they say there is no one who did this with Him, but He is the One who is unique in it. So it is said, **How can you worship someone other than Him while He is the Independent, the One who is unique in creation, provision, and management?** As God the Almighty said, **Is He who creates like one who does not create?** Al-An'am 2:17. And His statement here, **Is He who created the heavens and the earth?** "Is He who" in all these verses means is He who does these things like one who is not able to do any of them? This is the meaning of the context, even though the other is not mentioned,

Surat al-Naml 27:59

Say, "Praise be to God, and peace be upon His chosen servants. Is God better or what they associate with Him?"

because the force of the speech indicates that. God the Almighty said, **Is God better or what they associate with Him?**

Then He said in the other verse: **Rather, they are a people who are just**, meaning they attribute to God justice and a counterpart. And thus the Almighty said: **Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord?** That is, is he like this like one who is not like this? And for this reason the Almighty said: **Say, 'Are those who know equal to those who do not know? Only those of understanding will remember.'** "Is one whose breast God has expanded to Islam so that he is upon light from his Lord? Then woe to those whose hearts are hardened against the remembrance of God? Those are in clear error." And the Almighty said: **Is one who is watchful over every soul for what it has earned?** That is, is he who is a witness over the actions of creation, their movements and their stillness, and knows the unseen, both great and small, like one who does not know, hear, or see, of these idols that they worshipped besides God? And for this reason He said: "And they have attributed to God partners. Say, 'Name them.'" And so on in all these noble verses.

Fath al-Qadir

59- "Say: Praise be to God, and peace be upon His servants." Al-Farra' said: The scholars of semantics said: It was said to Lot: Say: Praise be to God for their destruction. A group disagreed with him and said: This is addressed to our Prophet, peace and blessings be upon him. That is, it was said: Praise be to God for the destruction of the disbelievers of the past nations, and peace be upon His servants **whom He has chosen**. An-Nahhas said: This is more appropriate because the Qur'an was revealed to the Prophet, peace and blessings be upon him, and everything in it is addressed to him except what its meaning is not valid except for others. It was said that what is meant by His servants whom He has chosen is the nation of Muhammad, peace and blessings be upon him. It is better to interpret it in a general way, so that it includes the prophets and their followers. **Is God better or what they associate?** That is, God, whose actions and attributes have been mentioned, which indicate His great power, is better or what they associate with Him from idols. This goodness is not in its original meaning, but rather it is like the saying of the poet:

I satirize him, but I am not his equal. May God sacrifice my life for you both.

So what is in the verse is a mockery of them, as there is no good in them at all. Sibawayh narrated that the Arabs say: Happiness is more beloved to you than misery, but there is no good in misery at all. It was said that the meaning is: Are the rewards of God better, or the punishment of what you associate with Him? It was also said that he said that to them in accordance with their belief, because they believed that there was good in worshipping idols. It was also said that what is

meant by this question is the report. The majority read *associate* with the superlative before the address, and this is the choice of Abu Ubaid and Abu Hatim. Abu Amr, Asim, and Ya'qub read *associate* with the subjunctive, and the *am* in **ama yashrikun** is the attached one.

Tafsir al-Baghawi

God Almighty says: 59- **Say, 'Praise be to God.'** This is addressed to the Messenger of God, may God bless him and grant him peace, commanding him to praise God for the destruction of the disbelievers of past nations. It was also said: for all of His blessings. "And peace be upon His chosen servants." Muqatil said: They are the prophets and messengers. The evidence for this is God Almighty's saying: "And peace be upon the messengers."

Ibn Abbas said in the narration of Abu Malik: They are the companions of Muhammad, may God bless him and grant him peace. Al-Kalbi said: They are the nation of Muhammad, may God bless him and grant him peace.

It was said: They are all believers, past and present.

Is God better than what they associate? The people of Basra and Asim read *associating* with a ya', while the others read it with a ta'. He is addressing the people of Mecca, and it imposes the argument on the polytheists after the destruction of the unbelievers. He says: Is God better for those who worship Him, or are idols better for those who worship them? The meaning is: God saves those who worship Him from destruction, and idols are of no avail to their worshippers when the punishment descends.

Tafsir al-Baidawi

59 - "Say: Praise be to God, and peace be upon His chosen servants." He ordered His Messenger, may God bless him and grant him peace, after He had related to him the stories indicating the perfection of His power, the greatness of His position, and the great signs and victory over the enemy that He had bestowed upon His Messengers, to praise Him and greet His chosen servants in thanks for what He had bestowed upon them, or to teach him what he did not know about their conditions and in recognition of their excellence, right to precedence, and striving in religion. Or to Lot, to praise Him for the destruction of the infidels of his people and to greet the one He had chosen to protect from immorality and save from destruction. **Is God better than what they associate?** This is an obligation upon them, a mockery of them, and a disparagement of their opinion, since it is known that there is no good in what they associate with Him at all until it is balanced against the One who is the originator of all good. Abu Amr, Asim, and Ya'qub read it with the letter ta'.

Surat al-Naml 27:60

Is He who created the heavens and the earth and sent down to you from the sky water and caused to grow thereby gardens of delight. It was not for you to cause their trees to grow. Is there a god with God? Rather, they are a people who equate others with Him.

Surat al-Naml 27:60

Is He who created the heavens and the earth and sent down to you from the sky water and caused to grow thereby gardens of delight. It was not for you to cause their trees to grow. Is there a god with God? Rather, they are a people who equate others with Him.

Tafsir al-Jalalayn

60 - **Or is He who created the heavens and the earth and sent down for you from the sky water and We caused to grow thereby gardens** in this there is a shift from the third person to the first person **with it gardens** plural of garden, which is a surrounded orchard **with delightful beauty it was not for you to cause its trees to grow** because of your inability to do so **Is there a god with God?** He helped him with that, meaning there is no god with Him **rather, they are a people who equate** they associate others with God

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to the polytheists of Quraysh 106: Is the worship of your idols that can neither harm nor benefit better, or the worship of Him who created the heavens and the earth? **And He sent down for you water from the sky** meaning rain. It may also be possible that He meant the springs that He caused to gush forth in the earth, because all of that is from His creation. **Then We caused to grow thereby** meaning with the water that He sent down from the sky *gardens* which is the plural of garden. A garden is an orchard with a wall surrounding it. If there is no wall around it, it is not a garden. His statement **of delight** means: of a beautiful view. It has also been said that it means **of beauty** in the sense of monotheism, and it has also been said that it means gardens, just as He said: **And to God belong the best names**, and I have explained that previously.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **Gardens of delight**, he said: Delight is the fruit of what people and livestock eat.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **Gardens of delight**, he said: of everything that people and

livestock eat.

And His statement, **It was not for you to cause its trees to grow**, meaning, the Most High says: We caused these gardens to grow with the water We sent down from the sky for you. For you would not have been able, had He not sent down water from the sky, to cause the trees of these gardens to grow, and you would not have been able to do that, because that is not possible except with water. And His statement, **Is there a god with God?** means, the Most High says: Is there a worshipped god with God, O ignorant ones, who created that and sent down water from the sky, thereby causing gardens to grow for you? So His statement, **Is there a god?** is rejected by the interpretation: Is there a god with God? **Rather, they are a people who ascribe equals**, meaning, the Most High says: Rather, these polytheists are a people of misguidance, who deviate from the truth and transgress against it, deliberately, despite their knowledge that they are in error and misguidance. They did not deviate out of ignorance, that the One who is not able to benefit or harm is better than he who created the heavens and the earth and performed these actions. But they acted according to their knowledge and understanding, following the example of their forefathers who came before them.

Tafsir al-Qurtubi

The Almighty says: **From Him who created the heavens and the earth**. Abu Hatim said: Its meaning is, are your gods better or He who created the heavens and the earth? This has been mentioned before. Its meaning is: He had power over their creation. It was also said that the meaning is, is the worship of your idols better or the worship of He who created the heavens and the earth? So it is a rebuttal to the meaning that preceded it, and it contains the meaning of rebuke to them, and drawing attention to the power of God the Almighty and the inability of their gods. **Then We caused to grow thereby gardens of delight**. A garden is a garden that has a wall around it. Delight is a beautiful sight. Al-Farra' said: A modern garden is a walled garden. If there is no wall around it, then it is a garden and not a garden. Qatada and Ikrimah said: Gardens are palm trees of delight, and delight is adornment and beauty, which delights whoever sees it. **It was not for you to make its trees grow**. *Ma* is for negation and means prohibition and prevention from doing this, meaning it was not for humans and is not possible for them, and it is not within their ability, to make its trees grow, as they are incapable of doing something like it, because that is bringing something out of nothingness into existence. I say: This may be used as evidence to prohibit the depiction of anything, whether it has a soul or not. This is the opinion of Mujahid. This is supported by the words of the Prophet (peace and blessings of God be upon him): **God the Almighty said, 'And who is more unjust than he who tries to create a creation like My creation? Let them**

create an atom or a grain or a barley groat.' Narrated by Muslim in his Sahih from the hadith of Abu Hurayrah, who said, "I heard the Messenger of God (peace and blessings of God be upon him) say, 'God the Almighty said,' and he mentioned it. Thus, he included in the blame, threat, and denunciation everyone who depicts something that God created or imitates Him in resembling His creation in what He alone, glory be to Him, has created and invented. This is clear. The majority are of the view that depicting something that does not have a soul is permissible, as is earning from it. Ibn Abbas said to the one who asked him to make images: If you must do it, then make trees and things that have no soul. This was also narrated by Muslim. Forbidding is better, and God knows best, for what we have mentioned. This will be further explained in *Saba'*, God willing. Then he said, by way of rebuke: **Is there a god with God?** That is, is there a god with God who can help him in that? **Rather, they are a people who equate** someone with God. It was said: **They deviate** from the truth and the intention, that is, they disbelieve. It was said: **A god** is raised by *with*, meaning: Is there a god with God? Woe to you. Stopping at **with God** is good.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to say: "Praise be to God," meaning for His countless blessings upon His servants, and for the sublime attributes and beautiful names with which He is described, and to send peace upon the servants of God whom He has chosen and selected, who are His noble Messengers and Prophets, upon them be the best of blessings and peace from God. This is what Abd al-Rahman ibn Zayd ibn Aslam and others said: What is meant by His servants whom He has chosen are the prophets. He said: It is like His statement: "Glory be to your Lord, the Lord of Might, above what they describe. And peace be upon the messengers. And praise be to God, Lord of the worlds." Ath-Thawri and as-Suddi said: They are the companions of Muhammad, may God bless him and grant him peace, and may God be pleased with them all. A similar narration was also narrated from Ibn Abbas. There is no contradiction, for if they are among the servants of God whom He has chosen, then the prophets are even more so. The point is that God Almighty commanded His Messenger and those who followed him, after He mentioned to them what He did for His friends in terms of salvation, victory, and support, and what He brought upon His enemies in terms of humiliation, torment, and subjugation, to praise Him for all His actions and to send peace upon His chosen and good servants.

Abu Bakr Al-Bazzar said: Muhammad bin Amara bin Subaih narrated to us, Talq bin Ghannam narrated to us, Al-Hakam bin Zuhair narrated to us, from Al-Suddi, from Abu Malik, from Ibn Abbas, "And peace be upon His servants whom He has chosen," he said: They are the companions of Muhammad, may God bless him and grant him peace, whom God chose for His Prophet, may God be pleased with them. And His statement, **Is God better, or do they associate others**

with Him? is a question of denial of the polytheists for worshipping other gods with God. Then God Almighty proceeded to explain that He is the One alone in creation, provision, and management, and no one else, so He said, **Or did He create the heavens?** That is, He created those heavens in their height and clarity, and what He placed in them of luminous planets, shining stars, and revolving spheres. And He created the earth in its lowness and density, and what He placed in it of mountains, mountains, plains, rugged terrain, deserts, wastelands, crops, trees, fruits, seas, and animals of different kinds, shapes, colors, and other things.

And the Almighty's saying: **And He has sent down for you from the sky water** meaning He made it a provision for the servants **and We caused to grow thereby gardens** meaning orchards of delight meaning a beautiful sight and a beautiful form **it was not for you to cause its trees to grow** meaning you would not have been able to cause its trees to grow. Only the Creator, the Provider, who is independent in that and unique in that, is able to do that, without any idols or rivals besides Him, as these polytheists acknowledge as the Almighty said in another verse: **And if you ask them, 'Who created them?' they will surely say, 'God.'** "And if you ask them, 'Who sends down water from the sky and gives life thereby to the earth after its lifelessness?' they will surely say, 'God.'" That is, they acknowledge that He alone is the doer of all that, with no partner or associate. Yet they worship something else along with Him, which they acknowledge does not create or provide, but rather deserves to be singled out for worship. Who is the One who is unique in creation and provision? For this reason the Almighty said: **Is there a god with God?** meaning, is there a god with God who should be worshipped? It has become clear to you and to every intelligent person, from what they also acknowledge, that He is the Creator, the Provider.

Some commentators say that the meaning of His statement, **Is there a god with God?** is that He did this, and this goes back to the meaning of the first, because the answer is understood to be that they say there is no one who did this with Him, but He is the One who is unique in it. So it is said, **How can you worship someone other than Him while He is the Independent, the One who is unique in creation, provision, and management?** As God the Almighty said, **Is He who creates like one who does not create?** Al-An'am 2:17. And His statement here, **Is He who created the heavens and the earth?** "Is He who" in all these verses means is He who does these things like one who is not able to do any of them? This is the meaning of the context, even though the other is not mentioned, because the force of the speech indicates that. God the Almighty said, **Is God better or what they associate with Him?**

Then He said in the other verse: **Rather, they are a people who are just**, meaning they attribute to God justice and a counterpart. And thus the Almighty said: **Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord?** That is, is he like this like one who is not like this? And for this reason the Almighty said: **Say, 'Are those who know equal to those who do not know? Only those of understanding will remember.'** "Is one whose breast

Surat al-Naml 27:60

Is He who created the heavens and the earth and sent down to you from the sky water and caused to grow thereby gardens of delight. It was not for you to cause their trees to grow. Is there a god with God? Rather, they are a people who equate others with Him.

God has expanded to Islam so that he is upon light from his Lord? Then woe to those whose hearts are hardened against the remembrance of God? Those are in clear error." And the Almighty said: **Is one who is watchful over every soul for what it has earned?** That is, is he who is a witness over the actions of creation, their movements and their stillness, and knows the unseen, both great and small, like one who does not know, hear, or see, of these idols that they worshipped besides God? And for this reason He said: "And they have attributed to God partners. Say, 'Name them.'" And so on in all these noble verses.

Fath al-Qadir

60- "From the One who created the heavens and the earth" is the disconnected one. Abu Hatim said: Its meaning is: Are your gods better, or is He who created the heavens and the earth and was able to create them? It was also said that the meaning is: Is the worship of your idols better, or the worship of He who created the heavens and the earth? So, in this case, "am" is connected and contains the meaning of rebuke and mockery as in the first sentence. Al-A'mash read "amn **with a lightened meem**, And sent down for you from the sky water **meaning a type of water, which is rain**, And We caused to grow thereby gardens" the plural of garden. Al-Farra' said: A garden is an orchard that has a wall around it. If there is no wall around it, then it is an orchard and not a garden. Qatada and Ikrimah said: Gardens are palm trees "of delight" meaning of beauty and splendor. And joy: is the beauty that delights whoever sees it, and He did not say **those with joy** in the plural, and the meaning of this negation is prohibition, and the meaning of doing this: that is, it was not for humans, nor is it possible for them to do that, nor is it within their ability due to their inability to bring something from nonexistence into existence. Then the Almighty said, rebuking and censuring them, **Is there a god with God?** That is, is there a deity with God, who has previously done some of these actions, such that He would be paired with Him and made a partner with Him in worship? And it was read **Is there a god with God** in the accusative case, estimating: Do you call upon a god? Then He turned away from rebuking and rebuking them with what was mentioned above and moved to explaining their bad state, while shifting from direct address to the third person, so He said, **Rather, they are a people who equate others with God**, that is, they equate others with God, or they deviate from the truth to falsehood. Then He began to provide evidence from the conditions of the earth and what is on it.

Tafsir al-Baghawi

60- "Is He who created the heavens and the earth? **meaning, are your gods better, or He who created the heavens and the earth**, and sent down for you water from the sky, **meaning rain**, and caused to grow

thereby gardens"? Orchards is the plural of garden. Al-Farra' said: A garden is a surrounded orchard, so if there is no wall around it, then it is not a garden. "Of delight," meaning, a beautiful view, and delight is the beauty that delights those who see it. "It was not for you to cause its trees to grow," meaning, it is not appropriate for you, because you are not able to do it. "Is there a god with God?" is a question of denial, meaning: Is there a god with Him other than Him who helped Him create it? Rather, there is no god with Him. "Rather, they are a people, **meaning the disbelievers of Mecca**, who are equal, **who associate others with Him**.

Tafsir al-Baidawi

60 - Aman **rather**, Aman. He created the heavens and the earth" which are the origins of beings and the principles of benefits. "Aman **is read with a light pronunciation as a substitute for God**. And He sent down for you" for you. "From the sky water, and We caused to grow thereby gardens of delight." He changed it from the third person to the first person to emphasize the action's specificity to Himself, and to point out that the growing of the delightful gardens of different kinds and different natures from similar materials is not possible for anyone else to do, as He indicated in His statement: "It was not for you to cause its trees to grow **The trees of gardens, which are the orchards, are from ihdaq**" which means to encompass. "Is there a god with God?" Is there someone other than Him who is paired with Him and a partner is made for Him, while He is the One Who is unique in creation and formation. It is read (*Alahihan*) with an implied verb like "atada'unu **or** atashrikun" and with a long vowel between the two hamzas and the second one being placed in between. "Rather, they are a people who deviate" from the truth, which is monotheism.

Surat al-Naml 27:61

Or is He who made the earth a resting place and placed rivers within it and placed for it firm mountains and placed between the two seas a barrier? Is there a deity with God? Rather, most of them do not know.

Tafsir al-Jalalayn

61 - **Or is He who made the earth a resting place** so that it does not shake with its people **and placed within it** between them **rivers and placed for it firm mountains** mountains with which He made the earth firm **and placed between the two seas a barrier** between fresh and salty water so that one does not mix with the other **Is there a god with God? But most of them do not know** His Oneness

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: "Is the worship of that which you associate with your Lord better, O people, while it neither harms nor benefits, or He who has made the earth for you a resting place upon which you settle, not that it moves with you? And He has made rivers for you in its midst, meaning: rivers between them. And He has placed for it firm mountains, and placed a barrier between the two seas, between the fresh and the salty, lest one of them spoil the other. Is there a god with God other than Him who has done these things, so you have associated Him in your worship of Him? And His statement, "But most of them do not know," Allāh the Most High says: Rather, most of these polytheists do not know the extent of God's greatness, nor the harm that comes to them in associating others with Him in the worship of God, nor the benefit that comes to them in singling out God as divinity, devoting worship to Him alone, and disavowing every deity other than Him.

Tafsir al-Qurtubi

The Almighty said: **Is He who has made the earth a resting place?** meaning a stable place. **And placed rivers in its midst**, meaning in its center, like: **And We caused a river to gush forth within them** (al-Kahf 18:33). **And placed for it firm mountains**, meaning mountains that hold it together and prevent it from moving. **And placed between the two seas a barrier**, preventing the bitter waters from being mixed with torment. Ibn Abbas said: **A power from His power, so this does not change that, and that does not change this**, and a barrier means prevention. **Is there a god with God?** meaning, since it is proven that no one else has power over this, then why do they worship that which neither harms nor benefits? **Rather, most of them do not know**, meaning, it is as if they are ignorant of God, so they do not know what is due to Him in terms of Oneness.

Tafsir Ibn Kathir

The Almighty says: **Is He who has made the earth a resting place?** That is, a stable, motionless continent that does not shake or tremble with its inhabitants? If it were like that, life and existence would not be pleasant on it. Rather, He made it, out of His grace and mercy, a stable, rugged bed that does not shake or move, as the Almighty said in the other verse: **God is He who made the earth a resting place for you and the sky a canopy.** "And placed within it rivers." That is, He placed within it fresh, good rivers, splitting them in its midst and distributing them between large and small rivers, and between that, and making them flow east, west, south, and north according to the interests of His servants in their regions and countries, urging their dispersal throughout the earth and providing them with their provisions according to what they need. **And placed for it firm mountains.** That is, towering mountains that anchor the earth and make it firm so that it does not shake with them. **And placed between the two seas a barrier.** That is, He placed between the fresh and salty waters a barrier, that is, an obstacle that prevents them from mixing so that one does not spoil the other, and the other is by this, for the divine wisdom It requires that each of them be judged in its intended manner. The fresh sea is these free-flowing rivers flowing among people, and the purpose of them is to be sweet and clear so that animals, plants and fruits can drink from them. The salty seas are those surrounding areas and regions from every side, and the purpose of them is for their water to be salty and bitter so that the air is not spoiled by their smell, as God the Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an insurmountable partition." For this reason God the Almighty said: **Is there a deity with God?** That is, did He do this, or is He worshipped according to the first and last statement? Both are inseparable and correct. **But most of them do not know**, that is, in their worship of other than Him.

Fath al-Qadir

He said: 61- **Is He Who has made the earth a resting place?** The settled resting place: that is, He spread it out and leveled it so that it is possible to settle on it. It was said that this sentence and the three sentences following it are a substitute for His statement, **Is He Who created the heavens and the earth?** There is no recourse to that, rather it and what follows it are a diversion and a transition from the rebuke and reprimand with what came before it to the rebuke and reprimand with something else. **And made within them rivers.** Al-Khalal: the middle. Its investigation has already been presented in His statement, **And We caused a river to gush forth within them**, "And placed for them firm mountains," that is, fixed mountains that hold them up and prevent them from moving. "And placed between the two seas a barrier." The barrier: the preventer: that is, He placed between the two seas, by His power, a barrier. The two seas are the fresh and the salty, so one does not mix with the other, neither one changes the other, nor does the other enter into

Surat al-Naml 27:61

Or is He who made the earth a resting place and placed rivers within it and placed for it firm mountains and placed between the two seas a barrier? Is there a deity with God? Rather, most of them do not know.

this. Its explanation has already been mentioned in Surat Al-Furqan. "Is there a god with God?" That is, if it is proven that no one has the power to do that except God, then is there a god in existence who makes what He makes and creates His creation? How can they associate with Him what neither harms nor benefits? **But most of them do not know** the Oneness of their Lord and the power of His might.

Tafsir al-Baghawi

61- **Is He who made the earth a resting place**, that does not shake with its people, **and placed within it**, in the middle of it, *rivers*, that carry water, **and placed for it firm mountains**, fixed mountains, **and placed between the two seas**, the fresh and the salty, **a barrier**, preventing one from mixing with the other, **Is there a god with God? But most of them do not know**, the oneness of his Lord and His authority.

Tafsir al-Baidawi

61 - "Is He who made the earth a resting place? **instead of** Is He who created the heavens" and made it a resting place by revealing some of it from water and leveling it so that man and animals can settle on it. "And placed within it **its middle** flowing rivers. And placed for it firm mountains" mountains in which minerals are formed and springs gush forth from its depths. "And placed between the two seas **fresh and salty, or the Persian and Roman Gulfs** a barrier" an isthmus, and its explanation was mentioned in Surat Al-Furqan. "Is there a god with God? But most of them do not know" the truth and associate others with Him.

Surat al-Naml 27:62

Or who responds to the distressed one when he calls upon Him and removes evil and makes you successors upon the earth? Is there a deity with God? Little do you remember.

Tafsir al-Jalalayn

62 - **Or who responds to the distressed one** the one afflicted with harm **when he calls upon Him and removes the evil** from him and from others **and makes you successors on the earth** the addition means in which case he succeeds the generation before the generation **Is there a deity with God? Little do you remember** you are admonished by the upper and lower letters and in it is the assimilation of the ta' into the dhal and ma is an extra letter to reduce the little

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or is what you associate with God better, or He who answers the distressed one when he calls upon Him and removes the evil that befalls him?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **And removes evil**, he said: harm.

His statement, **and makes you successors on the earth**, means: And after your rulers on the earth, He will appoint living successors from among you to succeed them. His statement, **Is there a god with God?** means: Is there a god with God other than Him who does these things to you and bestows these blessings upon you? His statement, **How little do you remember?** means: Remembering little of God's greatness and favors to you, you remember and consider God's proofs against you as being easy. That is why you associated others with God in your worship.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **Who responds to the distressed one when he calls upon Him?** Ibn Abbas said: He is the one in dire need. Al-Suddi said: He who has neither power nor strength. Dhun-Nun said: He is the one who has severed ties with anyone but God. Abu Ja'far and Abu 'Uthman Al-Naysaburi said: He is the bankrupt. Sahl ibn 'Abdullah said: He is the one who, when he raises his hands to God supplicating, has no means of performing any act of obedience before Him. A man came to Malik ibn Dinar and said: I ask you by God to supplicate for me, for I am in need. He said: Then ask Him, for He responds to the distressed one when he calls upon Him. The poet said:

I call upon God while the situation is difficult for me, but He keeps on giving me relief.

Many a brother has a bad face and finds a way out for himself when he calls upon God.

Second: In Musnad Abi Dawud al-Tayalisi, on the authority of Abu Bakra, he said: The Messenger of God, may God bless him and grant him peace, said in the supplication of the distressed: "O God, I hope for Your mercy, so do not leave me to myself for the blink of an eye, and set right all my affairs. There is no god but You."

Third: God the Almighty has guaranteed that He will answer the one in need if he calls upon Him. He has informed us of this about Himself. The reason for that is that the necessity of resorting to Him arises from sincerity and cutting the heart off from everything else. Sincerity has a place and a pledge with Him, glory be to Him, whether it is found with a believer or a disbeliever, obedient or wicked, as God the Almighty says: "Until, when you are in the ships and they sail with them by a good wind and they rejoice in it, there comes a stormy wind and the waves come upon them from every side and they think that they are surrounded, they supplicate God, sincere to Him in religion, 'If You should save us from this, we will surely be among the grateful.'" (Yunus 10:22) And His statement: **But when He has delivered them to the land, at once they associate others with Him.**

(al-Ankabut 29:65) So He answered them when they were in need and had sincerely believed, even though He knew that they would return to their polytheism and disbelief. God the Almighty says: **And when they embark on a ship, they supplicate God, sincere to Him in religion.** (al-Ankabut 29:65) So He answers the one in need when he is in need and sincere. In the hadith: "Three supplications are answered without a doubt: the supplication of the oppressed, the supplication of the traveler, and the supplication of a parent for his child." This was mentioned by the author of Ash-Shihab, and it is a hadith. In Sahih Muslim, on the authority of the Prophet, may God bless him and grant him peace, that he said to Muadh when he sent him to the land of Yemen: **And fear the supplication of the oppressed, for there is no veil between them and God.** In the book of Ash-Shihab:

Beware the supplication of the oppressed, for it is carried by the clouds, and God, the Blessed and Exalted, says, By My Glory and Majesty, I will surely aid you, even if it is after a while. This is also authentic. Al-Ajurri narrated from the hadith of Abu Dharr from the Prophet, peace and blessings be upon him: **I will not reject it, even if it comes from the mouth of an unbeliever.** So the oppressed person is answered in accordance with his sincerity and necessity, as required by His generosity, and in response to his sincerity, even if he is an unbeliever. Likewise, if he is wicked in his religion, then the wickedness of the wicked and the unbelief of the unbeliever do not diminish or weaken the sovereignty of their Master, so what He has decreed for the one in need does not prevent Him from answering him. He explained that answering the supplication of the oppressed with victory over his oppressor is as He wills, whether by subduing him, taking revenge on him, or empowering another oppressor over him to subdue him, as He, the Almighty, said: **And thus do We let some wrongdoers have power over others** (al-An'am 6:129). He

Or who responds to the distressed one when he calls upon Him and removes evil and makes you successors upon the earth? Is there a deity with God? Little do you remember.

emphasized the speed of answering it by saying: **carried on clouds**. And its meaning, and God knows best, is that God, the Almighty, entrusts His angels with receiving the supplication of the oppressed and carrying it on clouds, so they ascend with it to the heavens, and the heavens are the direction of supplication so that all the angels can see it. This shows the assistance of the oppressed and their intercession for him to have his supplication answered, out of mercy for him. In this there is a warning against injustice in general, because it incurs God's wrath, disobedience to Him, and opposition to His command, as He said on the tongue of His Prophet in Sahih Muslim and elsewhere: **O My servants, I have forbidden it to Myself and made it forbidden amongst you, so do not wrong one another**. [Al-Bukhari and Muslim] The oppressed person is in need, and the traveler is close to him, because he is cut off from his family and homeland, isolated from his friend and intimate, and his heart does not find comfort in anyone who can help or support him because of his alienation. So his need is sincere towards the Master, so he turns to Him for refuge, and He is the One who answers the one in need when he calls upon Him. Likewise, the supplication of the father against his son does not come from him, despite what he knows of his compassion and mercy for him, except when his inability to do so is complete, his need is sincere, and he has despaired of being dutiful to his father, despite the presence of his harm. So the Truth hastens to answer him.

God the Almighty says: {And removes evil} meaning harm. Al-Kalbi said: Injustice. {And makes you successors to the earth} meaning its place. He destroys some people and creates others. In the book of Al-Naqqash: {That is, He makes your children successors to you}. Al-Kalbi said: A succession of disbelievers who will settle in their land, and obey God after their disbelief. {Is there a god with God?} is a rebuke, as if he said: Is there a god with God? Woe to you? {Is there a god with God?} So *god* is raised by *with*. It is permissible for it to be raised by implying: Is there a god with God who does that, so you worship Him?. Stopping at **with God** is good. {Little do you remember} Abu Omar, Hisham, and Ya'qub read **they remember** with a ya' as a predicate like His statement: {But most of them do not know} and: {Exalted is God above what they associate with Him.} So He informed about what comes before and after it, and Abu Hatim chose this. The rest read it with a ta' as an address for His statement: {And makes you successors to the earth}.

Tafsir Ibn Kathir

God the Almighty points out that He is the One called upon in times of hardship, the One hoped for in times of calamity, as He the Almighty said: **And when harm touches you at sea, lost are those you call upon except Him** and He the Almighty said: **Then when harm touches you, to Him you cry for help** and thus He said

here **Who responds to the distressed one when he calls upon Him?** meaning who is the One to whom the distressed one turns except, and the One who does not remove the harm of the afflicted except Him. Imam Ahmad said: Affan informed us: Wahib informed us, Khalid al-Hadha' informed us on the authority of Abu Tamima al-Hujaymi, on the authority of a man from Balhajim who said: I said, O Messenger of God, to whom do you call? He said: "I call upon God alone, who, if you are afflicted with harm, you call upon Him, He will remove it from you. And who, if you are lost in a barren land, you call upon Him, He will return it to you. And who, if you are afflicted with famine, you call upon Him, He will grow for you." I said: **Advise me**. He said: "Do not curse anyone, and do not neglect doing good deeds, even if it is to meet your brother with a cheerful face, or to empty your bucket into the vessel of the person drawing water. Wrap your garment to the middle of your shin, and if you refuse, then to the ankles. And beware of letting the garment hang down, for letting the garment hang down is a sign of arrogance, and God does not like arrogance."

Imam Ahmad narrated it from another chain of transmission, and he mentioned the name of the companion and said: Affan told us, Hammad bin Salamah told us, Yunus - he is Ibn Ubayd - told us, Ubaydah Al-Hujaymi told us, on the authority of Abu Tamimah Al-Hujaymi, on the authority of Jabir bin Salim Al-Hujaymi, who said: "I came to the Messenger of God, may God bless him and grant him peace, while he was wearing a cloak, and its hem had fallen over his feet. I said: 'Which of you is Muhammad, the Messenger of God?' He pointed to himself, so I said: 'O Messenger of God, I am from the people of the desert and I am harsh with them, so advise me.' He said: 'Do not belittle any good deed, even if it is meeting your brother with a cheerful face, or emptying your bucket into the vessel of the person drawing water. If someone curses you for something he knows about you, do not curse him for something you know about him, for you will have his reward and he will bear his burden. Beware of letting your lower garment trail, for letting your lower garment trail is a sign of conceit, and God does not like conceit. Do not curse anyone.'" He said: **So I did not curse anyone after that, not even a sheep or a camel**. Abu Dawood and Al-Nasa'i narrated this hadith through various chains of transmission, and they have a valid part of it.

Ibn Abi Hatim said: My father told us, Ali bin Hashim told us, Abda bin Nuh told us, on the authority of Umar bin Al-Hajjaj, on the authority of Ubaidullah bin Abi Salih, who said: Tawus came to visit me, so I said to him: Pray to God for me, O Abu Abd Al-Rahman. He said: Pray for yourself, for He answers the one in need when he calls upon Him. Wahb bin Munabbih said: I read in the first book that God Almighty says: By My glory, whoever holds fast to Me, then the heavens and those in them plot against him, and the earths and those in them plot against him, then I will make for him a way out from between them. And whoever does not hold fast to Me, then I will cause the earth to swallow him up from beneath his feet and place him in the air

and eat him up. Al-Hafiz Ibn Asakir mentioned in the biography of a man narrated by Abu Bakr Muhammad bin Dawud Al-Daynuri, known as Al-Daqqi Al-Sufi, that this man said: I was renting on a mule of mine from Damascus to the town of Al-Zabadani, and one time a man rode with me, and we passed by on some of the road, on an untraveled road, so he said to me: Take this one, for it is closer. I said: I have no experience with it. He said: Rather it is closer, so we took it and came to a rough place and a deep valley in which there were many dead people. He said to me, **Hold the mule's head until I come down.** So he came down, rolled up his sleeves, gathered his clothes, and drew a knife and headed towards me. I fled from him and he followed me. I implored him by God and said, **Take the mule and what is on it.** He said to me, **I only want to kill you.** I frightened him by God and by the punishment, but he refused. So I surrendered before him and said, **If you see fit to leave me until I pray two rak'ahs,** so he said, **Hurry up.** So I stood up to pray and the Quran faltered in my mind, and I could not remember a single letter of it. I remained standing bewildered, and he said, **Hey, finish.** Then God put into my tongue the words of God Almighty: **Who answers the distressed when he calls upon Him and removes evil?** Then I saw a horseman approaching from the mouth of the valley with a spear in his hand. He threw it at the man, but it did not miss his heart, and he fell dead. I clung to the horseman and said, **By God, who are you?** He said, **I am the messenger of He who answers the distressed when he calls upon Him and removes evil.** He said: So I took the mule and the load and returned safely.

It was mentioned in the biography of Fatima bint Al-Hassan Umm Ahmad Al-Ajila that she said: One day the infidels defeated the Muslims in a raid, and a good horse stopped with his companion, who was wealthy and righteous. He said to the horse: What is the matter with you? Woe to you, I was only preparing you for a day like this. The horse said to him: Why should I not hold back while you entrust the fodder to the keepers, so they wrong me and feed me only a little? He said: I swear by God that after this day I will not feed you except in my lap. The horse ran at that moment and escaped its owner. After that, he was not fed except in his lap. His story became well known among the people and they began to go to him to hear about it. The report reached the Roman king, who said: No town can tolerate this man. He plotted to capture him in his own town, so he sent one of his apostates to him. When he reached him, he showed him that he had good intentions towards Islam and his people until he was assured. Then one day they went out walking along the coast. He had made an appointment with another person from the Roman king to help them capture him. When they surrounded him to capture him, he raised his eyes to the sky and said: O God, he has only deceived me with You, so protect me from them however You wish. Two lions came out and captured them, and the man returned safely.

And the Almighty's saying: **And He will make you successors on the earth** means that He will replace one generation with another generation and one successor with another, as the Almighty said: **If He wills, He can take you away and replace you with whomever He wills, just as He created you from the offspring of another people.** And the Almighty said:

And it is He who made you successors on the earth and raised some of you above others in degrees. And the Almighty said: **And when your Lord said to the angels, 'Indeed, I am going to place on the earth a successive authority,'** meaning a people who will succeed one another, as we have explained previously. And this is how this verse is. **And He will make you successors on the earth** meaning nation after nation, generation after generation, and people after people. If He willed, He would have created them all at one time, and He would not have made some of them from the offspring of others. Rather, if He willed, He would have created them all together, just as He created Adam from dust. If He willed, He could have made some of them from the offspring of others. However, He does not cause anyone to die until the death of all occurs at one time. So the earth would be too narrow for them, and their livelihoods and earnings would be too narrow for them, and some of them would be harmed by others. But His wisdom and power required that He create them from..." One soul, then He multiplies them to the utmost multitude, and scatters them throughout the earth, and makes them generations upon generations, and nations upon nations, until the term expires and the creation is emptied, as He, the Blessed and Exalted, has decreed, and as He has counted them and counted them. Then He will establish the Resurrection and pay every worker his due when the term has reached his written term. For this reason, the Most High said: **Who responds to the distressed when he calls upon Him and removes evil and makes you successors upon the earth? Is there a deity with God?** That is, is He able to do that, or is there a deity with God who is worshipped? And it is known that God is the One Who alone can do that, with no partner or associate? **Little do you remember.** That is, how little do they remember of what guides them to the truth and directs them to the straight path.

Fath al-Qadir

62- Is there anyone who responds to the distressed one when he calls upon Him? This is an indication from Him, glory be to Him, of the need of man in general. The distressed is a passive participle from the verb to be forced, which means someone who is distressed and exhausted and has no power or strength. It has also been said that it refers to the sinner, or it has been said that it refers to the one who has been afflicted by hardship, such as poverty or illness, which has forced him to supplicate to God. The lam in the word *al-Muddhir* is for the genus, not for exhaustiveness. The supplication of some of those in need may not be answered due to an obstacle that prevents that because of something that the servant creates that prevents him from having his supplication answered. Otherwise, God, the Exalted, has guaranteed that the supplication of the one in need will be answered if he calls upon Him, and He has informed us of that about Himself. The reason for answering the supplication of the one in need is that the compulsion that occurs to him results in sincerity and shunning all else but God. God, the Exalted, has informed us that He answers the supplication of those who are sincere in their religion to Him, even if they are disbelievers. He said: "Until, when you were in the ships and they sailed with them with a good wind and

Surat al-Naml 27:62

Or who responds to the distressed one when he calls upon Him and removes evil and makes you successors upon the earth? Is there a deity with God? Little do you remember.

they rejoiced in it, there came a stormy wind and the waves came upon them from every side and they thought that they were surrounded, they supplicate God, sincere to Him in religion, 'If You should save us from this, we will surely be among the grateful. "' And He said: **But when He delivered them to the land, at once they associated others with Him.** So He answered them when they were in need and sincere, even though He knew that they would return to their polytheism. **And remove the evil,** meaning that which harms the servant, without specifying. It was said that it is harm, and it was said that it is injustice. **And make you successors on the earth.** "That is, each generation among you will be succeeded by the generation before it after their extinction. The meaning is: He will destroy a generation and create others. It was also said that He will make your children succeed you, and it was also said that He will make the Muslims succeed the unbelievers, settling in their land and dwellings. "Is there a god with God **who gives you these great blessings?** You remember little." That is, you remember little. The majority read it with the superlative as an address. Abu Amr, Hisham, and Ya'qub read it with the subjunctive as a statement in response to his statement: "Rather, most of them do not know." Abu Hatim chose this reading.

Tafsir al-Baghawi

62- **Is there one who responds to the distressed one when he calls upon Him and removes the evil and makes you successors on the earth?** Its inhabitants He destroys one generation and creates another. It was also said: He makes your children your successors. It was also said: He made you successors of the jinn on the earth. **Is there a deity with God? Little do you remember.** Abu Amr read it with a ya' and the others with a ta'.

Tafsir al-Baidawi

62 - "Is He who answers the distressed one when he calls upon Him?" The distressed one is the one who is in dire need of resorting to God the Most High due to distress. It is an active participle from the verb "dariah **and the lam**" in it is for the genus, not for exhaustiveness, so it does not necessarily mean that He answers every distressed one. "And removes evil" and repels from man what harms him. "And makes you successors on the earth" Successors in it by making you inherit its habitation and disposal from those before you. "Is there a god with God?" Who has singled you out with these general and specific blessings. "You remember little" meaning you remember His blessings little. "Ma" is an addition, and what is meant by little is nonexistence or insignificance that removes benefit. Abu Amr, Hisham, and Ruh read it with a "ya, **and Hamzah, Al-Kisa'i, and Hafs read it with a ta and softened the dhal**".

Surat al-Naml 27:63

Or who guides you through the darknesses of the land and sea and 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.

Tafsir al-Jalalayn

63 - **Or who guides you** directs you to your goals **in the darkness of the land and sea** by the stars at night and by the signs of the earth during the day **and who sends the winds as good tidings before His mercy** before the rain **Is there a god with God? Exalted is God above what they associate** with Him other than Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or is what you associate with God better? Or is He who guides you in the darknesses of the land and sea when you stray therein, and the paths therein are darkened to you?

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, regarding His statement, **Who guides you through the darknesses of the land and the sea?** The darkness on the land means the path of error, and the sea means its path and direction and what is in it. His statement, **And He who sends the winds as broadcasting before His mercy**, means: And He who sends the winds as broadcasting of the deadness of the earth before His mercy, meaning: before the rain that revives the deadness of the earth. And His statement, **Is there a deity with God? Exalted is God above what they associate with Him?** God Almighty says: Is there a deity with God other than God who would do any of that to you, so that you would worship Him instead of Him, or associate Him in your worship of Him? **Exalted is God**, means: To God belong the highest and most exalted position, above your association with Him, and your worship of what you worship with Him.

Tafsir al-Qurtubi

The Almighty says: **Who guides you** meaning shows you the way **in the darkness of the land and sea** when you travel to the country you are heading to by night and day. It was said: He made the deserts of the land that have no landmarks, and the depths of the seas as if they were darkness, because they have no sign to guide oneself. And who sends the winds as broadcasting before His mercy" meaning before the rain according to the agreement of the people of interpretation. "With God **rather** He does that and helps him with it **God is above what they associate** besides Him.

Tafsir Ibn Kathir

God the Almighty says: **Who guides you through the darkness of the land and sea?** That is, through what He created of celestial and earthly signs, as He the Almighty said: **And signs and by the stars they are guided**. And He the Almighty said: **And it is He who made for you the stars that you may be guided by them through the darkness of the land and sea**. The verse: **And who sends the winds as good tidings before His mercy?** That is, before the clouds in which there is rain with which God helps His eternally barren and despairing servants. **Is there a god with God? Exalted is God above what they associate with Him**.

Fath al-Qadir

63- **Who guides you through the darkness of the land and sea?** That is, who guides you during the dark nights when you travel by land or sea. It was said that what is meant is the deserts of the land that have no landmarks and the depths of the seas, and He likened them to darkness because of the lack of guidance therein. **And who sends the winds as good tidings before His mercy?** What is meant by mercy here is the rain: that is, He sends the winds before the rain, and before it falls. **Is there a deity with God?** Who does that and brings it into existence. **Exalted is God above what they associate with Him**. That is, He is pure and sanctified from the existence of anything that they associate with Him.

Tafsir al-Baghawi

63- **Who guides you in the darknesses of the land and sea**, if you travel, **and who sends the winds as good tidings before His mercy**, meaning: before the rain, **Is there a god with God? Exalted is God above what they associate with Him**.

Tafsir al-Baidawi

63 - **Who guides you in the darkness of the land and sea?** By the stars and the signs of the earth, and the *darknesses* are the darkness of the nights and its addition to **the land and the sea** is for connection, or the paths are ambiguous, it is said a dark and blind path for one that has no light. **And who sends the winds as good tidings before His mercy** means rain, and even if it is true that the most common reason for the formation of winds is the recurrence of smoke rising from the cold layer due to the refraction of its heat and the undulation of the air, then there is no doubt that the active causes and the receptive causes for that are from the creation of God Almighty, and the doer of the cause is the action of the effect. **Is there a god with God** who is able to do such a thing. **So exalted is God above what they associate with Him** Exalted is God, the Able, the Creator, from associating with the helpless created.

Surat al-Naml 27:64

Or who initiates creation and then repeats it, and who provides for you from the heaven and the earth? Is there a god with God? Say, "Produce your proof, if you should be truthful."

Surat al-Naml 27:64

Or who initiates creation and then repeats it, and who provides for you from the heaven and the earth? Is there a god with God? Say, **Produce your proof, if you should be truthful.**

Tafsir al-Jalalayn

64 - **Or is He who begins creation** in the wombs from a sperm-drop **then repeats it** after death, even if you do not acknowledge the repetition because of the proofs established for it **and who provides for you from the sky** with rain **and the earth** with plants **Is there a god with God** that is, no one does anything of what was mentioned except God and there is no god with Him? Say O Muhammad **Bring your proof** your argument **if you should be truthful** that there is a god with me who did something of what was mentioned. And they asked him about the time of the Hour, so he descended

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or is that which you associate with Him better, O people? Or is He who begins creation and then repeats it, creating it from nothing, inventing it then annihilating it when He wills, then repeating it when He wills in the same form in which He existed before annihilating it? And He who provides for you from the heaven and the earth, and sends down from this rain and causes to grow from this vegetation for your sustenance and the sustenance of your livestock? **Is there a god with God** other than God who does that? And if they claim that a god other than God does that or part of it, then say to them, O Muhammad, **Bring your proof:** that is, your argument that something other than God does that, **if you should be truthful** in your claim. And *from* in *amn* and *ma* is the subject of His statement: **Do they not associate with Him?** And the verses after it until His statement: **And who provides for you from the heaven and the earth** means *who*, not in the sense of a question, because a question does not enter into a question.

Tafsir al-Qurtubi

The Almighty said: **Is He who initiates creation and then repeats it?** They used to acknowledge that He is the Creator and Provider, so He obligated them to repeat, meaning that if He is able to initiate, then it is necessary for Him to be able to repeat, and that is easier for Him. **Is there a god with God** who creates, provides, initiates, and repeats? Say, **'Bring your proof,'** meaning your argument that I have a partner, or your argument that anyone other than God created any of these things, "if you should be truthful.

Tafsir Ibn Kathir

That is, He is the One who, by His power and authority, begins creation and then repeats it, as God Almighty said in another verse: "Indeed, the punishment of your Lord is severe. Indeed, it is He who initiates and repeats." And God Almighty said: **And it is He who initiates creation and then repeats it, and that is easier for Him.** "And who provides for you from the sky and the earth?" That is, by what comes down from the rain of the sky and what grows from the blessings of the earth, as God Almighty said: **And the sky full of paths and the earth full of cracks.** And God Almighty said: **He knows what goes into the earth and what comes out of it and what comes down from the sky and what ascends therein.** So He, Blessed and Exalted be He, sends down blessed water from the sky and makes it flow as springs in the earth, then brings forth from it various types of crops, fruits, flowers, and other colors. "Eat and pasture your livestock. Indeed in that are signs for those of understanding." For this reason, God Almighty said: **Is there a god with God?** That is, He did this. And according to the other statement after this, **Say, 'Produce your proof,'** for the truth of what you claim of worshipping other gods, **if you should be truthful.** In this, it is known that they have no argument or proof, as God Almighty said: "And whoever invokes with God another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed."

Fath al-Qadir

64- **Is He who begins creation and then repeats it?** They used to acknowledge that God Almighty is the Creator, so He obligated them to repeat it: meaning if He is able to begin, He is able to repeat it. **And who provides for you from the sky and the earth** with rain and plants: meaning is He better, or what you make a partner with Him who is not able to do any of that? **Is there a god with God** so that you make Him a partner with Him. Say, **'Produce your proof, if you should be truthful'** meaning your argument that God Almighty has a partner, or bring your argument that there is a Maker who makes as He makes, and in this there is a rebuke and mockery of them.

Tafsir al-Baghawi

64- **Is He who begins creation and then repeats it,** after death, **and who provides for you from the sky and the earth,** meaning: from the sky rain and from the earth vegetation. **Is there a god with God?** Say, **Produce your proof,** your argument for your claim that there is another god with God, **if you should be truthful.**

Tafsir al-Baidawi

64 - Is He who begins creation and then repeats it?

And the disbelievers, even if they deny the resurrection, are veiled by the arguments that indicate it. **And who provides for you from the heaven and the earth?** That is, through heavenly and earthly causes.

Is there a god with God? Who does that. **Say, 'Produce your proof'** that other than Him is able to do any of that.

If you should be truthful in your polytheism, for perfect power is a requirement of divinity.

Surat al-Naml 27:65

Say, "None in the heavens and earth knows the unseen except God, and they do not perceive when they will be resurrected."

Surat al-Naml 27:65

Say, **None in the heavens and earth knows the unseen except God, and they do not perceive when they will be resurrected.**

Tafsir al-Jalalayn

65 - (Say: No one in the heavens and the earth knows the unseen except God, the disbelievers of Mecca and others do not perceive when they will be resurrected.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, *Say, O Muhammad*, to those who ask you among the polytheists about the Hour, **No one in the heavens or the earth knows the unseen**, the knowledge of which God has kept to Himself, and from which His creation has concealed other than the Hour. **Nor do they perceive**, He says: No one in the heavens or the earth among His creation knows when they will be resurrected from their graves for the Hour to come.

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Dawud bin Abi Hind told us, on the authority of Al-Sha'bi, on the authority of Masruq, he said: Aisha said: Whoever claims that he can tell people what will happen tomorrow has greatly slandered God, and God says: **None in the heavens or the earth knows the unseen except God.**

The Arabists differed about the reason for raising God. Some of the Basrans said: It is as you say, **except for a few of them**. In the wording of Ibn Masoud: **A few** is a substitute for the first, because you negated it from it and made it for the last. Some of the Kufians said: If you want to imagine in *min* the unknown, then it is conjoined with: **Say, no one knows the unseen except God**. He said: It is possible for *min* to be definite, and what comes after *except* comes down to it, so it is a conjunction and not a substitute, because the first is negated and the second is affirmative, so it is in the sequence as you say: **Zaid stood up except for Amr**, so the second is a conjunction to the first, and the interpretation is a denial, and the report cannot be a denial, or the denial a report. He said: And likewise in **ma ya'altuhu They did it except a few** (An-Nisa': 66) and **a few**, from the accusative, then it is on the exception in your worship of Him, and from the nominative, then it is on the conjunction, and it is not a substitute.

Tafsir al-Qurtubi

God the Almighty says: **Say, 'No one in the heavens**

and earth knows the unseen except God.' Some of them said: He concealed His unseen from creation, and no one knew about it lest any of His servants feel secure from His deception. It was also said: It was revealed about the polytheists when they asked the Prophet (peace and blessings of God be upon him) about the Hour. *Min* is in the nominative case, and the meaning is: Say, 'No one knows the unseen except God.' It is a substitute for *Min*, as Al-Zajjaj said. Al-Farra' said: What comes after *illa* is in the nominative case because what precedes it is a denial, like his saying: **No one has gone except your father**, and the meaning is the same. Al-Zajjaj said: *Min* is in the accusative case as an exception, and it means in the speech." An-Nahhas said: I heard him use this verse as evidence against someone who believed an astrologer, and he said: I fear that he will disbelieve in this verse.

I said: This has already been fully discussed in Al-An'am. Aisha said: Whoever claims that Muhammad knows 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.'** Narrated by Muslim. It was narrated that an astrologer entered upon Al-Hajjaj and Al-Hajjaj detained him. Then he took some pebbles and counted them. Then he said, **How many pebbles are in my hand?** The astrologer counted and said, **Such and such**, and he was correct. Then he detained him and took some pebbles but did not count them. Then he said, **How many are in my hand?** He counted and was wrong. Then he counted and was wrong. Then he said, **O Commander, I think you do not know their number.** The man said, *No*. The man said, **Then how can I not be correct?** The man said, **What is the difference?** The man said, **I counted that and it is beyond the bounds of the unseen, but you did not count this, so it is unseen.** "None in the heavens and earth knows the unseen except God." This has already been discussed in Al-Imran, and praise be to God.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to teach all creation that no one in the heavens or the earth knows the unseen except God. His statement, **except God** is an interrupted exception, meaning that no one knows that except God, the Almighty, the Majestic, for He is the One who is unique in that, with no partner or associate, as God the Almighty says: **And with Him are the keys of the unseen; none knows them except Him** (al-An'am 2:17). And He the Almighty says: **Indeed, God has knowledge of the Hour and sends down the rain** (al-An'am 2:18) to the end of the Surah. And there are many verses on this subject. And God the Almighty says: **And they do not perceive when they will be resurrected** (al-An'am 2:18) meaning that the creatures dwelling in the heavens and the earth do not perceive the time of the Hour, as God the Almighty says: "It is heavy upon the heavens and the earth. It

will not come to you except suddenly" (al-An'am 2:18). Meaning, its knowledge is heavy upon the inhabitants of the heavens and the earth.

Ibn Abi Hatim said: My father told us, Ali ibn al-Ja'd told us, Abu Ja'far al-Razi told us, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said: Whoever claims that he knows - meaning the Prophet, may God bless him and grant him peace - what will happen tomorrow has greatly slandered God, because God Almighty says: "Say: No one in the heavens or earth knows the unseen except God." Qatada said: God only made these stars for three reasons: He made them an adornment for the heavens, He made them a means of guidance, and He made them missiles for the devils. So whoever deals with them other than that has spoken according to his own opinion, missed his chance, wasted his share, and assumed something of which he has no knowledge. Indeed, ignorant people have invented divination from these stars. Whoever marries under such and such a star will have such and such, whoever travels under such and such a star will have such and such, and whoever is born under such and such a star will have such and such. By my life, there is no star but that red and black, short and tall, handsome and ugly people are born under it. This star, this beast and this bird do not know anything of the unseen. God has decreed that no one in the heavens or the earth knows the unseen except God, and they do not perceive when they will be resurrected. Narrated by Ibn Abi Hatim verbatim. It is a noble, solid and authentic statement.

And His statement: "Rather, their knowledge will reach them in the Hereafter. Rather, they are in doubt about it." That is, their knowledge has ended and they are unable to know its time. Others read, **Rather, their knowledge will reach them**, that is, their knowledge will be equal in that, as in the Sahih of Muslim, that the Messenger of God, may God bless him and grant him peace, said to Gabriel when he asked him about the time of the Hour: **The one being asked about it does not know more than the one asking**. That is, the knowledge of the one being asked and the one asking are equal in their inability to reach that. Ali ibn Abi Talhah said on the authority of Ibn Abbas, **Rather, their knowledge will reach them in the Hereafter**, that is, it is absent. Qatada said, **Rather, their knowledge will reach them in the Hereafter**, meaning because of their ignorance of their Lord, meaning that they will not have knowledge of the Hereafter. This is one statement. Ibn Jurayj said on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas, **Rather, their knowledge will reach them in the Hereafter**, when knowledge will be of no benefit. Ata' al-Khurasani and al-Suddi said this, that their knowledge will only be reached and completed on the Day of Resurrection when it will not benefit them, as God, the Most High, said, **I will hear of them and see them on the Day they come to Us, but the wrongdoers, that Day, are in manifest error**. And He said, Sufyan, on the authority of Amr bin Ubaid, on the authority of Al-Hasan, that he used to recite: **Rather, their knowledge has overtaken them**. He said: Their knowledge in this world has vanished when they see the Hereafter.

And the Almighty's statement: **Rather, they are in doubt about it** refers back to the genus, and what is meant are the disbelievers, as the Almighty said: "And they will be presented before your Lord in rows. You have certainly come to Us as We created you the first time. Rather, you claimed that We would not make for you an appointment." That is, the disbelievers among you. And likewise He said here: **Rather, they are in doubt about it**, that is, they doubt its existence and occurrence. **Rather, they are blind to it**, that is, in blindness and great ignorance about its matter and its situation.

Fath al-Qadir

65- **Say, 'None in the heavens or the earth knows the unseen except God.'** That is, none of the creatures in the heavens or the earth knows the unseen, the knowledge of which God has kept to Himself. The exception in His saying, **except God**, is disjunctive: that is, but God knows that. The raising of what comes after *except* with the exception being disjunctive is according to the Tamimi language, as in their saying:

Except for the jackals and the camels

It was said that the agent of *ya'lam* is *ma* after *illa*, and **min fi al-samaw** is its object, and *al-ghayb* is a substitute for *min*. Al-Zajaj said: **Except God** is a substitute for *min*. Al-Farra' said: *Ma* after *illa* is raised because what comes after it is a predicate, like their saying **No one has gone except your father**, which is like what al-Zajaj said. Al-Zajaj said: "And whoever puts the accusative in the accusative case is an exception. "And they do not feel when they will be resurrected," meaning they do not feel when they will be raised from the graves. *Ayyan* is composed of *ayn* and *in*. Its explanation has already been given, and the pronoun refers to the disbelievers. Al-Sulami read *ayyan* with a kasra over the hamza, which is the language of Banu Salim, and it is in the accusative case with *yabay'thun* and attached to *yasha'run*, so it and what comes after it are in the accusative case by removing the preposition: meaning they do not feel when they will be resurrected, and the meaning of *ayyan* is the meaning of *when*.

Tafsir al-Baghawi

65- **Say, 'None in the heavens or the earth knows the unseen except God.'** This verse was revealed about the polytheists when they asked the Prophet, may God bless him and grant him peace, about the time of the Hour, **and they do not perceive when they will be resurrected**.

Tafsir al-Baidawi

65 - **Say, 'None in the heavens or earth knows the unseen except God.'** When He, the Most High, has been singled out for perfect, supreme, and universal power, He followed it with what is like a necessary consequence of it, which is His uniqueness in knowledge of the unseen. The exception is disjunctive,

Surat al-Naml 27:65

Say, "None in the heavens and earth knows the unseen except God, and they do not perceive when they will be resurrected."

and the exception is raised in the Tamimi dialect to indicate that if He, the Most High, is among those in the heavens or earth, then among them are those who know the unseen, to exaggerate its negation from them, or it is connected, so that what is meant by those in the heavens or earth is the one whose knowledge is attached to them and who has insight into them as one who is present in them, for it includes God, the Most High, and those of His creation who have knowledge, and it is connected or described. **And they do not perceive when they will be resurrected** When they will be resurrected, composed of *(any)* and *(an)*, and it was read with a kasra on the hamza, and the pronoun refers to whoever, and it was said to refer to the disbelievers.

Surat al-Naml 27:66

Rather, their knowledge will overtake them in the Hereafter. Rather, they are in doubt about it. Rather, they are blind to it.

Tafsir al-Jalalayn

66 - *Bal* meaning did *adarak* is of the weight of akram and in another reading *adarak* with emphasis on the dal and its original is *tadarak*, the ta' was replaced with a dal and assimilated into the dal and the hamzat al-wasl was brought in meaning it reached and caught up or followed up and followed up **He taught them in the Hereafter** with it until they asked about the time of its coming, the matter is not like that **rather they are in doubt about it, rather they are blind to it** from blindness of the heart and it is more eloquent than what preceded it and the original is blind, the damma on the ya' became too heavy so it was transferred to the meem after deleting its kasra

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Rather, their knowledge will overtake them in the Hereafter**. The reciters differed in their recitation of that, so the majority of the reciters of the people of Medina, except for Abu Ja'far and the majority of the reciters of the people of Kufa, recited it as **Rather, overtaken** with a kasra on the lam of *bal* and a shaddah on the dal of *adarak*, meaning: Rather, their knowledge will overtake them, meaning their knowledge of the Hereafter will continue, whether it will happen or not. Then the ta's was assimilated into the dal, as was said: **You are burdened to the earth** (al-Tawbah 9:38). We have explained that previously, and it is sufficient to repeat it.

The majority of the Meccan reciters read it **بأله دريكا هم في** **الخير** with a sukoon on the dal and a fatha on the alif, meaning, has their knowledge overtaken the knowledge of the Hereafter? Abu Amr ibn al-Ala' used to object to what was mentioned about him in the reading of those who read **بأله دريكا** and he used to say: *Bal* is an affirmation and the question in this case is a denial. The meaning of the statement is: If it was read like this **بأله دريكا** then it would not have been that their knowledge was not overtaken in the Hereafter. Ibn Muhaysin read it with the question in the way that I mentioned that Abu Amr objected to.

In a similar manner to what I mentioned about the Meccans reading it, it was mentioned about Mujahid that he read it, except that he read in place of *bal*: *umm*.

Ibn Al-Muthanna told us: Abdullah bin Musa told us: Uthman bin Al-Aswad told us, on the authority of Mujahid, that he read **Or has their knowledge reached them** and Ibn Abbas, according to what was reported from him, used to read by adding the ya' in *bal*, then he would begin *idrak* by opening its alif in the form of a

question and doubling the dal.

Humayd ibn Mas'adah narrated to us, saying: Bishr ibn al-Mufaddal narrated to us, saying: Shu'bah narrated to us, on the authority of Abu Hamza, saying: I heard Ibn Abbas recite: **Yes, their knowledge will overtake them in the Hereafter**, meaning that it was not overtaken. It seems that Ibn Abbas interpreted that to mean that it was meant to mock those who denied the Resurrection.

The correct readings in our view are the two readings, one of which was mentioned from the reading of the people of Mecca and Basra, which is (**bala adarak** *`ilmihum*) with a sukoon on the lam of *bal* and a fatha on the alif of *adarak* and a soft dal, and the other from the reading of Kufa, which is (**bala idrak**) with a kasra on the lam and a doubled dal from *idrak*, because these are the two readings known among the readers of the regions, so whichever one the reader recites is correct in our view. As for the reading mentioned from Ibn Abbas, even if it is correct in meaning and grammar, it is contrary to what is stated in the copies of the Qur'an of the Muslims, because in *bala* there is an additional ya' in his readings which is not in the copies of the Qur'an, and despite that it is a reading that we do not know of any of the readers of the regions reciting it. As for the reading mentioned from Ibn Muhaisin, what Abu 'Amr said about it is correct, because the Arabs confirm what comes after *bal*, they do not negate it, and the question in this case is one of denial, not confirmation. This is because God has informed us about the polytheists that they are in doubt about the Hour, as He said, "Rather, they are in doubt about it. Rather, they are blind to it."

The commentators differed in their interpretation of this. Some of them said: Its meaning is: Rather, their knowledge will reach them in the Hereafter, so they will be certain of it when they witness it, while their certainty of it did not benefit them, as they were disbelievers in it in this world.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, he said: Ata' Al-Khurasani said, on the authority of Ibn Abbas **Rather, their knowledge has overtaken them**, he said: Their sight in the Hereafter when knowledge and sight will not benefit them.

Others said: Rather, its meaning is: Rather, their knowledge will be hidden in the Hereafter.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement **Rather, their knowledge will overtake them in the Hereafter** means their knowledge will be lost.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Rather, their knowledge will overtake them in the Hereafter**, he said: He says: Their knowledge will be lost in the Hereafter, so they have no knowledge of it, **they are blind to it**.

Others said: The meaning of this is: They did not have

Surat al-Naml 27:66

Rather, their knowledge will overtake them in the Hereafter. Rather, they are in doubt about it. Rather, they are blind to it.

any knowledge of it.

Who said that?

Abdul Warith bin Abdul Samad told me, he said: My father told me, on the authority of my grandfather, he said: Al-Hussein told us, on the authority of Qatada, regarding his statement, **Rather, their knowledge will overtake them in the Hereafter**, he said: He used to recite it, **Rather, their knowledge will overtake them in the Hereafter**, he said: They did not attain knowledge of it, nor did they attain any desire for it.

Others said: The meaning of this is: Rather, he realized: or he realized.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid **Rather, their knowledge has overtaken them**, he said: Or has it overtaken them?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Uthman told us, on the authority of Mujahid **Rather, he overtook their knowledge**, he said: Or did he overtook their knowledge? How can he overtook their knowledge?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar.

Abu Ja'far said: The most correct interpretation of this is based on the reading of those who read **rather, they overcame** the saying we mentioned on the authority of 'Ata' al-Khurasani, on the authority of Ibn 'Abbas, which is that its meaning is: If it is read like this, **and they do not know when they will be resurrected**, rather their knowledge will overtake them at the same time in the Hereafter when they are resurrected, so their knowledge of it will not benefit them then. As for in this world, they are in doubt about it, rather they are blind to it.

Rather, I said: This statement is the most correct interpretation of that according to the reading that you mentioned, because that is the most apparent of its meanings. And since that was its meaning, there was something omitted in the speech that was dispensed with by the indication of what appeared from it. That is because the meaning of the speech is: And they do not know when they will be resurrected, rather they know that in the Hereafter. So if that is the meaning of the speech, and they do not know when they will be resurrected, rather their knowledge of that will be realized in the Hereafter, rather they are in doubt about it in this world. As for the reading of those who read it as **bal idrak** with a kasra on the lam and a shaddah on the dal, then the statement that we mentioned from Mujahid is that the meaning of bal is *am*, and the Arabs place *am* in place of *bal*, and *am* in place of *bal*, if there is a question at the beginning of the speech, as the poet said:

I swear to God, I don't know if Aslami is crazy, or if I'm asleep, or if all my beloved has died.

He means by that, rather, all to a beloved, so the interpretation of the statement is: And they do not know when they will be resurrected, rather their knowledge will be made up in the Hereafter: meaning, their knowledge will be continued in the Hereafter: that is, with the knowledge of the Hereafter: that is, it will not be continued in that and they will not know it, rather their knowledge will be hidden from him, and it will go astray so they will not reach it or comprehend it.

And His statement, **Rather, they are in doubt about it**, means: Rather, these polytheists who ask you about the Hour are in doubt about its occurrence, they are not certain of it, and they do not believe that they will be resurrected after death. **Rather, they are blind to it**, means: Rather, they are blind to the knowledge of its occurrence.

Tafsir al-Qurtubi

This is the reading of most of the people, including Asim, Shaibah, Nafi', Yahya ibn Thabit, Al-A'mash, Hamzah, and Al-Kisa'i. Abu Ja'far, Ibn Kathir, Abu Amr, and Hamid read: **بال دراك** from **دراك**. Ata' ibn Yasar, his brother Sulayman ibn Yasar, and Al-A'mash read: **بال دراك** without a hamza and with a shaddah. Ibn Muhaisin read: **بال دراك** as a question. Ibn Abbas read: **بال** with the addition of the *ya' ادراك* with a hamzat qata' and a shaddah on the dal and an alif after it. An-Nahhas said: Its chain of transmission is a saheeh chain of transmission, it is from the hadeeth of Shu'bah which he traces back to Ibn Abbas. Harun Al-Qari' claimed that the reading of Abu was **بال تداراك علمهم** and Al-Tha'labi narrated that it is in the letter of Abu or taDARAKA. The Arabs use *bal* in place of *umm* and *umm* in place of *bal* if there is a question at the beginning of the sentence, like the poet's saying:

I swear to God, I don't know whether to say it or to leave it to my beloved

Rather, all. An-Nahhas said: The first and last readings have the same meaning, because the root of *adharaka* is *tadarak*, the dal was assimilated into the ta' and an alif was added. There are two opinions regarding its meaning: One of them is that the meaning is: Rather, their knowledge will be completed in the Hereafter, because they saw everything they were promised with their own eyes, so their knowledge of it was completed. The other opinion is that the meaning is: Rather, their knowledge will continue today in the Hereafter, so they said: It will be, and they said: It will not be. There are also two opinions in the second reading: One of them is that its meaning is: It will be completed in the Hereafter, and it is like the first. Mujahid said: Its meaning is: Their knowledge will be completed in the Hereafter and they will know it when they witness it, at a time when their knowledge will not benefit them, because they were deniers in this world. The other opinion is that it means denial, and this is the view of

Abu Ishaq. The validity of this opinion is proven by the fact that after it **Rather, they are blind to it**, meaning their knowledge did not complete the knowledge of the Hereafter. It was also said: Rather, their knowledge will go astray and disappear in the Hereafter, so they have no knowledge of it. The third reading: **bala idrak** has the same meaning as **bala idrak**. If ta'ala and tafa'ala may also come with the same meaning, therefore izdawajuwa was corrected to mean tazawajuwa. The fourth reading: There is only one saying that has the meaning of denial, as someone says: **Did I fight you?!** Then the meaning would be: **You did not catch up**. Based on this, the reading of Ibn Abbas is based: **bala adarak `alamhum fi al-akhira** meaning: **He did not catch up**. Al-Farra' said: It is a good saying, as if he directed it to mock those who deny the resurrection, like when you say to a man whom you accuse of lying: **By my life, you have caught up with the predecessors, so you narrate what I narrate!** And you accuse him of lying. A seventh reading: **bala idrak** with a fatha on the lam, he changed to a fatha because it is light. Something similar to this was reported from Qatrib in **Qum al-Layl**, as he changed to a fatha. The same applies to **Ba' al-Thawb** and the like. Al-Zamakhshari mentioned in the book: "And it was read **bala a'drak** with two hamzas **bala a'drak** with an alif between them **bala a'drak** (am tadrak) **amm tadrak** (amm idrak) so these are twelve readings. Then he began to give reasons for the different readings and said: If you say, what is the reason for reading **bala a'drak** as a question? I say: It is a question in the way of denying the realization of their knowledge. And the same is true for those who read **amm tadrak** and **amm tadrak** because it is the word "am" which means **bala** and the hamza. As for those who read **bala a'drak** as a question, its meaning is yes they know when they will be resurrected. Then he denied their knowledge of its being, and if he denied their knowledge of its being, they would not have any awareness of the time of its being, because knowledge of the time of the event is dependent on knowledge of the eventuality of the eventuality. **in the Hereafter** concerning the Hereafter and its meaning. **Rather, they are in doubt about it** meaning this world. **Rather, they are blind to it** meaning in their hearts, one of them is blind. It was said: uncle, and its origin is blind, the ya was deleted for the sake of the two quiescent ta's, and it was not permissible to move it because of the heaviness of the movement in it.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, may God bless him and grant him peace, to teach all creation that no one in the heavens or the earth knows the unseen except God. His statement, **except God** is an interrupted exception, meaning that no one knows that except God, the Almighty, the Majestic, for He is the One who is unique in that, with no partner or associate, as God the Almighty says: **And with Him are the keys of the unseen; none knows them except Him** (al-An'am 2:17). And He the Almighty says: **Indeed, God has knowledge of the Hour and sends down the rain** (al-An'am 2:18) to the end of the Surah. And there are many verses on this subject. And God the Almighty

says: **And they do not perceive when they will be resurrected** (al-An'am 2:18) meaning that the creatures dwelling in the heavens and the earth do not perceive the time of the Hour, as God the Almighty says: "It is heavy upon the heavens and the earth. It will not come to you except suddenly" (al-An'am 2:18). Meaning, its knowledge is heavy upon the inhabitants of the heavens and the earth.

Ibn Abi Hatim said: My father told us, Ali ibn al-Ja'd told us, Abu Ja'far al-Razi told us, on the authority of Dawud ibn Abi Hind, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said: Whoever claims that he knows - meaning the Prophet, may God bless him and grant him peace - what will happen tomorrow has greatly slandered God, because God Almighty says: "Say: No one in the heavens or earth knows the unseen except God." Qatada said: God only made these stars for three reasons: He made them an adornment for the heavens, He made them a means of guidance, and He made them missiles for the devils. So whoever deals with them other than that has spoken according to his own opinion, missed his chance, wasted his share, and assumed something of which he has no knowledge. Indeed, ignorant people have invented divination from these stars. Whoever marries under such and such a star will have such and such, whoever travels under such and such a star will have such and such, and whoever is born under such and such a star will have such and such. By my life, there is no star but that red and black, short and tall, handsome and ugly people are born under it. This star, this beast and this bird do not know anything of the unseen. God has decreed that no one in the heavens or the earth knows the unseen except God, and they do not perceive when they will be resurrected. Narrated by Ibn Abi Hatim verbatim. It is a noble, solid and authentic statement.

And His statement: "Rather, their knowledge will reach them in the Hereafter. Rather, they are in doubt about it." That is, their knowledge has ended and they are unable to know its time. Others read, **Rather, their knowledge will reach them**, that is, their knowledge will be equal in that, as in the Sahih of Muslim, that the Messenger of God, may God bless him and grant him peace, said to Gabriel when he asked him about the time of the Hour: **The one being asked about it does not know more than the one asking**. That is, the knowledge of the one being asked and the one asking are equal in their inability to reach that. Ali ibn Abi Talhah said on the authority of Ibn Abbas, **Rather, their knowledge will reach them in the Hereafter**, that is, it is absent. Qatada said, **Rather, their knowledge will reach them in the Hereafter**, meaning because of their ignorance of their Lord, meaning that they will not have knowledge of the Hereafter. This is one statement. Ibn Jurayj said on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas, **Rather, their knowledge will reach them in the Hereafter**, when knowledge will be of no benefit. Ata' al-Khurasani and al-Suddi said this, that their knowledge will only be reached and completed on the Day of Resurrection when it will not benefit them, as God, the Most High, said, **I will hear of them and see them on the Day they come to Us, but the wrongdoers, that Day, are in manifest error**. And He said, Sufyan, on the authority of Amr bin Ubaid, on

Surat al-Naml 27:66

Rather, their knowledge will overtake them in the Hereafter. Rather, they are in doubt about it.

Rather, they are blind to it.

the authority of Al-Hasan, that he used to recite:

Rather, their knowledge has overtaken them. He said: Their knowledge in this world has vanished when they see the Hereafter.

And the Almighty's statement: **Rather, they are in doubt about it** it refers back to the genus, and what is meant are the disbelievers, as the Almighty said: "And they will be presented before your Lord in rows. You have certainly come to Us as We created you the first time. Rather, you claimed that We would not make for you an appointment." That is, the disbelievers among you. And likewise He said here: **Rather, they are in doubt about it**, that is, they doubt its existence and occurrence. **Rather, they are blind to it**, that is, in blindness and great ignorance about its matter and its situation.

Fath al-Qadir

66- **Rather, their knowledge will overtake them in the Hereafter.** The majority of scholars read it as *idarakka* translated as *adarak*. The root of *idarakka* is *tadrak* translated as **to overtake**, the *ta'* was assimilated into the *dal*, and a hamzat al-wasl was added to enable the beginning with a consonant. Abu Ja'far, Ibn Kathir, Abu Amr, and Hamid read **bal idrak** from *idrak*. Ata' ibn Yasar, Sulayman ibn Yasar, and al-A'mash read **bal idrak** with a fatha on the lam of *bal* and a shaddah on the *dal*. Ibn Muhaisin read **bal idrak** as a question. Ibn Abbas, Abu Raja', Shaibah, al-A'mash, and al-A'raj read **bala adarak** by adding the *ya'* to *bal* and a hamzat al-qata' translated as **to overtake** and a shaddah on the *dal*. Abu Bakr read **bal tadarak** translated as **to overtake**, and the meaning of the verse is: **Rather, their knowledge will be perfected in the Hereafter**, because they will see and witness everything they were promised. It was also said that it means: Their knowledge will continue in the Hereafter, and the second reading means all of their knowledge will be in the Hereafter with witnessing, and that will be when knowledge will not benefit them, because they were deniers in this world. Al-Zajaj said: It means denial, and he provided evidence for that with his statement later: **Rather, they are blind to it**, meaning their knowledge did not reach the knowledge of the Hereafter. It was said that the meaning is: **Rather, their knowledge of the Hereafter has gone astray and is absent**, so they have no knowledge. The meaning of the third reading is like the meaning of the first reading, so *ifta'ala* and *tafa'ala* may come for one meaning, and the fourth reading is in the meaning of denial. Al-Farra' said: "This is a good interpretation, as if he directed it to the deniers as a way of mocking them. There are other readings in the verse that should not be occupied with mentioning and explaining them. "Rather, they are in doubt about it," meaning, they are today in doubt in this world about the Hereafter. Then he turned away from that to what is more severe, saying: "Rather, they are blind to it," so they do not perceive any of its evidence due to the disorder in their insight by which perception occurs. Blind is the plural of "Amm," which is someone who is blind of heart. The intention is to explain their ignorance of it to the point that they are

not guided to anything that leads to knowledge of it. So whoever says that the meaning of the first verse, I mean, "Rather, their knowledge will be realized in the Hereafter, **is that their knowledge will be perfected and completed with seeing it, then his statement**, **Rather, they are in doubt**," etc. must be interpreted as referring to what they were doing in this world. Whoever says that the meaning of the first verse is to mock them and rebuke them, does not need to restrict his statement, "Rather, they are in doubt," etc., to what they were doing in this world. Thus, the meaning of these verses becomes clear and evident."

Ibn Abi Shaybah, Abd ibn Humayd, Al-Bazzar, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, "And peace be upon His servants whom He has chosen," that he said: They are the Companions of Muhammad, may God bless him and grant him peace, whom God chose for His Prophet. A similar narration was narrated on the authority of Sufyan Al-Thawri. The generalization we have already mentioned is preferable, so the Companions of our Prophet, may God bless him and grant him peace, are included in this primarily. Ahmad, Abu Dawud, An-Nasa'i and At-Tabarani narrated on the authority of a man from Baljum who said: "I said, 'O Messenger of God, what do you call upon?' He said: 'Call upon God alone, for if harm afflicts you and you call upon Him, He will remove it from you.'" This is part of a longer hadith. Ahmad narrated it from another chain of transmission, in which he named the Companion and said: 'Affan narrated to us, Hammad ibn Salamah narrated to us, Yunus narrated to us, Ubayd ibn Ubaydah Al-Hujaymi narrated to us, on the authority of his father, on the authority of Abu Tamimah Al-Hujaymi, on the authority of Jabir ibn Salim Al-Hujaymi. This hadith has chains of transmission according to Abu Dawud and An-Nasa'i. Al-Bukhari, Muslim and others narrated from the hadith of Aisha that she said: "There are three, whoever speaks of one of them has greatly slandered God. God the Almighty says: 'Say, "None in the heavens and earth knows the unseen except God."'" Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, **Rather, their knowledge will overtake them in the Hereafter**. He said: When knowledge will be of no benefit. Abu Ubaid narrated in his Fada'il, Sa'id ibn Mansur, Abd ibn Humaid, Ibn Jarir and Ibn al-Mundhir narrated from him that he recited, **Rather, their knowledge will overtake them in the Hereafter**. He said: He did not overtake their knowledge. Abu Ubaid said: He meant that he recited it as a question. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him, **Rather, their knowledge will overtake them in the Hereafter**. He said: Their knowledge will be hidden.

Tafsir al-Baghawi

66- **Rather, their knowledge has overtaken them.** Abu Ja'far, Ibn Kathir, and Abu Umar read: *adrak* with the pattern *af'al* meaning: it reached and caught up, just as one says: **My knowledge overtook him** if it caught up

with him and reached him. He means: what they were ignorant of in this world and the knowledge of which was lost to them, they will know in the Hereafter. Mujahid said: Their knowledge will overtake them **in the Hereafter**, and they will know it when they witness it when their knowledge will not benefit them. Muqatil said: Rather, they will know in the Hereafter when they witness it what they doubted and were blind to in this world, which is His statement: **Rather, they are in doubt about it**, meaning: they are today in doubt about the Hour. The others read: **Rather, adarak** connected and doubled with an alif after the doubled dal, meaning: their knowledge will be overtaken and continued in the Hereafter and will catch up.

It was said: Its meaning is that they have gathered their knowledge that the Hereafter will occur, and they are in doubt about their time, so it has the same meaning as the first.

It was said: It is in the form of a question, meaning: Will their knowledge of that be made up for and continued in the Hereafter? That is: It was not continuous and their knowledge of it was lost and was absent, so they did not reach it or comprehend it, because the question contains a type of denial that indicates it.

Ibn Abbas read *bala* with the addition of the *yaa* and *idrak* with the opening of the *alif* for interrogation, meaning: he did not realize. In the letter *abi* "am" they realized their knowledge, and the Arabs put *bal* in place of *am* and *am* in place of *bal*.

In short: God has informed us that when they are resurrected on the Day of Resurrection, their knowledge of the Hereafter and what they are promised in it of reward and punishment will be equal, even if their knowledge in this world is different.

Ali bin Issa mentioned that the meaning of *bal* here is: *If* and its meaning is: If they had attained in this world what they will attain in the Hereafter, they would not have been satisfied.

The Almighty said: **Rather, they are in doubt about it.** Rather, today they are in doubt about the Hour. **Rather, they are blind to it.** The plural of *Amm* is **blind of heart**. Al-Kalbi said: He means they are ignorant of it.

said that the first is a striking out from denying their awareness of the time of the Resurrection to describing them as having firm knowledge of the matter of the Hereafter, mocking them. It was said that *overtook* means ended and vanished, from their saying **overtook the fruit**, because that is its ultimate goal at which it ceases to exist. Nafi', Ibn 'Amir, Hamza, Al-Kisa'i and Hafs read **bal idrak** meaning they followed one another until they were firmly established, or followed one another until they were cut off from the verb *tadarak* *banū* so-and-so, if they followed one another in destruction. Abu Bakr read *adrak* and their root is *tafa'ala* and *ifta'ala*. It was read *a'drak* with two hamzas **wa a'drak** with an alif between them **bal idrak** and **bal tadarak** and **bala a'drak** and **am idrak** or *tadarak* and what contains an explicit question.

Or what is included in that is denial and what is in it is yes, so it is proof of their feeling and an explanation of it, the perception of mockery, and what comes after it is a departure from the explanation, an exaggeration in its denial and an indication that their feeling of it is that they doubt it, *rather* they are **blind to it** or a rejection and denial of their feeling.

Tafsir al-Baidawi

66 - **Rather, their knowledge will overtake them in the Hereafter.** When He denied them knowledge of the unseen, He emphasized that by denying their awareness of what their inevitable fate will be, by striking it out and explaining that what their knowledge of the proofs and signs have ended and in which they have been completed, namely that the Resurrection will inevitably occur, they do not know as they should. **Rather, they are in doubt about it.** Like someone who is confused about a matter and cannot find any proof for it. **Rather, they are blind to it.** They do not perceive its evidence due to the disturbance of their insight. Although this is specific to the polytheists in the heavens and the earth, it is attributed to all of them, just as the action of some is attributed to all. The three striking are a description of their conditions. It was

Surat al-Naml 27:67

And those who disbelieve say, "When we are dust and our fathers, will we indeed be brought forth?"

Surat al-Naml 27:67

And those who disbelieve say, **When we are dust and our fathers, will we indeed be brought forth?**

Tafsir al-Jalalayn

67 - **And those who disbelieved said** also in denying the resurrection **When we have become dust and our fathers, will we then be brought forth** from the graves?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who disbelieved in God said, **Shall we indeed be brought forth from our graves alive, as we were after our death, after we had been in them dust, having decayed?**

Tafsir al-Qurtubi

God the Almighty says: **And those who disbelieved said** meaning the polytheists of Mecca, **If we have become dust and our fathers, will we indeed be brought forth?** This is how Nafi' recites it here and in Surah Al-Ankabut. Amr recited it with two interrogative pronouns, except that he lightened the hamza. Asim and Hamza also recited it with two interrogative pronouns, except that they pronounced the two hamzas fully. Everything we mentioned in both surahs is the same. Al-Kisa'i, Ibn 'Amir, Ruways, and Ya'qub recited: *لِ/* with two hamzas *لِ/* with two noons as a predicate in this surah, and in Surah Al-Ankabut with two interrogative pronouns. Abu Ja'far and Al-Nahhas said: The reading *لِذَا تَبَا بَنَاتَا وَابْنَاتَا وَإِنَّا نَبْقَرُونَ* is in accordance with the script and is good. Abu Hatim criticized it and said, and this is the meaning of his words: *لِ/* is not with two interrogative pronouns, and *لِ/* is an interrogative pronoun, and it contains *لِ*, so how can something in the interrogative category apply to what precedes it? How can it be known what comes after *in* from what comes before it? And how can it be said tomorrow if Zaid is outside? If there is a question in it, it is further away, and if this is asked about it, it would be problematic for what he mentioned. Abu Ja'far said: I heard Muhammad bin Al-Waleed say: We asked Abu Al-Abbas about a difficult and thankful verse from the Qur'an, which is the saying of God the Most High: **And those who disbelieve say, 'Shall we guide you to a man who will inform you, when you are torn apart, that you will indeed be in a new creation?'** (Saba' 34:7) He said: If the function of *idh* is to inform you, it is impossible, because he will not inform them at that time, and if what comes after *in* works on it, the meaning is correct, and it is an error in Arabic to make what comes before *in* work on what comes after it. This is a clear question. I thought it should be

mentioned in the surah it is in. As for Abu Ubaid, he favored Nafi's reading and responded to those who combined two interrogative pronouns. He provided evidence for this with the words of God the Almighty: **Then if he dies or is killed, will you turn back on your heels?** (Al Imran 3:144) and His words: **Then if I die, will they be the immortals?** (Al Anbiya' 21:34). This response to Abu Amr Asim, Hamzah, Talhah, and Al A'raj does not necessitate anything, nor does it resemble the verse he presented. The difference between them is that the condition and its answer are equivalent to one thing, and the meaning of **Then if I die, will they be the immortals?** (Al Anbiya' 21:34) is: **Then if I die, will they be immortals?** Similar to this is: **Is Zaid munqala' Is Zaid going and nor is it heavy Is Zaid going** because they are equivalent to one thing, but this is not the case in the verse, because the second is a clause that stands on its own and can be used as an interrogative pronoun, while the first is a statement that can be used as an interrogative pronoun. As for those who omitted the interrogative pronoun from the second and included it in the first, they read: **Then will we, when we have become dust and our fathers, [O Muhammad]?** They omitted it from the second because the statement contains evidence of it in the sense of denial.

Tafsir Ibn Kathir

God Almighty says, informing them about the polytheists who denied the resurrection, that they ruled out the return of bodies after they had become bones, ashes, and dust. Then He said: **This has already been promised to us, us and our fathers before**, meaning we and our fathers have continued to hear about this, but we do not see its reality or its occurrence. And their saying, **This is nothing but legends of the ancients**, meaning what is this promise of the return of bodies? **It is nothing but legends of the ancients**, meaning that a people took it from those before them from books that some people receive from others, and it has no reality. God Almighty said, answering them about what they thought of disbelief and the lack of al-Qiyamah 75: *Say, O Muhammad, to these people, Travel through the land and see what was the end of the criminals*, meaning those who denied the messengers and what they brought them of the matter of the resurrection and other things, how God's punishment, torment, and chastisement befell them, and God saved from among them His noble messengers and those who followed them from the believers. This indicates the truth and soundness of what the messengers brought. Then God Almighty said, consoling His Prophet, may God bless him and grant him peace: And peace be upon him, **And do not grieve over them**, meaning those who deny what you have brought, and do not feel sorry for them or grieve over them, **and do not be in distress over what they are plotting**, meaning your plotting and rejecting what you have brought, for God will support and aid you and make your religion prevail over those who oppose and defy it in the East and the West.

Fath al-Qadir

When the Almighty mentioned that the doubters are in doubt about the resurrection and that they are blind to considering its evidence, He wanted to clarify the extent of their doubt, which is merely the exclusion of reviving the dead after they have become dust, so He said: 67- **And those who disbelieve say, 'When we have become dust and our fathers, will we indeed be brought forth?'** The factor in *if* is omitted, and is indicated by *mukhrijun* **those who will be brought forth**, meaning **will we be resurrected or brought forth if we are**. The reason for it not being acted upon is because the interrogative hamza and the lam of initiation are in between them. Abu Amr recited with two interrogatives, except that he lightened the hamza. Asim and Hamza recited with two interrogatives, except that they pronounced both hamzas with emphasis. Nafi' read it with a hamza, and Ibn `Amir, Warsh, and Ya`qub read *'idhā* with two hamzas, and *inna* with two noons as a statement. Abu `Ubaid preferred Nafi's reading and responded to those who combined two interrogative pronouns. The meaning of the verse is that they were astonished and thought it unlikely that they would emerge from their graves alive after they had turned to dust.

Tafsir al-Baghawi

67- **And those who disbelieved said**, meaning the polytheists of Mecca, **When we have become dust and our fathers, will we indeed be brought forth?** from our graves alive. The people of Medina read: **When we are not questioning**, "When we are" with the question. Ibn Amir and Al-Kisa'i read: **When we are** with two hamzas, **When we are** with two *nuns*. The others read it with the question.

Tafsir al-Baidawi

67 - **And those who disbelieved say, 'When we are dust, and our fathers, will we indeed be brought forth?'** is like a clarification of their uncle, and the factor in *if* is what indicates **will we indeed be brought forth?** It is **we will be brought forth** and not **we will be brought forth** because both the hamza, *in*, and the lam prevent it from working with what precedes it, and the repetition of the hamza is for emphasis in the denial, and what is meant by bringing forth is bringing forth from the graves or from a state of annihilation to a state of life. Nafi' read **when we are** with one broken hamza, and Ibn Amir and Al-Kisa'i read **inna limakharjun** with two noons as report.

Surat al-Naml 27:68

Indeed, we were promised this, we and our fathers before. This is nothing but legends of the ancients.

Surat al-Naml 27:68

Indeed, we were promised this, we and our fathers before. This is nothing but legends of the ancients.

Tafsir al-Jalalayn

68 - (We were promised this, we and our fathers before. This is nothing but legends of the ancients.) The plural of legend with the dammah is what is written of lies.

Tafsir al-Suyuti

Tafsir al-Tabari

This has been promised to us, we and our fathers before. He says: This has been promised to us before by Muhammad, and our fathers were promised this, but we did not see the truth of it, nor did we see its validity. **This is nothing but legends of the ancients.** He says: They said: This promise is nothing but what the ancients wrote of lies in their books, so they included it in them and spoke of it without it having any validity.

Tafsir al-Qurtubi

The Almighty said: "We were promised this, we and our fathers before. This is nothing but legends of the ancients." This was mentioned in Surah Al-Mu'minun. The prophets used to exaggerate the warning about the resurrection, and everything that was coming was near.

Tafsir Ibn Kathir

God Almighty says, informing them about the polytheists who denied the resurrection, that they ruled out the return of bodies after they had become bones, ashes, and dust. Then He said: **This has already been promised to us, us and our fathers before**, meaning we and our fathers have continued to hear about this, but we do not see its reality or its occurrence. And their saying, **This is nothing but legends of the ancients**, meaning what is this promise of the return of bodies? **It is nothing but legends of the ancients**, meaning that a people took it from those before them from books that some people receive from others, and it has no reality. God Almighty said, answering them about what they thought of disbelief and the lack of al-Qiyamah 75: Say, O Muhammad, to these people, **Travel through the land and see what was the end of the criminals**, meaning those who denied the messengers and what they brought them of the matter of the resurrection and other things, how God's punishment, torment, and

chastisement befell them, and God saved from among them His noble messengers and those who followed them from the believers. This indicates the truth and soundness of what the messengers brought. Then God Almighty said, consoling His Prophet, may God bless him and grant him peace: And peace be upon him, **And do not grieve over them**, meaning those who deny what you have brought, and do not feel sorry for them or grieve over them, **and do not be in distress over what they are plotting**, meaning your plotting and rejecting what you have brought, for God will support and aid you and make your religion prevail over those who oppose and defy it in the East and the West.

Fath al-Qadir

Then they confirmed this exclusion with what is a denial of the resurrection, so they said: **This has been promised to us** meaning the resurrection **we and our fathers before** meaning before Muhammad's promise to us, and the sentence is a new sentence introduced to confirm the denial, beginning with an oath to increase the confirmation *This* the promise of the resurrection **is nothing but legends of the ancients** their fabricated hadiths and lies, and the meaning of legends has been explained in Surat Al-Mu'minun. Then the Almighty threatened them with not accepting what the prophets brought of report of the resurrection, so He ordered them to look into the conditions of the previous nations that denied the prophets and what they were punished with and what their end was.

Tafsir al-Baghawi

68- **This has been promised to us**, meaning: this resurrection, **us and our fathers before**, meaning: before Muhammad, and that is nothing. *This*, what is this, **is nothing but legends of the ancients**, their hadiths and lies that they wrote.

Tafsir al-Baidawi

68 - **This has already been promised to us, us and our fathers before** before the promise of Muhammad, may God bless him and grant him peace. *This* was mentioned before *we* because what was meant by the mention was the resurrection, and where it was mentioned last, what was meant by it was the one sent. **This is nothing but legends of the ancients** which are like stories.

Surat al-Naml 27:69

Say, **Travel through the land and observe what was the end of the criminals.**

Tafsir al-Jalalayn

69 - Say, **Travel through the land and observe how was the end of the criminals** by denying it, which is their destruction by punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say*, O Muhammad, to these deniers of the report you have brought them from your Lord: **Travel through the land and observe** the homes of those who came before you who denied God's messengers and their dwellings, how they are. Did not God destroy them and destroy their people because they denied their messengers and rejected their advice, so that the homes were empty of them and the monuments and relics were obliterated? That was the consequence of their crime, and that is the way of your Lord with everyone who followed their path in denying the messengers of their Lord. God will do that to you if you do not hasten to repent from your disbelief and denial of the Messenger of your Lord.

Tafsir al-Qurtubi

God Almighty says: **Say, 'Travel through the land.'** That is, *Say* to these infidels *travel* in the lands of Syria, the Hijaz, and Yemen. **Then see** that is, with your hearts and your insights **how was the end of the criminals** who denied their messengers.

Tafsir Ibn Kathir

God Almighty says, informing them about the polytheists who denied the resurrection, that they ruled out the return of bodies after they had become bones, ashes, and dust. Then He said: **This has already been promised to us, us and our fathers before**, meaning we and our fathers have continued to hear about this, but we do not see its reality or its occurrence. And their saying, **This is nothing but legends of the ancients**, meaning what is this promise of the return of bodies? **It is nothing but legends of the ancients**, meaning that a people took it from those before them from books that some people receive from others, and it has no reality. God Almighty said, answering them about what they thought of disbelief and the lack of al-Qiyamah 75: *Say*, O Muhammad, to these people, **Travel through the land and see what was the end of the criminals**, meaning those who denied the messengers and what they brought them of the matter of the resurrection and

other things, how God's punishment, torment, and chastisement befell them, and God saved from among them His noble messengers and those who followed them from the believers. This indicates the truth and soundness of what the messengers brought. Then God Almighty said, consoling His Prophet, may God bless him and grant him peace: And peace be upon him, **And do not grieve over them**, meaning those who deny what you have brought, and do not feel sorry for them or grieve over them, **and do not be in distress over what they are plotting**, meaning your plotting and rejecting what you have brought, for God will support and aid you and make your religion prevail over those who oppose and defy it in the East and the West.

Fath al-Qadir

He said: 69- **Say, 'Travel through the land and observe what was the end of those who denied the messengers.'** With what the prophets brought of report of the resurrection, the meaning of observing is seeing their traces with the eyes, for in observing there is an increase in consideration. It was said that the meaning is: So look with your hearts and your insights at what was the end of those who denied their messengers, and the first is more appropriate for their command to travel through the land.

Tafsir al-Baghawi

69- **Say, 'Travel through the land and observe what was the end of the criminals.'**

Tafsir al-Baidawi

69 - **Say, 'Travel through the land and observe how was the end of the criminals.'** This is a threat to them for their denial and a warning that what happened to the deniers before them will happen to them. They are referred to as *criminals* to be a kindness to the believers in abandoning crimes.

Surat al-Naml 27:70

And do not grieve over them and do not be in distress over what they plot.

Surat al-Naml 27:70

And do not grieve over them and do not be in distress over what they plot.

Tafsir al-Jalalayn

70 - **And do not grieve over them and do not be in distress over what they are plotting** Consolation for the Prophet, may God bless him and grant him peace, meaning do not worry about their plotting against you, for we will support you against them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And do not grieve over them**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not grieve over the turning away of these polytheists from you and their denial of you. **And do not be in distress over what they plot**, meaning: Do not let your chest be constricted by their plotting against you, for God will support you against them and destroy them by the sword.

Tafsir al-Qurtubi

The Almighty said: **And do not grieve over them** meaning over the disbelievers of Mecca if they do not believe. **And do not be in distress** in difficulty **because of what they are plotting**. This was revealed regarding the mockers who divided up the punishment of Mecca, and we have already mentioned them. It was also read: **in distress** with a kasra, and this was mentioned at the end of *An-Nahl*.

Tafsir Ibn Kathir

God Almighty says, informing them about the polytheists who denied the resurrection, that they ruled out the return of bodies after they had become bones, ashes, and dust. Then He said: **This has already been promised to us, us and our fathers before**, meaning we and our fathers have continued to hear about this, but we do not see its reality or its occurrence. And their saying, **This is nothing but legends of the ancients**, meaning what is this promise of the return of bodies? **It is nothing but legends of the ancients**, meaning that a people took it from those before them from books that some people receive from others, and it has no reality. God Almighty said, answering them about what they thought of disbelief and the lack of al-Qiyamah 75: *Say, O Muhammad, to these people, Travel through the land and see what was the end of the criminals*, meaning those who denied the messengers and what they brought them of the matter of the resurrection and other things, how God's punishment, torment, and

chastisement befell them, and God saved from among them His noble messengers and those who followed them from the believers. This indicates the truth and soundness of what the messengers brought. Then God Almighty said, consoling His Prophet, may God bless him and grant him peace: And peace be upon him, **And do not grieve over them**, meaning those who deny what you have brought, and do not feel sorry for them or grieve over them, **and do not be in distress over what they are plotting**, meaning your plotting and rejecting what you have brought, for God will support and aid you and make your religion prevail over those who oppose and defy it in the East and the West.

Fath al-Qadir

70- **And do not grieve over them** for their persistence in disbelief. **And do not be in distress**. Distress means embarrassment. It is said that something became narrow, with the kasra, and it was read with both of them. They are two languages. Ibn Al-Sikkit said: It is said that someone has distress and constriction in his chest, which means that the chests are constricted by it. The interpretation of this verse was presented at the end of Surat An-Nahl.

Tafsir al-Baghawi

70- **And do not grieve over them**, for their denial of you and their turning away from you, **and do not be in distress over what they are plotting**, revealed about the mockers who divided up the punishment of Mecca.

Tafsir al-Baidawi

70 - **And do not grieve over them** for their denial and their turning away. **And do not be in distress** in a difficult situation. Ibn Kathir read it with a kasra on the letter dad, and they are two dialects. The word *distress* was read, meaning a difficult matter. **of what they plot** of their plotting, for God will protect you from the people.

Surat al-Naml 27:71

And they say, **When will this promise come to pass, if you should be truthful?**

Tafsir al-Jalalayn

71 - **And they say, When will this promise come to pass?** of punishment **if you should be truthful** about it?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the polytheists of your people say, O Muhammad, who deny what you have brought them from your Lord, **When will this promise of punishment that you have promised us be, which is for us in what you say is a state, if you are truthful** in what you promise us? **Say, 'Perhaps there will be a punishment similar to that for you'** God Almighty says: Say to them, O Muhammad: Perhaps some of what you are hastening has drawn near to you and approached **some of what you are hastening** of God's punishment.

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

Who said that?

Tafsir al-Qurtubi

God Almighty says: **And they say, 'When will this promise come to pass?'** That is, when will the punishment come to us because of our denial, **if you should be truthful**.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in their question about the Day of Resurrection and their rejection of its occurrence: **And they say, 'When is this promise, if you should be truthful?'** God the Almighty says, answering them: **Say, O Muhammad, Perhaps there will be followed for you some of that which you are hastening.** Ibn Abbas said: That it will be brought near or that some of that which you are hastening will be brought near to you. This is what Mujahid, Ad-Dahhak, Ata' Al-Khurasani, Qatadah, and As-Suddi said. This is what is meant by God the Almighty's saying: **And they say, 'When is it?'** **Say, 'Perhaps it will be near.'** God the Almighty also said: **They urge you to hasten the punishment, while Hell will encompass the disbelievers.** The lam was included in His saying: **followed for you** because it included the meaning of **hastened for you**, as Mujahid said in a narration from him: **Perhaps there will be followed for you** means **hastened for you**.

Then God the Most High said: **And indeed, your Lord**

is full of bounty to mankind, meaning in His bestowal of His blessings upon them despite their injustice to themselves, and despite that, they do not thank Him for that except a few of them. **And indeed, your Lord knows what their breasts conceal and what they declare**, meaning He knows the innermost thoughts and secrets as He knows the outward appearances. **Whether among you conceals his speech or declares it publicly**, "He knows the secret and what is more hidden," **Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare.** Then God the Most High informed us that He knows the unseen of the heavens and the earth and that He knows the unseen and the witnessed, which is what is hidden from His servants and what they witness. So God the Most High said: **And there is nothing hidden, Ibn Abbas said:** meaning there is nothing **in the heaven and the earth but is in a clear register.** This is like His saying: "Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a register. Indeed, that, for God, is easy."

Fath al-Qadir

71- **And they say, 'When will this promise come to pass?'** That is, the punishment with which you promise us, **if you should be truthful** in that.

Tafsir al-Baghawi

71- **And they say, 'When will this promise come to pass, if you should be truthful?'**

Tafsir al-Baidawi

71 - **And they say, 'When will this promise come to pass?'** **If you should be truthful.**

Surat al-Naml 27:72

Say, "Perhaps some of that for which you are hastening will follow you."

Surat al-Naml 27:72

Say, **Perhaps some of that for which you are hastening will follow you.**

Tafsir al-Jalalayn

72 - (Say: Perhaps there will be some of what you are hastening for you) brought near **to you** so they were killed at Badr and the rest of the punishment will come to them after death.

Tafsir al-Suyuti

Tafsir al-Tabari

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Say, 'Perhaps there will be a follower of yours,'** meaning: it will come near 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, **Say, 'Perhaps some of what you are hastening will be followed by you.'** He says: Some of what you are hastening will be brought near to you.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Perhaps he will be a successor to you,** he said: Successor means hasten to you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **Say, 'Perhaps some of what you are impatient for will be followed by you.'** He said: It has come to an end.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **He has come close to you,** that he has brought you closer.

The Arab scholars differed about the reason for the inclusion of the lam in the phrase **radfa lakum He followed you.** The well-known Arabic language is: radfahu a matter, and ardfahu, just as one says: taba'u and ataba'u. Some of the grammarians of Basra said: He included the lam in that, and added the verb with it, just as one says **li-lal-Ri'wah yu-tabirun** (For the vision you interpret) (Yusuf 12:43) and **li-lil-Rabhum yarhabun** (al-A'raf 7:154). Some of the grammarians of Kufa said: He included the lam in that for the meaning, because its meaning is: He approached them, as the poet said:

I told her that things are brought to the young man

So he inserted the letter *ba* in *yatarhun* **they throw**, and it is said *tarahtuhu* **I threw him**, because the meaning of *tarah* is *throwing*, so he inserted the letter *ba* for the meaning, since the meaning of that was that they throw the young man. This second statement is the more correct in my opinion, and the explanation has already been given in similar cases in other places in the book, which makes repeating it in this place unnecessary.

And in a similar way to what we said about the meaning of His statement, **You are hastening**, the people of interpretation said.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **Some of what you are hastening has been sent to you.** He said: Of the punishment.

Tafsir al-Qurtubi

The Almighty said: "Say: Perhaps there will be some of that which you are hastening" meaning, of the punishment, as Ibn Abbas said. It is from radfahu if he followed him or came after him, and the lam is inserted because the meaning is approached you and is near to you. Or it is related to the source. It was said: its meaning is with you. Ibn Shajarah said: followed you, and from this comes the word radfa of the woman because he followed her from behind her, and from this is the saying of Abu Dhu'ayb:

The blackness has returned to whiteness in his partings. No welcome to the whiteness of gray hair when it follows.

Al-Jawhari said: "And he followed him with an order, linguistically, in the sense of 'he followed him with', like 'he followed him with' and 'he followed him with the same meaning. Khuzaymah bin Malik bin Nahd said:

If Gemini follows the Pleiades, I will have bad thoughts about the family of Fatima.

Meaning Fatima bint Yadhkur bin Anza, one of the Qariths. Al-Farra' said: (**Radfa lakum**) means he approached you, and that is why he said: (*Lakum*). It was said: Radfahu and Radfa lahu have the same meaning, so the lam is added for emphasis, also from Al-Farra'. Just as you say: I naqaddtuhu and naqdtu lahu, I kaltuhu and weightuhu, I kalto lahu and weightuhu, and the like. (**Some of what you are hastening**) of the punishment, so that was on the day of Badr. It was said: the punishment of the grave.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in their question about the Day of Resurrection and their rejection of its occurrence: "And they say, 'When is this promise, if you should be truthful?'" God the Almighty says, answering them: *Say, O Muhammad,*

Perhaps there will be followed for you some of that which you are hastening. Ibn Abbas said: That it will be brought near or that some of that which you are hastening will be brought near to you. This is what Mujahid, Ad-Dahhak, Ata' Al-Khurasani, Qatadah, and As-Suddi said. This is what is meant by God the Almighty's saying: **And they say, 'When is it?' Say, 'Perhaps it will be near.'** God the Almighty also said: **They urge you to hasten the punishment, while Hell will encompass the disbelievers.** The lam was included in His saying: **followed for you** because it included the meaning of **hastened for you**, as Mujahid said in a narration from him: **Perhaps there will be followed for you** means **hastened for you**.

Then God the Most High said: **And indeed, your Lord is full of bounty to mankind**, meaning in His bestowal of His blessings upon them despite their injustice to themselves, and despite that, they do not thank Him for that except a few of them. **And indeed, your Lord knows what their breasts conceal and what they declare**, meaning He knows the innermost thoughts and secrets as He knows the outward appearances. **Whether among you conceals his speech or declares it publicly**, "He knows the secret and what is more hidden," **Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare.** Then God the Most High informed us that He knows the unseen of the heavens and the earth and that He knows the unseen and the witnessed, which is what is hidden from His servants and what they witness. So God the Most High said: **And there is nothing hidden, Ibn Abbas said:** meaning there is nothing **in the heaven and the earth but is in a clear register.** This is like His saying: "Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a register. Indeed, that, for God, is easy."

Fath al-Qadir

72- "Say: Perhaps there will be a punishment behind you." It is said that you rode behind a man and rode him if you rode behind him, and that you followed him if you followed him and came in his footsteps. The meaning is: Say, O Muhammad, to these unbelievers, perhaps this punishment that you are promised will follow you and catch up with you. So the lam is redundant for emphasis, or in the sense that it has come close to you and drawn near to you, so it is not redundant. Ibn Shajarah said: The meaning of **radfa lakum** is *taba'akum*. He said: And from this is the woman's *radfa*, because it follows her from behind, and from this is the saying of Abu Dhu'ayb:

The blackness has returned to whiteness in his partings. No welcome to the whiteness of gray hair when it follows.

Al-Jawhari said: **And he rode behind him** is a linguistic term for **he rode behind him**, just as **he followed him** and **he followed him** have the same meaning. Khuzaymah ibn Malik ibn Nahd said:

If Gemini follows the Pleiades, I will have bad thoughts about the family of Fatima.

Al-Farra' said: **Radfa lakum** means **came near to you**,

and that is why it was said *lakum*. Al-A'raj read **radfa lakum** with a fatha on the dal, which is a dialect, and the kasra is more common. Ibn Abbas read **azfa lakum** and *arafa* "some of which you are hastening" meaning that he is the subject of *radfa*, and what is meant is **some of the punishment that you are hastening** meaning that it may have drawn near and **had drawn near**. It was said that it refers to their punishment by being killed on the day of Badr, and it was also said that it refers to the punishment of the grave.

Tafsir al-Baghawi

72- "Say: Perhaps it will be a follower of you," meaning: it will come near and draw near, **to you**. It was also said: it will follow you, and the meaning is: it will follow you. The lam was inserted as it was inserted in His statement: **They fear their Lord** (al-A'raf 7:154). Al-Farra' said: The lam is an additional conjunction, as you say: I saved him a hundred, and I saved for him **some of what you are hastening**, from the punishment, so that happened to them on the day of Badr.

Tafsir al-Baidawi

72 - "Say: 'Perhaps there will be a successor to you'" will follow you and catch up with you. The lam is added for emphasis or the verb includes the meaning of a verb that is transitive with lam like *dana*. It is read with fatha and this is a language for it. **Some of what you are hastening** its occurrence, which is the punishment of the Day of Badr. As-sa, la'alla and sawaf are in the promises of kings as they are certain of them. They only use them to show their dignity and to indicate that the symbol from them is like the explicit statement from others. And this is how the promise and threat of God Almighty proceeded.

Surat al-Naml 27:73

And indeed, your Lord is full of bounty to mankind, but most of them are not grateful.

Surat al-Naml 27:73

And indeed, your Lord is full of bounty to mankind, but most of them are not grateful.

Tafsir al-Jalalayn

73 - **And indeed, your Lord is full of bounty to mankind** including delaying the punishment for the disbelievers **but most of them are not grateful** so the disbelievers are not grateful for delaying the punishment because they deny that it will happen.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And indeed, your Lord, O Muhammad, is full of bounty to mankind** by not hastening to punish them for their disobedience to Him and their disbelief in Him, and is full of kindness to them in that and in other blessings He bestows upon them. **But most of them do not give thanks** for His kindness and bounty to them, so they devote worship to Him alone, but they associate with Him in worship that which harms them and does not benefit them, and that which has no bounty or kindness with them.

Tafsir al-Qurtubi

God Almighty says: **And indeed, your Lord is full of bounty to mankind** in delaying punishment and providing sustenance, **but most of them are not grateful** for His bounty and blessings.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in their question about the Day of Resurrection and their rejection of its occurrence: **And they say, 'When is this promise, if you should be truthful?'** God the Almighty says, answering them: *Say, O Muhammad, Perhaps there will be followed for you some of that which you are hastening.* Ibn Abbas said: That it will be brought near or that some of that which you are hastening will be brought near to you. This is what Mujahid, Ad-Dahhak, Ata' Al-Khurasani, Qatadah, and As-Suddi said. This is what is meant by God the Almighty's saying: **And they say, 'When is it?'** *Say, 'Perhaps it will be near.'* God the Almighty also said: **They urge you to hasten the punishment, while Hell will encompass the disbelievers.** The lam was included in His saying: **followed for you** because it included the meaning of **hastened for you**, as Mujahid said in a narration from him: **Perhaps there will be followed for you** means **hastened for you**.

Then God the Most High said: **And indeed, your Lord**

is full of bounty to mankind, meaning in His bestowal of His blessings upon them despite their injustice to themselves, and despite that, they do not thank Him for that except a few of them. **And indeed, your Lord knows what their breasts conceal and what they declare**, meaning He knows the innermost thoughts and secrets as He knows the outward appearances. **Whether among you conceals his speech or declares it publicly**, "He knows the secret and what is more hidden," **Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare.** Then God the Most High informed us that He knows the unseen of the heavens and the earth and that He knows the unseen and the witnessed, which is what is hidden from His servants and what they witness. So God the Most High said: **And there is nothing hidden**, Ibn Abbas said: meaning there is nothing **in the heaven and the earth but is in a clear register.** This is like His saying: "Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a register. Indeed, that, for God, is easy."

Fath al-Qadir

Then the Almighty mentioned His favor in delaying the punishment, saying: 73- **And indeed, your Lord is full of bounty to mankind** in delaying the punishment. It is better to understand the verse in general terms, and to have the delay of the punishment included among His favors and blessings, **but most of them are not grateful** for His favor and blessings, and they do not recognize the right of His benevolence. Then He explained that He is aware of what is in their hearts.

Tafsir al-Baghawi

73- **And indeed, your Lord is full of bounty to mankind**, Muqatil said, **to the people of Mecca, as He did not hasten the punishment upon them**, "but most of them are not grateful, that is.

Tafsir al-Baidawi

73 - **And indeed, your Lord is full of bounty to mankind** by delaying their punishment for sins. Bounty and virtue are the virtues, and all of them are superfluous and virtuous. **But most of them are not grateful** they do not even know the blessing in it, so they do not thank Him, but rather they hasten its occurrence due to their ignorance.

Surat al-Naml 27:74

And indeed, your Lord knows what their hearts
conceal and what they declare.

Tafsir al-Jalalayn

74 - And indeed, your Lord knows what their hearts conceal what they hide and what they declare with their tongues.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And indeed, your Lord knows what their hearts conceal and what they declare**, means: And indeed, your Lord knows the secrets in the hearts of His creation, and what is hidden in their souls, and what is hidden in their secrets, and what is apparent in their affairs. Nothing of that is hidden from Him, and He is recording it for them until He rewards all of them for good with good and for evil with its recompense.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told me, he said: Hajjaj told me, on the authority of Ibn Jurayj, **And indeed, your Lord knows what their hearts conceal.** He said: The secret.

Tafsir al-Ourtubi

The Almighty said: **And indeed, your Lord knows what their breasts conceal** meaning what their breasts conceal **and what they declare** meaning what they reveal of matters. Ibn Muhaisin and Hamid read: ما تكون from كانت شيء If you conceal something here. In النصص its meaning is: what their breasts conceal, and it is as if the pronoun in the breasts is like a moving body. And whoever reads: كان it is the known, it is said: اكتش هذا If you conceal it in yourself.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in their question about the Day of Resurrection and their rejection of its occurrence: **And they say, 'When is this promise, if you should be truthful?'** God the Almighty says, answering them: *Say, O Muhammad, Perhaps there will be followed for you some of that which you are hastening.* Ibn Abbas said: That it will be brought near or that some of that which you are hastening will be brought near to you. This is what Mujahid, Ad-Dahhak, Ata' Al-Khurasani, Qatadah, and As-Suddi said. This is what is meant by God the Almighty's saying: **And they say, 'When is it?' Say, 'Perhaps it will be near.'** God the Almighty also said:

They urge you to hasten the punishment, while Hell will encompass the disbelievers. The lam was included in His saying: **followed for you** because it included the meaning of **hastened for you**, as Mujahid said in a narration from him: **Perhaps there will be followed for you means hastened for you.**

Then God the Most High said: **And indeed, your Lord is full of bounty to mankind**, meaning in His bestowal of His blessings upon them despite their injustice to themselves, and despite that, they do not thank Him for that except a few of them. **And indeed, your Lord knows what their breasts conceal and what they declare**, meaning He knows the innermost thoughts and secrets as He knows the outward appearances. **Whether among you conceals his speech or declares it publicly**, “He knows the secret and what is more hidden,” **Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare**. Then God the Most High informed us that He knows the unseen of the heavens and the earth and that He knows the unseen and the witnessed, which is what is hidden from His servants and what they witness. So God the Most High said: **And there is nothing hidden**, Ibn Abbas said: meaning there is nothing **in the heaven and the earth but is in a clear register**. This is like His saying: “Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a register. Indeed, that, for God, is easy.”

Fath al-Qadir

He said: 74- **And indeed, your Lord knows what their hearts conceal** meaning what they hide. The majority read it with a damma on the ta' from akana. Ibn Muhaisin, Ibn al-Samifa' and Hamid read it with a fatha on the ta' and a damma on the kaf. It is said *kanannatuhi* meaning I concealed him and his trace was hidden. **And what they declare** means what they reveal of their words and actions.

Tafsir al-Baghawi

74- And indeed, your Lord knows what their hearts conceal and what they declare.

Tafsir al-Baidawi

74 - **And indeed, your Lord knows what their hearts conceal** - what they conceal. And **what they declare** - of enmity towards you, so He will punish them for it.

Surat al-Naml 27:75

And there is nothing hidden within the heaven or the earth but that it is in a clear register.

Surat al-Naml 27:75

And there is nothing hidden within the heaven or the earth but that it is in a clear register.

Tafsir al-Jalalayn

75 - **And there is nothing hidden in the heavens and the earth** The ha is for emphasis, meaning something that is extremely hidden from people **except that it is in a clear book** Clear, which is the Preserved Tablet and the hidden knowledge of God Almighty, including the punishment of the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **There is nothing concealed or hidden in the heaven or on earth but that it is in a Book** which is the Mother of the Book in which our Lord has established everything that will be from the time He began to create His creation until the Day of Resurrection. What He means by His statement **made clear** is that it makes clear to whoever looks at it and reads what our Lord, may He be glorified, has established in it.

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 there is nothing hidden in the heaven or the earth but that it is in a clear register**, meaning: There is nothing in the heaven or the earth, secret or public, but that He knows it.

Tafsir al-Qurtubi

God the Almighty says: **And there is nothing hidden within the heaven or earth but is in a clear register.** Al-Hasan said: The ghaybah here is the Resurrection. It was also said that it means the torment of the heaven and the earth that was hidden from them, as narrated by Al-Naqqash. Ibn Shajarah said: The ghaybah here is everything that God the Almighty has concealed from His creation and hidden from them, and this is general. The ha' was added to the word *ghaybah* to indicate the plural, meaning: There is no characteristic hidden from creation except that God knows it and has recorded it in the Mother of the Book with Him, so how could what these people conceal and what they declare be hidden from Him? It was also said that it means everything that is recorded in the Mother of the Book, He brings it forth for its appointed term. As for the torment that they hasten, it has a set

term that will not be delayed or advanced. The Book is the Preserved Tablet, in which God has recorded what He wills so that He may inform whomever He wills of His angels.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists in their question about the Day of Resurrection and their rejection of its occurrence: **And they say, 'When is this promise, if you should be truthful?'** God the Almighty says, answering them: *Say, O Muhammad, Perhaps there will be followed for you some of that which you are hastening.* Ibn Abbas said: That it will be brought near or that some of that which you are hastening will be brought near to you. This is what Mujahid, Ad-Dahhak, Ata' Al-Khurasani, Qatadah, and As-Suddi said. This is what is meant by God the Almighty's saying: **And they say, 'When is it?'** *Say, 'Perhaps it will be near.'* God the Almighty also said: **They urge you to hasten the punishment, while Hell will encompass the disbelievers.** The lam was included in His saying: **followed for you** because it included the meaning of **hastened for you**, as Mujahid said in a narration from him: **Perhaps there will be followed for you means hastened for you.**

Then God the Most High said: **And indeed, your Lord is full of bounty to mankind**, meaning in His bestowal of His blessings upon them despite their injustice to themselves, and despite that, they do not thank Him for that except a few of them. **And indeed, your Lord knows what their breasts conceal and what they declare**, meaning He knows the innermost thoughts and secrets as He knows the outward appearances. **Whether among you conceals his speech or declares it publicly**, "He knows the secret and what is more hidden," **Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare.** Then God the Most High informed us that He knows the unseen of the heavens and the earth and that He knows the unseen and the witnessed, which is what is hidden from His servants and what they witness. So God the Most High said: **And there is nothing hidden**, Ibn Abbas said: meaning there is nothing **in the heaven and the earth but is in a clear register.** This is like His saying: "Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a register. Indeed, that, for God, is easy."

Fath al-Qadir

75- **And there is nothing hidden in the heaven or earth except that it is in a clear book.** The commentators said: There is nothing hidden or hidden from creation in the heaven or earth except that it is in a clear book, except that it is made clear in the Preserved Tablet. *Ghayyat* is one of the attributes, and the ta' is for emphasis. Al-Hasan said: **Ghayyat here is the Resurrection.** Muqatil said: He knows what they are hastening of the punishment, and it is clear to God, even if it is hidden from creation. Ibn Shajarah said:

“Ghayyat here is everything that God has concealed from His creation and hidden from them, and it is made clear in the Mother of the Book. So how could any of that be hidden from Him, and among that is what they are hastening before its appointed time?”

Tafsir al-Baghawi

75- **And there is nothing absent**, meaning: nothing absent from a hidden secret, a concealed matter, or something absent, **in the heavens or the earth except that it is in a clear book**, meaning: in the Preserved Tablet.

Tafsir al-Baidawi

75 - **And there is nothing hidden in the heavens or the earth** hidden in them, and they are among the predominant attributes, and the taa' in them is for emphasis as in the narration, or they are names for what is absent and hidden like the taa' in *afiya* and *aqiba*. **Except in a clear book** made clear or *clear* what is in it for whoever reads it, and what is meant is the tablet or the judgment, as a metaphor.

Surat al-Naml 27:76

Indeed, this Qur'an relates to the Children of Israel most of that over which they differ.

Surat al-Naml 27:76

Indeed, this Qur'an relates to the Children of Israel most of that over which they differ.

Tafsir al-Jalalayn

76 - **Indeed, this Qur'an narrates to the Children of Israel** who were present at the time of our Prophet **most of that over which they differ** that is, by explaining what was mentioned in a way that would remove the differences between them if they had taken it and submitted to it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, this Qur'an narrates to the Children of Israel most of that over which they differ**, God Almighty says: Indeed, this Qur'an that I have sent down to you, O Muhammad, narrates to the Children of Israel the truth in most of the things over which they differed, such as the matter over which they differed concerning Jesus. The Jews said what they said about it, and the Christians said what they said about it, and these were disavowed because of their differences concerning it, and those were disavowed from those, and other matters over which they differed. So God Almighty said to them: Indeed, this Qur'an narrates to you the truth regarding that over which you differed, so follow it and acknowledge what is in it, for it narrates to you the truth and guides you to the path of right guidance.

Tafsir al-Qurtubi

God Almighty says: **Indeed, this Qur'an narrates to the Children of Israel most of that over which they differ**. This is because they differed about many things, to the point that they cursed one another, so this verse was revealed. The meaning is: This Qur'an explains to them what they would have differed about had they taken it, and that is what they distorted from the Torah and the Gospel, and what rulings they omitted from their hard work. **And it** means the Qur'an.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book and what it contains of guidance, clarification and criterion, that He narrates to the Children of Israel, who are the bearers of the Torah and the Gospel, **Most of that over which they differ**, such as their differences and variations concerning Jesus. The Jews fabricated and the Christians went to extremes, so the Qur'an came with the middle, true and just statement, that he is a servant of God's servants, His noble prophets and

messengers, upon him be the best of prayers and peace, as the Almighty said: **That is Jesus, the son of Mary, the statement of truth about which they are in dispute**, and His statement, **And indeed, it is guidance and mercy to the believers**, meaning guidance for the hearts of those who believe in him and mercy for them in actions.

Then the Almighty said: **Indeed, your Lord will judge between them** meaning on the Day of Resurrection **by His judgment, and He is the Exalted in Might** meaning in His vengeance, **the Knowing** of the actions and words of His servants, **so rely upon God** meaning in all your affairs and convey the message of your Lord, **Indeed, you are upon the clear truth** meaning you are upon the clear truth even if those who oppose you, for whom misery has been decreed, oppose you and the word of your Lord has come true upon them that they will not believe even if every sign comes to them. For this reason the Almighty said: **Indeed, you cannot make the dead hear** meaning you cannot make them hear anything that benefits them. Likewise, these people have a covering over their hearts and in their ears is the deafness of disbelief. For this reason the Almighty said: "And you cannot make the deaf hear the call when they turn their backs, departing. And you cannot guide the blind from their error. You can only make hear those who believe in Our verses, and they are Muslims" meaning only the One who hears and sees, hearing and sight that are beneficial in the heart and insight, who submits to God and to what came from Him through the tongues of the Messengers, peace be upon them.

Fath al-Qadir

76- **Indeed, this Qur'an narrates to the Children of Israel most of that over which they differ**. This is because the People of the Book were divided and formed into parties, some of them slandering others and some of them disowning others. So the Qur'an was revealed clarifying the truth over which they differed. If they had taken it, they would have found in it what would remove their differences and prevent their division.

Tafsir al-Baghawi

76- **Indeed, this Qur'an relates to the Children of Israel**, that is, it explains to them, **most of that over which they differ**, of matters of religion. Al-Kalbi said: The People of the Book differed among themselves and became parties attacking one another, so the Qur'an was revealed to explain what they differed over.

Tafsir al-Baidawi

76 - **This Qur'an tells the Children of Israel most of what they differ about**, such as likening, sanctification, the conditions of Heaven and Hell, Ezra, and the Messiah.

Surat al-Naml 27:77

And indeed, it is guidance and mercy for the believers.

Surat al-Naml 27:77

And indeed, it is guidance and mercy for the believers.

Tafsir al-Jalalayn

77 - **And indeed, it is guidance** from misguidance **and mercy for the believers** from torment

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, this Qur'an is guidance, meaning: a clarification from God, with which He clarifies the truth in the matters of religion in which His creation differed. **And a mercy to the believers**, meaning: a mercy to those who believe in it and act according to what is in it.

Tafsir al-Qurtubi

The Almighty's saying: **As guidance and mercy to the believers**. He specified the believers because they are the ones who will benefit from it. **Indeed, your Lord will judge between them with His judgment**. That is, He will judge between the Children of Israel regarding their differences in the Hereafter, rewarding the truth and falsehood. It was also said that He will judge between them in this world and will make manifest what they have distorted. **And He is the Exalted in Might**, the Invincible, the Victorious, whose command cannot be rejected.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book and what it contains of guidance, clarification and criterion, that He narrates to the Children of Israel, who are the bearers of the Torah and the Gospel, **Most of that over which they differ**, such as their differences and variations concerning Jesus. The Jews fabricated and the Christians went to extremes, so the Qur'an came with the middle, true and just statement, that he is a servant of God's servants, His noble prophets and messengers, upon him be the best of prayers and peace, as the Almighty said: **That is Jesus, the son of Mary, the statement of truth about which they are in dispute**, and His statement, **And indeed, it is guidance and mercy to the believers**, meaning guidance for the hearts of those who believe in him and mercy for them in actions.

Then the Almighty said: **Indeed, your Lord will judge between them** meaning on the Day of Resurrection **by His judgment**, and **He is the Exalted in Might** meaning in His vengeance, **the Knowing** of the actions and words of His servants, **so rely upon God** meaning in all

your affairs and convey the message of your Lord, **Indeed, you are upon the clear truth** meaning you are upon the clear truth even if those who oppose you, for whom misery has been decreed, oppose you and the word of your Lord has come true upon them that they will not believe even if every sign comes to them. For this reason the Almighty said: **Indeed, you cannot make the dead hear** meaning you cannot make them hear anything that benefits them. Likewise, these people have a covering over their hearts and in their ears is the deafness of disbelief. For this reason the Almighty said: "And you cannot make the deaf hear the call when they turn their backs, departing. And you cannot guide the blind from their error. You can only make hear those who believe in Our verses, and they are Muslims" meaning only the One who hears and sees, hearing and sight that are beneficial in the heart and insight, who submits to God and to what came from Him through the tongues of the Messengers, peace be upon them.

Fath al-Qadir

77- **And indeed, it is guidance and mercy for the believers**. That is, the Qur'an is guidance and mercy for those who believe in God and follow His Messenger. He singled out the believers because they are the ones who benefit from it, and among them are those who believed from the Children of Israel.

Tafsir al-Baghawi

77- **And it**, meaning the Qur'an, **is a guidance and a mercy for the believers**.

Tafsir al-Baidawi

77 - **And indeed, it is guidance and mercy for the believers**. They are the ones who benefit from it.

Surat al-Naml 27:78

Indeed, your Lord will judge between them with His judgment, and He is the Exalted in Might, the Knowing.

Tafsir al-Jalalayn

78 - **Indeed, your Lord will judge between them** like others on the Day of Resurrection **with His judgment** that is, His justice **and He is the Exalted in Might** the Prevailing **the Knowing** of what He judges, so no one can disobey Him as the disbelievers disobeyed His prophets in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

Indeed, your Lord will judge between them. He says: Your Lord will judge between those who differed among the Children of Israel with His judgment concerning them, so He will take revenge on those who are wrong among them, and will reward those who are righteous among them with the same punishment. **And He is the Exalted in Might, the Knowing.** He says: And your Lord is Exalted in Might in His revenge on those who are wrong among them and others, no one will be able to prevent Him from taking revenge on them if He takes revenge. He is the Knowing of the righteous and just among those who differed among the Children of Israel regarding what they differed over, and of the wrongdoers who have strayed from guidance among others.

Tafsir al-Qurtubi

God Almighty says: **The All-Knowing** from whom nothing is hidden.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book and what it contains of guidance, clarification and criterion, that He narrates to the Children of Israel, who are the bearers of the Torah and the Gospel, **Most of that over which they differ**, such as their differences and variations concerning Jesus. The Jews fabricated and the Christians went to extremes, so the Qur'an came with the middle, true and just statement, that he is a servant of God's servants, His noble prophets and messengers, upon him be the best of prayers and peace, as the Almighty said: **That is Jesus, the son of Mary, the statement of truth about which they are in dispute**, and His statement, **And indeed, it is guidance and mercy to the believers**, meaning guidance for the hearts of those who believe in him and mercy for them in actions.

Then the Almighty said: **Indeed, your Lord will judge between them** meaning on the Day of Resurrection by

His judgment, and He is the Exalted in Might meaning in His vengeance, **the Knowing** of the actions and words of His servants, **so rely upon God** meaning in all your affairs and convey the message of your Lord, **Indeed, you are upon the clear truth** meaning you are upon the clear truth even if those who oppose you, for whom misery has been decreed, oppose you and the word of your Lord has come true upon them that they will not believe even if every sign comes to them. For this reason the Almighty said: **Indeed, you cannot make the dead hear** meaning you cannot make them hear anything that benefits them. Likewise, these people have a covering over their hearts and in their ears is the deafness of disbelief. For this reason the Almighty said: "And you cannot make the deaf hear the call when they turn their backs, departing. And you cannot guide the blind from their error. You can only make hear those who believe in Our verses, and they are Muslims" meaning only the One who hears and sees, hearing and sight that are beneficial in the heart and insight, who submits to God and to what came from Him through the tongues of the Messengers, peace be upon them.

Fath al-Qadir

78- **Indeed, your Lord will judge between them with His judgment.** That is, He will judge between the disputing parties among the Children of Israel according to what He rules in truth, rewarding those who are right and punishing those who are wrong. It was also said that He will judge between them in this world and reveal what they had distorted. The majority of scholars read it as *bi-hukmihi* with a damma on the ha' and a sukoon on the kaf. Janah read it with a kasra on it and a fatha on the kaf, the plural of hikmah. **And He is the Exalted in Might, the Knowing.** The Exalted in Might Who cannot be defeated, and the Knowing of what He rules, or the One with abundant knowledge.

Tafsir al-Baghawi

78- **Indeed, your Lord will judge**, separate, **between them**, that is, between those who differ in religion on the Day of Resurrection, **by His judgment**, the truth. **And He is the Exalted in Might**, the Invincible, so no command can be rejected. **The Knowing**, of their conditions, so nothing is hidden from Him.

Tafsir al-Baidawi

78 - **Your Lord will judge between them** between the Children of Israel. **By His judgment** with what He judges, which is the truth, or by His wisdom, as indicated by the fact that it is read as **His judgment**. "And He is the Exalted in Might" so His judgment cannot be rejected. **The Knowing** of the truth of what He judges and His judgment.

Surat al-Naml 27:79

So rely upon God. Indeed, you are upon the clear truth.

Surat al-Naml 27:79

So rely upon God. Indeed, you are upon the clear truth.

Tafsir al-Jalalayn

79 - **So rely upon God** trust in Him **for you are upon the clear truth** the clear religion, so the outcome for you is victory over the disbelievers. Then he gave examples for them of the dead, the deaf, and the blind.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: “So entrust your affairs to God, O Muhammad, and trust in Him, for He is sufficient for you. “Indeed, you are upon the clear truth” for whoever contemplates it, thinks about what is in it with reason, and ponders it with understanding. It is the truth, unlike what the Jews and Christians who differed among the Children of Israel are upon, and unlike what the idolaters who denied you in what you brought them of the truth are upon. He says: So do not be saddened by the denial of those who denied you, and by the opposition of those who opposed you, and proceed with the command of your Lord with which He sent you.

Tafsir al-Qurtubi

The Almighty says: **So rely upon God** meaning, entrust your affair to Him and depend on Him, for He is your supporter. **Indeed, you are upon the clear truth** meaning, the apparent truth. It was also said: the manifest one for whoever contemplates the correct path.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book and what it contains of guidance, clarification and criterion, that He narrates to the Children of Israel, who are the bearers of the Torah and the Gospel, **Most of that over which they differ**, such as their differences and variations concerning Jesus. The Jews fabricated and the Christians went to extremes, so the Qur'an came with the middle, true and just statement, that he is a servant of God's servants, His noble prophets and messengers, upon him be the best of prayers and peace, as the Almighty said: **That is Jesus, the son of Mary, the statement of truth about which they are in dispute**, and His statement, **And indeed, it is guidance and mercy to the believers**, meaning guidance for the hearts of those who believe in him and mercy for them in actions.

Then the Almighty said: **Indeed, your Lord will judge between them** meaning on the Day of Resurrection **by His judgment, and He is the Exalted in Might** meaning in His vengeance, **the Knowing** of the actions and words of His servants, **so rely upon God** meaning in all your affairs and convey the message of your Lord, **Indeed, you are upon the clear truth** meaning you are upon the clear truth even if those who oppose you, for whom misery has been decreed, oppose you and the word of your Lord has come true upon them that they will not believe even if every sign comes to them. For this reason the Almighty said: **Indeed, you cannot make the dead hear** meaning you cannot make them hear anything that benefits them. Likewise, these people have a covering over their hearts and in their ears is the deafness of disbelief. For this reason the Almighty said: “And you cannot make the deaf hear the call when they turn their backs, departing. And you cannot guide the blind from their error. You can only make hear those who believe in Our verses, and they are Muslims” meaning only the One who hears and sees, hearing and sight that are beneficial in the heart and insight, who submits to God and to what came from Him through the tongues of the Messengers, peace be upon them.

Fath al-Qadir

Then the Almighty commanded him to put his trust in God and not to be concerned, saying: 79- **So put your trust in God**. The *fa* indicates the order of the matter as mentioned above, and the meaning is: Entrust your matter to Him and rely on Him, for He is your supporter. Then He gave two reasons for that: The first is His saying: **Indeed, you are upon the clear truth**, meaning the apparent, and it was said the manifest.

Tafsir al-Baghawi

79- **So put your trust in God, for you are upon the clear truth**. Al-Bayn.

Tafsir al-Baidawi

79 - **So put your trust in God** and do not worry about their hostility. **Indeed, you are upon the clear truth** and the one who is right deserves to trust in God's protection and victory.

Surat al-Naml 27:80

Indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs and depart.

Tafsir al-Jalalayn

80 - **Indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs** by realizing the two hamzas and facilitating the second one between it and the ya' **and they turn their backs**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, you cannot make the dead hear**, means: O Muhammad, you cannot understand the truth from someone whose heart God has sealed and caused him to die, because God has sealed him from understanding it. **And you do not make the deaf hear the call**, means: You cannot make the one whose hearing God has made deaf to hear hear that. **When they turn their backs**, means: When they turn their backs on him, turning away from him, they do not hear him because the filth of disbelief has overcome their hearts. They do not listen to the truth, nor do they ponder it, nor do they pay attention to its speaker, but they turn away from it and deny speaking about it and listening to it.

Tafsir al-Qurtubi

The Almighty says: **Indeed, you do not hear the dead** meaning the disbelievers because they neglect to contemplate, they are like the dead, they have no sense or mind. It was said: This is for someone who knows that he will not believe. **And the deaf do not hear the call** meaning the disbelievers who are like the deaf in accepting admonitions, so when they are called to choose, they turn away and act as if they do not hear, similar to the verse: **Deaf, dumb, and blind** (Al-Baqarah 2:18) as mentioned above. Ibn Haysun, Hamid, Ibn Kathir, Ibn Abi Ishaq, and Abbas, on the authority of Abu Amr, read: **And the deaf do not hear** with a fat-ha on the ya' and the meem, in the nominative case as the subject. The rest read *nine* in the present tense of **I heard, the deaf** in the accusative case.

Question: Aisha **may God be pleased with her** used this verse as evidence to deny that the Prophet (peace and blessings of God be upon him) had made the dead of Badr hear. So I examined the matter through rational reasoning and settled on this verse. It has been authenticated that the Prophet (peace and blessings of God be upon him) said: **You are not better at hearing than they**. Ibn Atiyyah said: It seems that the story of Badr was a breach of Muhammad's (peace and blessings of God be upon him) habit, in that God

restored their awareness by which they heard his words. Had it not been for the Messenger of God (peace and blessings of God be upon him) informing us that they had heard, we would have interpreted his calling to them as a rebuke to those who remained of the disbelievers, and as a healing for the hearts of the believers.

I said: Al-Bukhari **may God be pleased with him** narrated that Abdullah bin Muhammad heard Ruh bin Ubadah say: Saeed bin Abi Farwah told us on the authority of Qatadah who said: Anas bin Malik mentioned to us on the authority of Abu Talha that the Prophet of God (blessings and peace of God be upon him) ordered on the day of Badr that twenty-four men from the leaders of Quraysh be thrown into one of the valleys of Badr, a filthy and dirty valley. When he gained victory over a people, he would stay in the courtyard for three nights. When it was the third day at Badr, he ordered his mount to be taken and its saddle was strapped onto it, then he walked, and his companions followed him. They said: We do not think he sets out except for some need, until he stood on the edge of the well and began calling them by their names and the names of their fathers: O so-and-so, son of so-and-so, O so-and-so, son of so-and-so, would it please you to obey God and His Messenger? We have found that what our Lord promised us is true. Have you found that what your Lord promised is true? Umar said: O Messenger of God, what speaks are bodies that have no souls? The Prophet (blessings and peace of God be upon him) said: By the One in Whose hand is the soul of Muhammad, you do not hear what he says better than they. He said: Qatada: God revived them so that they could hear His words of repentance, belittlement, vengeance, envy, and regret. Muslim also narrated it. Al-Bukhari said: Uthman told us, Abdah told us, on the authority of Hisham, on the authority of his father, on the authority of Ibn Umar, who said: The Prophet, peace and blessings be upon him, stood by the well of Badr and said: **Have you found what your Lord promised to be true?** Then he said: **They are now [hearing what I am saying]**. This was mentioned to Aisha, who said: "The Prophet, peace and blessings be upon him, only said that they are now] so that they may know that what I used to say to them is the truth." Get up and recite: **You cannot make the dead hear**, until I recited the verse. This verse was contradicted by the story of Badr and the greeting of peace upon graves, and by what was narrated concerning that, that souls are at the edge of graves at times, and that the dead hear the sound of sandals when they leave, and other things. If the dead did not hear, then peace would not be given to him. This is clear and we have explained it in the Book of Remembrance.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book and what it contains of guidance, clarification and criterion, that He narrates to the Children of Israel, who are the bearers of the Torah and the Gospel, **Most of that over which they differ**, such as their differences and variations concerning Jesus. The Jews fabricated

Surat al-Naml 27:80

Indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs and depart.

and the Christians went to extremes, so the Qur'an came with the middle, true and just statement, that he is a servant of God's servants, His noble prophets and messengers, upon him be the best of prayers and peace, as the Almighty said: **That is Jesus, the son of Mary, the statement of truth about which they are in dispute**, and His statement, **And indeed, it is guidance and mercy to the believers**, meaning guidance for the hearts of those who believe in him and mercy for them in actions.

Then the Almighty said: **Indeed, your Lord will judge between them** meaning on the Day of Resurrection **by His judgment, and He is the Exalted in Might** meaning in His vengeance, **the Knowing** of the actions and words of His servants, **so rely upon God** meaning in all your affairs and convey the message of your Lord, **Indeed, you are upon the clear truth** meaning you are upon the clear truth even if those who oppose you, for whom misery has been decreed, oppose you and the word of your Lord has come true upon them that they will not believe even if every sign comes to them. For this reason the Almighty said: **Indeed, you cannot make the dead hear** meaning you cannot make them hear anything that benefits them. Likewise, these people have a covering over their hearts and in their ears is the deafness of disbelief. For this reason the Almighty said: "And you cannot make the deaf hear the call when they turn their backs, departing. And you cannot guide the blind from their error. You can only make hear those who believe in Our verses, and they are Muslims" meaning only the One who hears and sees, hearing and sight that are beneficial in the heart and insight, who submits to God and to what came from Him through the tongues of the Messengers, peace be upon them.

Fath al-Qadir

The second reason is his statement: 80- **You cannot make the dead hear** because if it is known that their state is like the state of the dead in that hearing is useless, or like the state of the deaf who do not hear, understand, or find guidance, this becomes a strong reason for not attacking them. He likened the disbelievers to the dead who have no sense or mind, and to the deaf who do not hear admonitions or respond to supplications to God. Then he mentioned a sentence to complete and emphasize the simile, saying: **When they turn their backs** meaning when they completely turn away from the truth. The deaf person does not hear supplication when he is facing it, so how about when he is turning away from it, turning his back and retreating. The apparent meaning of denying the dead hearing is general, so only what is mentioned with evidence is specific to it, as is proven in the Sahih that the Prophet (peace and blessings of God be upon him) addressed those killed in the well of Badr, and it was said to him, **O Messenger of God, only bodies with souls speak**. Likewise, what was mentioned that the dead hear the flapping of the sandals of those who are mourning him when they depart. Ibn Muhaisin, Hamid, Ibn Kathir, and Ibn Abi Ishaq read لا سميع with a fatha on the taa' and a fatha on the meem, and its

subject is **the deaf**. The rest read تسميع with a damma on the taa' and a kasra on the meem from asma'. Qatada said: When the deaf person turns his back and you call him, he does not hear. The same is true for the unbeliever, he does not hear what he is called to of faith.

Tafsir al-Baghawi

80- **Indeed, you do not make the dead hear**, meaning the unbelievers, **nor do you make the deaf hear the call**. Ibn Kathir read: **does not hear** with a ya' and a fatha on the meem, the deaf are nominative, and likewise in Surat Ar-Rum. The rest read it with a ta' and a damma on the meem, the deaf are accusative. **When they turn their backs**, turning away.

If it is said, what is the meaning of his saying: **And they turned their backs**, if they were deaf and could not hear, whether they turned their backs or not?

It was said: He mentioned it for emphasis and exaggeration.

It was said: If a deaf person is present, he may hear by raising his voice and understand by gestures, but if he turns away, he neither hears nor understands. Qatada said: If a deaf person turns away and you call him, he does not hear. Similarly, the unbeliever does not hear what he is called to of faith.

The meaning of the verse is that, due to their extreme aversion to what they are called to, they are like a dead person who cannot be made to hear, or a deaf person who cannot hear.

Tafsir al-Baidawi

80 - **You cannot make the dead hear** is another justification for the command to trust in God, as it completely cuts off the taste of accompanying and supporting them. They were compared to the dead because they do not benefit from hearing what is recited to them, just as they were compared to the deaf in His statement: **And the deaf do not hear the call when they turn their backs and depart**. For their hearing in this case is more remote. Ibn Kathir read: **And the deaf do not hear**.

Surat al-Naml 27:81

And you cannot guide the blind away from their misguidance. You can only make hear those who believe in Our verses, and they are Muslims.

Tafsir al-Jalalayn

81 - (And you cannot guide the blind from their misguidance. You only hear those who believe in Our verses, the Qur'an, and they are Muslims, sincere in the oneness of God.)

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of this. The majority of the reciters of Medina and Basra and some of the Kufians read it as **Wa ma anta bahadi** with a ya' and an alif and adding it to the blind, meaning: You, O Muhammad, are not a guide to the blind from the truth **from his misguidance**. The majority of the Kufian reciters read it as **Wa ma anta tahdi al-'ami** with a ta' and the blind being in the accusative, meaning: You do not guide them **from their misguidance**, but God guides them if He wills.

In my opinion, they are two readings with similar meanings, well-known among the reciters of the regions, so whichever one recites, the reciter is correct. The interpretation of the statement is as you have described: **And you, O Muhammad, are not a guide** for one whom God has blinded from guidance and right conduct, so He has put a veil over his sight, preventing him from distinguishing the path of right conduct from the misguidance he is in to the path of right conduct and the way of right conduct. And His statement: **You will not make anyone hear except he who believes in Our verses** means: You are not able to make anyone understand the truth and comprehend it except the one who believes in Our verses, meaning in His proofs, arguments, and verses of His revelation. **They are Muslims** for they hear what you say, ponder it, think about it, and act upon it, so they are the ones who hear.

Tafsir al-Qurtubi

The Almighty said: **And you cannot guide the blind from their misguidance** meaning their disbelief, meaning it is not in your power to create faith in their hearts. Hamzah read: **And you cannot guide the blind from their misguidance** like His statement: **Then can you guide the blind?** (Yunus 10:43). The rest read: **Bahadi al-Ammi** and this is the choice of Abu Ubaid and Abu Hatim. In *ar-Rum* it is similar. All of them stopped at *Bahadi* with a ya' in this surah and without a ya' in *ar-Rum* following the Mushaf. Except for Ya'qub, who stopped in both of them with a ya'. Al-Farra' and Abu Hatim permitted: **And you cannot guide the blind** and this is the original. In the version of Abdullah, **And**

you cannot guide the blind means you cannot hear. **Except for those who believe in Our verses** Ibn Abbas said: meaning, except for those whom You created for happiness, so they are sincere in their monotheism.

Tafsir Ibn Kathir

The Almighty says, informing about His Noble Book and what it contains of guidance, clarification and criterion, that He narrates to the Children of Israel, who are the bearers of the Torah and the Gospel, **Most of that over which they differ**, such as their differences and variations concerning Jesus. The Jews fabricated and the Christians went to extremes, so the Qur'an came with the middle, true and just statement, that he is a servant of God's servants, His noble prophets and messengers, upon him be the best of prayers and peace, as the Almighty said: **That is Jesus, the son of Mary, the statement of truth about which they are in dispute**, and His statement, **And indeed, it is guidance and mercy to the believers**, meaning guidance for the hearts of those who believe in him and mercy for them in actions.

Then the Almighty said: **Indeed, your Lord will judge between them** meaning on the Day of Resurrection **by His judgment, and He is the Exalted in Might** meaning in His vengeance, **the Knowing** of the actions and words of His servants, **so rely upon God** meaning in all your affairs and convey the message of your Lord, **Indeed, you are upon the clear truth** meaning you are upon the clear truth even if those who oppose you, for whom misery has been decreed, oppose you and the word of your Lord has come true upon them that they will not believe even if every sign comes to them. For this reason the Almighty said: **Indeed, you cannot make the dead hear** meaning you cannot make them hear anything that benefits them. Likewise, these people have a covering over their hearts and in their ears is the deafness of disbelief. For this reason the Almighty said: "And you cannot make the deaf hear the call when they turn their backs, departing. And you cannot guide the blind from their error. You can only make hear those who believe in Our verses, and they are Muslims" meaning only the One who hears and sees, hearing and sight that are beneficial in the heart and insight, who submits to God and to what came from Him through the tongues of the Messengers, peace be upon them.

Fath al-Qadir

Then He struck the blind man as an example for them, saying: 81- **And you cannot guide the blind from their misguidance** meaning, you cannot guide the one whom God has blinded from the truth, guiding him to what is required of him, which is faith, and that is not within your power. Similar to this is His statement: **Indeed, you do not guide whom you love**. The majority of scholars read it by adding *Hadi* to *Al-Ammi*. Yahya bin Al-Harith and Abu Hayyan read **Bahād Al-Ammi** with the tanween *Hād*. Hamzah read *tahdī* as a present tense verb. In the wording of Abdullah, **And you cannot guide the blind** "You only hear those who believe in Our verses" meaning, you only hear those

Surat al-Naml 27:81

And you cannot guide the blind away from their misguidance. You can only make hear those who believe in Our verses, and they are Muslims.

who believe, not those who disbelieve. What is meant by those who believe in the verses is those who believe in the Quran, and the phrase "they are Muslims" is an explanation of faith: meaning, they are sincere and devoted opponents. Then He threatened the servants by mentioning some of the signs of the Hour and its horrors.

Tafsir al-Baghawi

81- **And you are not a guide to the blind.** Al-A'mash and Hamzah read: *tahdi* with a ta' and a fatha on the verb *blind* with a nasb on the ya' here and in Ar-Rum. The others read *bahadi* with a ba' on the noun, *blind* with a kasra on the ya', **from their misguidance**, meaning: you are not a guide to those whom God has blinded from guidance and whose hearts have been blinded from faith. **You do not hear**, what you do not hear, **except those who believe in Our verses**, except those who believe in the Qur'an that it is from God, **they are Muslims**, sincere.

Tafsir al-Baidawi

81 - "And you cannot guide the blind from their misguidance" as guidance is only attained through sight. Hamza alone read: **(And you cannot guide the blind)**. "You only hear" meaning making you hear is of no use. "Except for he who believes in Our verses" who is like that in the knowledge of God. "They are Muslims" sincerely devoted to God.

Surat al-Naml 27:82

And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them, that mankind was not certain of Our signs.

Tafsir al-Jalalayn

82 - **And when the word comes to pass against them** the right of punishment is to be brought down upon them as part of the disbelievers **We will bring forth for them a creature from the earth that will speak to them** it will speak to those present when it comes forth in Arabic, it will tell them, among its speech, about Us **that the people** the disbelievers of Mecca, and according to the reading of the opening of the hamza of *in* we estimate the ba' after their speech **were not certain of Our signs** they do not believe in the Qur'an that includes the resurrection, the reckoning, and the punishment, and with its coming forth the command to do good and forbid evil will be cut off, and no disbeliever will believe, as God revealed to Noah that none of your people will believe except he who has already believed.

Tafsir al-Suyuti

Tafsir al-Tabari

Mention of those who said the same as we said about the Almighty's saying *occurred*:

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And when the word comes to pass against them**, he said: It is true against them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when the word comes to pass against them**, meaning: when the word is due upon them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **The word fell upon them**, he said: the right of punishment.

Ibn Jurayj said: The saying: the torment.

Mention of those who said our saying in the meaning of the saying:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when the word falls upon them** and the word means anger.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Hisham, on the authority of Hafsa, who said: I asked Abu al-Aaliyah about His statement, **And when the word comes to pass against them**, so he said: God revealed to Noah, **None of your people will believe except those who have already believed** (Hud

11:36). She said: It was as if there had been a cover over my face and then it was removed.

A group of scholars said: The emergence of this beast that he mentioned will happen when people do not command what is right and forbid what is wrong.

Who said that?

Abu Kurayb told us: Al-Asha'i told us, on the authority of Sufyan, on the authority of Amr ibn Qays, on the authority of Atiyyah al-Awfi, on the authority of Ibn Umar, regarding his statement, **And when the word comes to pass against them, We will produce for them a creature from the earth**, he said: It is when they do not enjoin what is right nor forbid what is wrong.

Yaqub bin Ibrahim told me, he said: Muhammad bin Al-Hasan Abu Al-Hasan told us, he said: Amr bin Qais Al-Mala'i told us, on the authority of Atiyah, on the authority of Ibn Umar, regarding his statement, **And when the word comes to pass against them, We will produce for them a creature from the earth**, he said: That is when enjoining what is right and forbidding what is wrong is abandoned.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Amr ibn Qays, on the authority of Atiyah, on the authority of Ibn Umar, regarding his statement, **We will bring forth for them a creature from the earth that will speak to them**, he said: When they do not enjoin what is right, nor forbid what is wrong.

Muhammad ibn Amr al-Maqdisi told me: Ash'ath ibn Abdullah al-Sijistani told us: Shu'bah told us, on the authority of Atiyyah, regarding His statement, **And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them**, he said: If they do not recognize what is right and do not denounce what is wrong.

He mentioned that the land from which the beast will emerge is Mecca.

Who said that?

Abu Kurayb told us: Al-Asha'i told me, on the authority of Fadil bin Marzuq, on the authority of Atiyah, on the authority of Ibn Umar, who said: The beast will emerge from a crack in Al-Safa like a horse galloping for three days, and a third of it will not emerge.

Ibn Hamid narrated: Al-Hakam bin Bashir narrated: Amr bin Qais narrated: Al-Furat Al-Qazzaz narrated: Amir bin Wathilah Abi At-Tufayl narrated: Hudhayfah bin Asid Al-Ghifari said: When the Beast emerges, some people will see it and say: By God, we have seen the Beast, until it reaches that Imam and he is pursued but cannot do anything. Then it emerges and the people will see it and say: By God, we have seen it, until it reaches that Imam and he is pursued but cannot do anything. Then it will say: When the one who mentions it speaks, he said: Until killing is counted for it. Then it emerges, and when the people see it, they will enter the mosque to pray, and it will come to them and say: Now you are praying! Then it will cut off the nose of the disbeliever and wipe the forehead of the Muslim with a forelock. Then the people will live a time and say: This one is a believer and this one is a

And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them, that mankind was not certain of Our signs.

disbeliever.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Uthman bin Matar narrated to us, on the authority of Wasil, the freed slave of Abu Uyaynah, on the authority of Abu al-Tufayl, on the authority of Hudhayfah and Abu Sufyan, on the authority of Muammar, on the authority of Qays bin Sa'd, on the authority of Abu al-Tufayl, on the authority of Hudhayfah bin Asid, regarding His statement, **We will bring forth for them a beast from the earth that will speak to them**, he said: The beast will have three emergences: one in some desert, then it will lie in wait; one in some village when the rulers shed blood there, then it will lie in wait. While the people are at the most honorable, greatest, and best of mosques, the earth will rise above them, and the people will flee, leaving a group of believers, saying, **Nothing can save us from God**. Then the beast will come out to them, shining their faces like a shining star, then it will set out, and no seeker will catch up with it, and no fugitive will escape it. It will come to a man who is praying, and he will say, **By God, I was not one of the people of prayer**, and he will turn to it, and it will crush him. He said, **It will polish the face of the believer and crush the face of the disbeliever**. We said, **What will happen to the people at that time?** He said: Neighbors in the neighborhood, partners in money, and companions in travel.

Abu Al-Sa'ib told me: Ibn Fadil told us, on the authority of Al-Walid bin Jami', on the authority of Abd Al-Malik bin Al-Mughirah, on the authority of Abd Al-Rahman bin Al-Baylamani, on the authority of Ibn Umar: People go to a gathering at night, and the beast of the earth goes to them at night, and they wake up with its head and tail covering them. There is no believer but it wipes him out, and no disbeliever or hypocrite but it tramples him.

Mujahid bin Musa told us: Yazid told us: Al-Khaibari told us, on the authority of Hayyan bin Umair, on the authority of Hassan bin Hamsa, who said: I heard Abdullah bin Amr say: If I wanted, I could wear these sandals of mine, and I would not touch the ground while sitting until I stood on the stones from between which the beast would emerge, and it was as if I saw it emerging in the wake of a group of pilgrims. He said: I have never performed Hajj without fearing that it would emerge in our wake.

Amr ibn Abd al-Hamid al-Amili told us: Abu Usamah told us, on the authority of Hisham, on the authority of Qais ibn Sa'd, on the authority of Ata', who said: I saw Abdullah ibn Amr, whose house was close to al-Safa, raise his foot while standing, and say: If I wanted, I would not put it down until I put it down on the place from which the Beast will emerge.

Issam bin Rawad bin Al Jarrah narrated: My father narrated: Sufyan bin Saeed Al Thawri narrated: Mansour bin Al Mu'tamir narrated: Rib'i bin Harash narrated: I heard Hudhayfah bin Al Yaman say: The Messenger of God, may God bless him and grant him peace, said: "And he mentioned the Beast, and

Hudhayfah said: I said, O Messenger of God, from where will it emerge? He said: 'From the most sacred mosques to God, while Jesus is circumambulating the House with the Muslims, the earth shakes beneath them, shaking the lamp, and the Safa splits apart near the Mas'a, and the Beast emerges from the Safa, its head as soon as it appears, polished, with fur and feathers. No seeker will catch up with it, and no fugitive will escape it. It will mark people as believer and disbeliever. As for the believer, it will leave his face like a shining star, and it will write between his eyes, 'Believer.' As for the disbeliever, it will make a black dot between his eyes, 'Disbeliever.'"

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Abu Al-Hussein narrated to us, on the authority of Hammad bin Salamah, on the authority of Ali bin Zaid bin Jud'an, on the authority of Aws bin Khalid, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The beast will emerge with the seal of Solomon and the staff of Moses, and it will polish the face of the believer with the staff and seal the nose of the unbeliever with the seal, until the people of the house will gather and one of them will say, 'O believer,' and another will say, 'O unbeliever.'"

He said: Al-Husayn narrated to us, he said: Abu Sufyan narrated to us, on the authority of Muammar, on the authority of Qatada, he said: It is a creature with fur and feathers, and it has four legs. It emerges from some of the valleys of Tihamah. He said: Abdullah ibn Umar said: It makes a black mark on the face of the disbeliever, and it spreads over his face, and his face turns black. And it makes a white mark on the face of the believer, and it spreads over his face, until his face turns white. Then the people of the house sit at the table and they know the believer from the disbeliever, and they trade in the markets, and they know the believer from the disbeliever.

Ibn Abd al-Rahim al-Barqi told me: Ibn Abi Maryam told us: Ibn Lahi'ah and Yahya ibn Ayoub told us: Ibn al-Haad told us, on the authority of Umar ibn al-Hakam, that he heard Abdullah ibn Amr say: The beast will emerge from a ravine, and its head will touch the clouds, but its feet will remain on the ground until they emerge. It will pass by a person praying and will say: What is prayer for you? So it will snatch his nose from its mouth.

Salih bin Mismar narrated to us, saying: Ibn Abi Fadik narrated to us, saying: Yazid bin Ayyad narrated to us, on the authority of Muhammad bin Ishaq, that it reached him on the authority of Abdullah bin Amr, who said: The beast of the earth will emerge, and with it will be the ring of Solomon and the staff of Moses. As for the unbeliever, it will be sealed between his eyes with the ring of Solomon, and as for the believer, it will wipe his face with the staff of Moses and it will turn white.

The reciters differed in their reading of His statement, **talk to them**. The majority of the reciters of the regions read it as **talk to them** with a damma on the ta' and a shaddah on the lam, meaning you inform them and

talk to them. Abu Zur'ah ibn Amr read it as **talk to them** with a fatha on the ta' and a shaddah on the lam, meaning you name them.

The reading that I do not permit other than that is what the readers of the countries do.

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

Who said that?

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **We will bring forth for them a creature from the earth that will speak to them**, he said: It will speak to them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **We brought forth for them a creature from the earth that spoke to them**, and in some readings it speaks to them, saying to them, **That the people were not certain of Our signs**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement, **She speaks to them**, he said: Her speech informs them, **that the people were not certain of Our signs**.

And his saying, **That the people were not certain of Our signs**, the reciters differed in their recitation of that, so the majority of the people close to the Hijaz, Basra, and Syria recited it as **that the people** with a kasra on the alif of *that* as a way of beginning with the report about the people that they were not certain of the signs of God, and even though it is kasra in the recitation of these people, the speech is addressed to it, and the majority of the reciters of Kufa and some of the people of Basra recited it as **that the people were** with a fatha on *that* meaning: He spoke to them that the people, so it is then in the accusative case because the speech falls on it.

The correct thing to say about this is that they are two readings with similar meanings and are widespread in the readings of the regions, so whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

God the Almighty says: **And when the Word comes to pass against them, We will produce for them a creature from the earth that will speak to them**. There is a difference of opinion as to the meaning of **the Word comes to pass** and **the creature**. Some say that the meaning of **the Word comes to pass** is that wrath is due upon them. Qatadah said: Mujahid said: That is, the Word will be fulfilled upon them that they will not believe. Ibn Umar and Abu Sa'id Al-Khudri **may God be pleased with them** said: If they do not enjoin what is right and forbid what is wrong, wrath is due upon them. Abdullah ibn Mas'ud said: The Word comes to pass with the death of scholars, the loss of knowledge, and the removal of the Qur'an. Abdullah said: Recite the Qur'an frequently before it is removed. They said:

These copies of the Qur'an will be removed, so how about what is in the hearts of men? He said: It will be carried out at night and in the morning they will find it deserted, and they will forget **There is no god but God** and will adhere to the sayings and poetry of the Age of Ignorance, and that will be when the Word comes to pass against them.

I said: Abu Bakr Al-Bazzar narrated it. He said: Abdullah bin Yusuf Al-Thaqafi narrated to us. Abdul Majeed bin Abdul Aziz narrated to us, on the authority of Musa bin Ubaidah, on the authority of Safwan bin Saleem, on the authority of a son of Abdullah bin Masoud **may God be pleased with him**, on the authority of his father, who said: **Visit this House often before it is taken up and people forget its location, and recite the Qur'an often before it is taken up**. They said: **O Abu Abdul Rahman, will these copies of the Qur'an be taken up, so what about what is in the hearts of men?** He said: **So they will wake up and say, 'We used to speak and say things,' and they will revert to the poetry and hadiths of the Age of Ignorance, and that will be when the word will come to pass against them**. It was said: The word is the words of God the Most High: "But the word from Me will come into effect: 'I will surely fill Hell.'" (32:13) So the word came to pass that punishment is obligatory upon these people, and when they reach a point where their repentance is not accepted and no believing children are born to them, then at that time the Resurrection will take place. Al-Qushayri mentioned it. A sixth statement: Hafsa bint Sirin said: I asked Abu Al-Aaliyah about the statement of God the Most High: **And when the word comes to pass against them, We will bring forth for them a creature from the earth that will speak to them**. He said: God revealed to Nuh 71: **None of your people will believe except those who have already believed**. (Hud 11:36) It was as if I had been given a gift and then it was removed. An-Nahhas said: This is a good answer, because people are being tested and given a reprieve because among them are believers and righteous people. And those whom God the Most High knows will believe and repent, that is why He gave them respite and commanded us to take the jizyah. So when this is removed, the statement will be made obligatory upon them, and they will become like the people of Noah when God the Most High said: **None of your people will believe except those who have already believed**. (Hud 11:36)

I said: All the sayings, upon reflection, come back to one meaning. The evidence for that is the last part of the verse: **That people were not certain of Our signs**. It was also read as *that* with a fat-ha on the hamza, and this will come later. In Sahih Muslim, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "There are three things, if they come out, no soul will benefit from its faith if it did not believe before or earned any good through its faith: the rising of the sun from the west, the Antichrist, and the beast of the earth." This has already been mentioned. There is much disagreement over the identification of this beast, its description, and from where it will come out. We have mentioned this in the book *At-Tadhkirah*, and we will mention it here in full, God willing. The first of the sayings is that it is a young camel of Salih, and this is the most correct - and God knows best -

And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them, that mankind was not certain of Our signs.

because Abu Dawud al-Tayalisi mentioned in his Musnad on the authority of Hudhayfah who said: The Messenger of God, may God bless him and grant him peace, mentioned the beast and said: "It will have three outings in a lifetime. It will emerge in the farthest desert, but its mention will not reach the village - meaning Mecca - then it will lie in wait for a long time, then it will emerge another time after that, and its mention will spread in the desert, but its mention will reach the village - meaning Mecca. The Messenger of God, may God bless him and grant him peace, said: "Then while the people were in the greatest of mosques, the sanctity of which God has enshrined, the best of which God has enshrined, the Sacred Mosque, they were not startled by anything except it foaming between the Rakhin and the Maqam, shaking the dust off its head. The people ran away from it in groups and together, and a group of believers stood firm and knew that they would not be unable to defeat God. It began with them, transforming their faces until it became like a shining star, and it turned in the earth, and no seeker could catch it and no fugitive could escape from it, until a man would seek refuge from it in prayer, and it would come to him from behind and say, 'O so-and-so, now you are praying.' It would turn to him and name him on his face." Then it will set out and people will share the wealth and they will make peace in the cities and the believer will be known from the disbeliever until the believer will say, **O disbeliever, fulfill my right.** The evidence for this hadith is that it is the young camel, as he said: **And it was roaring.** The roaring is for camels, because when the young camel was killed, it ran away and a stone opened for it and it entered its stomach and then closed over it, and it remains in it until it comes out by the permission of God, the Almighty. It was narrated that it is a furry, hairy animal with legs sixty cubits long. It is said that it is the spy, and this is the opinion of Abdullah ibn Amr. It was narrated from Ibn Amr that it has the creation of humans, and it is in the clouds and its legs are on the earth. It was narrated that it has gathered the creation of every animal. Al-Mawardi and Al-Tha'labi said: Its head is the head of a bull, its eye is the eye of a pig, its ear is the ear of an elephant, its horns are the horns of a deer, its neck is the neck of an ostrich, its chest is the chest of a lion, its color is the color of a tiger, its flank is the flank of a cat, its tail is the tail of a ram, its legs are the legs of a camel, between each joint are twelve cubits - Al-Zamakhshari: the cubits of Adam, peace be upon him - and with it comes forth the staff of Moses and the ring of Solomon, so it pricks the face of the Muslim with the staff of Moses with a white prick, and his face turns white, and it pricks the face of the disbeliever with the ring of Solomon, peace be upon him, and his face turns black, as said by Ibn Al-Zubayr, may God be pleased with them both. In the book Al-Naqqash, on the authority of Ibn Abbas, may God be pleased with them both: The beast is the snake overlooking the wall of the Kaaba, which was uprooted by the eagle when the Quraysh wanted to rebuild the Kaaba. Al-Mawardi narrated on the authority of Muhammad bin Kaab on the authority of Ali bin Abi Talib, may God be pleased with him, that he was asked about the dara, and he said: By God, it has no sin, and it has a beard.

Al-Mawardi said: In this statement of his, there is an indication that it is from humans, even if he did not state it explicitly.

I said: For this reason - and God knows best - some of the later commentators said: It is more likely that this beast is a speaking human being who debates and argues with the people of innovation and disbelief until they are cut off, so whoever is destroyed will perish with clear evidence, and whoever is alive will live with clear evidence. Our Sheikh, Imam Abu al-Abbas Ahmad ibn Umar al-Qurtubi said in his book al-Mufhim: According to this speaker, it was closer to the saying of God Almighty, **It will speak to them.** Based on this, there is no specific sign in this beast that is unusual, and it is not one of the ten signs mentioned in the hadith, because the existence of debaters and argumentators against the people of innovation is plentiful, so it does not have a specific sign for it, so it should not be mentioned with the ten, and the special nature of its existence is removed if the statement is made. Then there is a shift from calling this virtuous, knowledgeable, debating human being, whom the people of the earth are supposed to call by the name of human, scholar, or imam, to calling him a beast. This is a departure from the custom of the eloquent and from the veneration of scholars, and this is not the practice of the wise. What is better is what the commentators said, and God knows best the truth of matters.

I said: The ambiguity about this beast has been resolved by what we mentioned in the hadith of Hudhayfah, so let it be relied upon. There is disagreement about the place from which it will emerge. Abdullah ibn Umar said: It will emerge from Mount Safa in Mecca. It will crack and then it will emerge from it. Abdullah ibn Amr said something similar and said: If I wanted to place my foot on the place where it will emerge, I could do so. It was narrated in a hadith from the Prophet (peace and blessings of God be upon him): "The earth will split open and reveal the beast while Jesus, peace be upon him, will circumambulate the House with the Muslims from the direction of Al-Mas'a. And it will emerge from Safa and will mark between the eyes of the believer, he is a believer, a mark like a shining star, and it will mark between the eyes of the disbeliever, a black mark, he is a disbeliever." It was mentioned in the hadith that it has fur and feathers, as mentioned by Al-Mahdawi. And it was narrated from Ibn Abbas that it will emerge from a ravine and its head will touch the clouds while its feet are on the earth and have not emerged. And the staff of Moses and the ring of Solomon, peace be upon them, will emerge with it. On the authority of Hudhayfah: He would go out on three expeditions: one expedition to some of the deserts and then lie in wait, one expedition to the villages where the leaders would fight until much bloodshed occurred, and one expedition to one of the greatest mosques.

And the most honorable, the most noble, and the most excellent of them. Al-Zamakhshari: It emerges from between the corner opposite the house of Bani Majzum to the right of those leaving the mosque, so

some people flee, and some people stand and watch. It was narrated from Qatada that it emerges in Tihama. It was narrated that it emerges from the mosque of Kufa from where the oven of Noah, peace be upon him, bubbled. It was also said: From the land of Taif. Abu Qabil said: Abdullah bin Amr kicked the ground of Taif and said: From here will emerge the beast that will speak to the people. It was also said: From some of the valleys of Tihama. Ibn Abbas said. It was also said: From a rock in the valley of Ajjad. Abdullah bin Amr said. It was also said: From the Sea of Sodom. Wahb bin Munabbih said. Al-Mawardi mentioned these last three sayings in his book. Al-Baghawi Abu al-Qasim Abdullah bin Muhammad bin Abdul Aziz said: Ali bin al-Ja'd told us on the authority of Fadil bin Marzouq al-Raqashi al-Agharr - and Yahya bin Ma'in was asked about him and he said he was trustworthy - on the authority of Atiyah al-'Awfi on the authority of Ibn 'Umar who said: The beast will emerge from a crack in the Ka'bah like the gallop of a horse for three days, but a third of it will not emerge.

I said: These are the sayings of the Companions and the Followers about the emergence of the Beast and its description. They refute the statement of the commentators who said: The Beast is a talking human being who debates the people of innovation and disbelief. Abu Umamah narrated that the Prophet (peace and blessings of God be upon him) said: **The Beast will emerge and brand people on their snouts.** Al-Mawardi mentioned this. **(It speaks to them)** with a damma on the ta' and a shaddah on the lam with a kasra - from speech - is the reading of the common people, as indicated by Abu's reading **(It informs them)**. Al-Suddi said: It will speak to them about the invalidity of religions other than the religion of Islam. It was also said: It will speak to them in a way that will upset them. It was also said: It will speak to them with a smooth tongue and will say to a voice that can be heard from near and far, **Indeed, people were not certain of Our signs**, meaning about my emergence, because its emergence is one of the signs. And it will say: **Indeed, the curse of God be upon the wrongdoers.** Abu Zur'ah, Ibn Abbas, Al-Hasan, and Abu Raja' read: **(It speaks to them)** with a fatha on the ta' from the word kalam, which is the jarj. Ikrimah said: It means it will brand them. Abu Al-Juza' said: I asked Ibn Abbas about this verse **talk to them** or **talk to them** so he said: By God, it speaks to them and speaks to them, it speaks to the believer and speaks to the disbeliever and the wicked, meaning it wounds him. Abu Hatim said: **talk to them** is like you say wound them, he thinks that it is an increase in **talk to them**. **The people were not certain of Our verses** The Kufians, Ibn Abi Ishaq and Yahya read *an* with a fatha. The people of the Two Holy Mosques, the people of Syria and the people of Basra read *in* with a kasra over the hamza. An-Nahhas said: There are two opinions regarding the fatha, and so is the kasra over the hamza. Al-Ahflash said: The meaning is that, and so did Ban Mas'ud read *ban*. Abu Ubaidah said: Its position is accusative because the verb occurs on it, meaning it informs them that the people. Al-Kisa'i and Al-Farra' read **inna al-nas** with a kasra as a new sentence. Al-Ahflash said: It means it says that the people, meaning the disbelievers. They have no certainty in Our verses, meaning in the Qur'an and in Muhammad, may God bless him and grant him

peace. This will happen when God will not accept faith from a disbeliever and only believers and disbelievers will remain in God's knowledge before it comes out. And God knows best.

Tafsir Ibn Kathir

This beast will emerge at the end of time when people become corrupt and abandon God's commands and change the true religion. God will bring forth for them a beast from the earth. It was said: From Mecca, and it was also said: From elsewhere, as will be detailed later, God willing. It will speak to the people about that. Ibn Abbas, Al-Hasan, Qatadah, and it was narrated on the authority of Ali **may God be pleased with him** said: It will speak to them, meaning it will address them directly. Ata' Al-Khurasani said: It will speak to them and say to them: The people did not believe in Our signs. This was narrated on the authority of Ali and Ibn Jarir preferred it. There is a flaw in this statement that is not hidden, and God knows best. Ibn Abbas said in a narration: It will wound them, and another narration from him said: No, it will do this and that, and it is a good statement and there is no contradiction, and God knows best.

There are many hadiths and narrations that mention the Beast, so let us mention what is easy from them, and God is the source of help. Imam Ahmad said: Sufyan narrated to us from Furat, from Abu Tufail, from Hudhayfah ibn Asid al-Ghifari, who said: The Messenger of God, may God bless him and grant him peace, looked out at us from a room while we were discussing the Hour and said: "The Hour will not come until you see ten signs: the rising of the sun from the west, the smoke, the Beast, the emergence of Gog and Magog, the emergence of Jesus, son of Mary, peace be upon him, the Antichrist, and three landslides: one in the west, one in the east, and one in the Arabian Peninsula, and a fire that will emerge from the depths of Aden, driving or gathering people, spending the night with them where they spend the night, and resting with them where they rest." This is how Muslim and the Sunni scholars narrated it through various chains of narration from Furat al-Qazzaz, from Abu Tufail Amir ibn Wathilah, from Hudhayfah, with a chain of transmission ending with him. Al-Tirmidhi said: It is hasan sahih. Muslim also narrated it from the hadith of Abdul-Aziz ibn Rafi', from Abu Tufail, with a chain of transmission ending with him. And God knows best.

Another way Abu Dawud al-Tayalisi said on the authority of Talha bin Amr and Jarir bin Hazim. As for Talha, he said: Abdullah bin Ubaid God bin Umair al-Laithi told me that Abu al-Tayyib told him on the authority of Hudhayfah bin Asid al-Ghifari Abu Sariha. As for Jarir, he said: On the authority of Abdullah bin Ubaid on the authority of a man from the family of Abdullah bin Masoud. Talha's hadith is more complete and better. He said: The Messenger of God, may God bless him and grant him peace, mentioned the beast and said: "It will have three emergences in the course of time: It will emerge once from the farthest desert, but its mention will not enter the village - meaning Mecca - then it will lie dormant for a long time. Then it will emerge another time later, and its mention will be

And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them, that mankind was not certain of Our signs.

high among the people of the desert, but its mention will enter the village - meaning Mecca. The Messenger of God, may God bless him and grant him peace, said: "Then while the people were in the greatest and most honored of mosques before God, the Sacred Mosque, they were startled by it approaching between the Corner and the Station, shaking the dust off its head. The people turned away from it in groups and together, and a group of believers remained and they knew that they had not defeated God. It began with them and shone their faces until it became like a shining star. It turned around on the earth, and no seeker could catch it, and no fugitive could escape from it. Even if a man seeks refuge from it by praying, it will come to him from behind and say: O so-and-so, now you are praying. So he turns to it and it marks him on his face. Then it will go off and the people will share in the money and accompany each other in..." The cities, the believer is known from the disbeliever, to the point that the believer says: O disbeliever, give me my right, and to the point that the disbeliever says: O believer, give me my right." And Ibn Jarir narrated it through two chains of narration on the authority of Hudhayfah ibn Asid, with a chain of narration ending with him, and God knows best. And he narrated it on the authority of Hudhayfah ibn al-Yaman with a chain of narration ending with the Prophet, and that it was during the time of Jesus, son of Mary, while he was circumambulating the House, but its chain of narration is not authentic.

Another hadith Muslim bin Al-Hajjaj said: Abu Bakr bin Abi Shaybah told us, Muhammad bin Bishr told us, on the authority of Abu Hayyan, on the authority of Abu Zur'ah, on the authority of Abdullah bin Amr, who said: I memorized from the Messenger of God, may God bless him and grant him peace, a hadith that I have not forgotten since. I heard the Messenger of God, may God bless him and grant him peace, say: "The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast among the people at noon. Whichever of them comes before the other, the other will follow it soon."

Another hadith Muslim narrated in his Sahih from the hadith of Al-Ala' bin Abd Al-Rahman bin Ya'qub, the freedman of Al-Harqa, from his father, from Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Antichrist, the beast, the fate of one of you, and the affairs of the masses." He is the only one to narrate it. He also narrated from the hadith of Qatada, from Al-Hasan, from Ziyad bin Rabah, from Abu Hurairah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, who said: "Hasten to do good deeds before six things happen: the Antichrist, the smoke, the beast, the rising of the sun from the west, the affairs of the masses, and the fate of one of you."

Another hadith Ibn Majah said: Harmalah ibn Yahya told us, Ibn Wahb told us, Amr ibn al-Harith and Ibn Lahi'ah told me on the authority of Yazid ibn Abi Habib

on the authority of Sinan ibn Sa'd on the authority of Anas ibn Malik on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the beast, the Antichrist, the affliction of one of you, and the general affairs of the people." He is the only one to narrate it.

Another hadith Abu Dawud al-Tayalisi said: Hammad ibn Salamah narrated to us, on the authority of Ali ibn Zayd, on the authority of Aws ibn Khalid, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The Beast of the Earth will emerge, with the staff of Moses and the ring of Solomon, peace be upon them both, and it will crush the nose of the unbeliever with the staff and will polish the face of the believer with the ring, until the people will gather at a table and the believer will be known from the unbeliever." Imam Ahmad narrated it on the authority of Bahz, Affan, and Yazid ibn Harun, all three of them on the authority of Hammad ibn Salamah, on his authority. He said: "It will crush the nose of the unbeliever with the ring and will polish the face of the believer with the staff, until the people at a table will gather and he will say: This one is a believer, and he will say: This one is a unbeliever." Ibn Majah narrated it on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Yunus ibn Muhammad al-Mu'addib, on the authority of Hammad ibn Salamah, on his authority.

Another hadith Ibn Majah said: Abu Ghassan Muhammad ibn Amr told us, Abu Numailah told us, Khalid ibn Ubayd told us, Abdullah ibn Buraydah told us on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, took me to a place in the desert near Mecca. There was dry land surrounded by sand, so the Messenger of God, may God bless him and grant him peace, said: **The beast will emerge from this place.** Then it cooled down a handspan. Ibn Buraydah said: So I performed Hajj after that, after several years, and he showed us his staff, and behold, it was like this and this with my staff. Abd al-Razzaq said: Muammar told us on the authority of Qatadah that Ibn Abbas said: It is a furry beast with four legs from some of the valleys of Tihamah.

Ibn Abi Hatim said: My father told us, Abdullah bin Raja' told us, Fadil bin Marzouq told us, on the authority of Atiyyah, who said: Abdullah said: The Beast will emerge from a crack in Safa, like a horse running for three days, a third of which it will not emerge. Muhammad bin Ishaq said, on the authority of Abaan bin Salih, who said: Abdullah bin Amr was asked about the Beast, and he said: The Beast will emerge from under a rock in Jihad. By God, if I were with them, or if I wished, I could reach the rock from under which the Beast will emerge with my staff. It was said: What will you do, Abdullah bin Amr? He said: You will face the east and cry out a cry that will penetrate it, then you will face the Levant and cry out a cry that will penetrate it, then you will face the west and cry out a cry that will penetrate it, then you will

leave Mecca and arrive in Usfan in the morning. It was said: Then what? He said: I do not know. Abdullah bin Umar said: The Beast will emerge on the night of Jum'u'ah. Narrated by Ibn Abi Hatim, and in its chain of transmission is Ibn Al-Baylaman.

On the authority of Wahb ibn Munabbih: He narrated from the words of Ezra, peace be upon him, that he said: "And from beneath Sodom will emerge a beast that will speak to the people, everyone who hears it. It will give birth before the full term, fresh water will return to being brackish, friends will become hostile, wisdom will be burned, knowledge will be taken away, and the land below it will speak. At that time, people will hope for what they will not attain, and they will tire themselves out for what they will not attain, and they will work for what they will not eat." Narrated by Ibn Abi Hatim from him. Ibn Abi Hatim said: My father told us, Abu Saleh, the scribe of Al-Layth, told us, Muawiyah ibn Saleh told me, on the authority of Abu Maryam, that he heard Abu Hurairah, may God be pleased with him, say: **The beast will have animals of every color, and between its horns is a farsakh for the rider.** Ibn Abbas said: **It is like a huge spear.** On the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: "It is a beast with feathers, down, and hooves, but it has no tail and a beard. It will come out like a fine horse three times, and a third of it will not come out." Narrated by Ibn Abi Hatim.

Ibn Jurayj narrated on the authority of Ibn al-Zubayr that he described the Beast and said: Its head is the head of a bull, its eye is the eye of a pig, its ear is the ear of an elephant, its horn is the horn of a deer, its neck is the neck of an ostrich, its chest is the chest of a lion, its color is the color of a leopard, its flank is the flank of a cat, its tail is the tail of a ram, and its legs are the legs of a camel. Between every two joints are twelve cubits. With it will come out the staff of Moses and the ring of Solomon. Not a believer will remain but that a white dot will be made on his face by the staff of Moses, and that dot will spread until his face turns white. Not a disbeliever will remain but that a black dot will be made on his face by the ring of Solomon. That black dot will spread until his face turns black, to the point that people trade in the markets: How much is this, O believer, or how much is that, O disbeliever? Even when the people of a household sit at their table they can tell who is a believer from who is a disbeliever. Then the Beast will say to them: O so-and-so, be of good tidings, you are among the people of Paradise, and O so-and-so, you are among the people of Hell. This is what God Almighty said: **And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them, because people were not certain of Our signs.**

Fath al-Qadir

He said: 82- **And when the word falls upon them.**

There is disagreement about the meaning of the statement being made against them. Qatada said: **Wrath is obligatory upon them.** Mujahid said: **The statement is due upon them that they do not believe.** It is also said that the punishment is due upon them, and it is also said that wrath is obligatory, and the

meanings are close. It is also said that what is meant by the statement is what the Qur'an has spoken about the coming of the Hour and the various horrors it contains that they were hastening. It is also said that the statement is due to the death of the scholars and the loss of knowledge. It is also said that it is if they do not enjoin what is right and forbid what is wrong. The gist of the meaning of *occurred* is *obligatory*, and what is meant by the statement is its content, or the infinitive is used for the object: that is, what is said, and the answer to the condition is **We will bring forth for them a creature from the earth that will speak to them.**

There are different opinions about this beast. Some say it is a righteous young camel that will emerge near the Day of Resurrection and will be one of the portents of the Last Hour. Others say it is a hairy beast with long legs called Al-Jassasah. Others say it is a beast in the form of human beings that is in the clouds with its legs on the ground. Others say its head is the head of a bull, its eye the eye of a pig, its ear the ear of an elephant, its horn the horn of a deer, its neck the neck of an ostrich, its chest the chest of a lion, its color the color of a tiger, its flank the flank of a cat, its tail the tail of a ram, its legs the legs of a camel, and between each joint there are twelve cubits. Others say it is the snake overlooking the wall of the Kaaba that was uprooted by an eagle when the Quraysh wanted to rebuild the Kaaba. What is meant is that it is the one that will emerge at the end of time. Others say it is a tailless beast with a beard. Others say it is a speaking human who debates the heretics and argues with the infidels. Others say other things that there is no point in going into detail about. Al-Qurtubi preferred the first opinion in his commentary.

There is a difference of opinion about the place from which it will emerge. Some say it will emerge from Mount Safa in Mecca, and some say it will emerge from Mount Abu Qubais. It is also said that it will emerge three times: an emergence in some of the deserts until people fight over it and much blood is shed, then it will lie in wait. It will emerge in the villages, then emerge from the greatest, most honorable and most noble of mosques. It is also said that it will emerge from between the corner and the station. It is also said that it will emerge in Tihamah. It is also said that it will emerge from the mosque of Kufa from where the oven bubbled. It is also said that it will emerge from the land of Taif. It is also said that it will emerge from a rock in the valley of Ajjad, and it is also said that it will emerge from a crack in the Kaaba.

There is a difference of opinion about the meaning of His statement **talk to them**. Some say: He spoke to them about the invalidity of religions other than the religion of Islam. Others say: He spoke to them with what would upset them. Others say: He spoke to them with the words of God the Almighty: **That people were not certain of Our signs**, meaning of their coming out, because their coming out is one of the signs. The majority read **talk to them** from *talking*. This is indicated by the reading of Abu Tanbi'hum. Ibn Abbas, Abu Zur'ah, Abu Raja' and Al-Hasan read: **talk to them** with a fatha on the first letter and a sukoon on the kaf from *kalam*, which means wounding. Ikrimah said: **That is, you brand them with a branding.** Others say: You wound them. Others say: The reading of the

And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them, that mankind was not certain of Our signs.

majority is taken from *kalam* with a fatha on the kaf and a sukoon on the lam, which means wounding, and the emphasis is for emphasis, as Abu Hatim said. The majority read: **That people were not certain of Our signs**, with a kasra on *in* as a new sentence. The Kufians and Ibn Abi Ishaq read *an* with a fatha. Al-Akhfash said: The meaning according to the fatha reading is that the people. Ibn Mas'ud also read **that people** with a ba'. Abu Ubaid said: Its position is in the accusative case because the verb falls upon it, meaning that it informs them that the people. According to this reading, what the people spoke about is His statement: **that the people were not certain of Our signs**, as we have previously indicated. As for the kasr reading, the sentence is a new sentence, as we have previously stated, and it is not from the speech of the beast. A group of commentators have stated this explicitly, and Al-Kisa'i and Al-Farra' were certain of it. Al-Akhfash said: The kasr of *in* is on the assumption of the statement, meaning that it tells them that the people, etc. So the meaning of the first reading, according to this, returns to the meaning of the second reading. What is meant by *people* in the verse is: people in general, so it includes every accountable person. It was said that what is meant is the disbelievers specifically, and it was said that it is the disbelievers of Mecca, but the first is more appropriate.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse, **Perhaps there will be a successor to you**, he said: **Come closer to you**. Ibn Abi Hatim narrated on his authority, **And indeed, your Lord knows what their hearts conceal and what they declare**, he said: He knows what they did during the night and the day. Ibn Jarir and Ibn Abi Hatim also narrated on his authority, **And there is nothing hidden**, the verse, meaning: There is nothing in the heavens or the earth, secret or public, but He knows it. Ibn Al-Mubarak in Az-Zuhd, Abd Al-Razzaq, Al-Firyabi, Ibn Abi Shaybah, Nu'aym Ibn Hammad, Abd Ibn Humayd, Ibn Abi Al-Dunya, Ibn Jarir, Ibn Abi Hatim, Al-Hakim and Ibn Mardawayh narrated on the authority of Ibn Umar, regarding the verse, **And when the word comes to pass against them**, he said: **If they do not enjoin what is right and forbid what is wrong**. Ibn Mardawayh narrated it on his authority, with a chain of transmission traceable to the Prophet. Abd Ibn Humayd and Ibn Jarir narrated on the authority of Abu Al-Aliyah that he interpreted **and the word comes to pass against them** as meaning what was revealed to Noah that none of your people will believe except those who have already believed. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, {A creature from the earth will speak to them}, that he said: It talks to them. Ibn Jarir narrated on his authority that he said: Its speech informs them that people were not certain of Our signs. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Dawud Nafi' al-Ama, who said: I asked Ibn Abbas about His statement, {It will speak to them}, meaning is it from speaking with the tongue or from speaking, which is wounding? He said: By God, it does all of that. It

speaks to the believer and speaks to the disbeliever, meaning it wounds him. Abd ibn Humayd and Ibn Mardawayh narrated on the authority of Ibn Umar, regarding the verse, that he said: The Messenger of God, peace and blessings be upon him, said: "That is not speech or talk, but it is a mark that marks whomever God has commanded it to do. So its exit from al-Safa will be on the night of Mina, and they will be between its head and its tail, neither one can push it aside nor one can wound it. Then, when it has finished what God has commanded it to do, those who are destroyed will perish and those who are saved will be saved. The first step it takes will be in Antioch." Abd ibn Humayd narrated from Ibn Abbas that he said: The beast has fur and feathers of all colors, and it has four legs that emerge from the heel of the pilgrims. Ahmad and Ibn Mardawayh narrated from Abu Umamah that the Prophet (peace and blessings of God be upon him) said: "The beast will emerge and be branded on their snouts, then they will live among you until a man buys the beast and it will be said to him, 'From whom did you buy it?' He will say, 'From the man with the snout.'" Ibn Mardawayh narrated from Ibn Abbas that the beast will emerge three times, and he mentioned something similar to what we mentioned. Ibn Mardawayh narrated from Hudhayfah ibn Asid that he said: **The beast will emerge from one of the most sacred mosques**. Sa'id ibn Mansur, Nu'aym ibn Hammad, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas that he said: It will emerge from one of the valleys of Tihamah. At-Tayalisi, Ahmad, Nu'aym ibn Hammad, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas that he said: It will emerge from one of the valleys of Tihamah. Al-Tayalisi, Ahmad, Nu'aym ibn Hammad, Al-Tirmidhi **who authenticated it**. Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Al-Ba'th narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings be upon him) said: "The Beast of the Earth will emerge, carrying with it the staff of Moses and the ring of Solomon. It will polish the face of the believer with the ring and cut off the nose of the disbeliever with the staff, until the people gather at the table and the believer will be known from the disbeliever." Al-Tayalisi, Nu'aym ibn Hammad, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Ba'th narrated on the authority of Hudhayfah ibn Asid Al-Ghifari who said: "The Messenger of God (peace and blessings be upon him) mentioned the Beast and said: 'It will emerge three times during this world.'" He mentioned something similar to what we mentioned in a long hadith. There are many hadiths about its description, the place where it emerges, what it will do, and when it emerges, some of which are sahih, some hasan, and some da'if. As for its emergence and its being one of the signs of the Hour, the hadiths that have been narrated concerning that are sahih. And among them is what is proven in Sahih, such as the hadith of Hudhayfah, with a chain of transmission traceable to the Prophet, **The Hour will not come until you see ten signs**, and he mentioned among them the Beast, as it is in Sahih Muslim and in

the Four Sunans. And like the hadith, **Hasten to do good deeds before the sun rises from the west, the Antichrist, and the Beast**, as it is also in Sahih Muslim on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, and like the hadith of Ibn Umar, with a chain of transmission traceable to the Prophet, **The first of the signs to appear will be the rising of the sun from the west, and the emergence of the Beast among the people at noon**, as it is also in Sahih Muslim.

Tafsir al-Baghawi

God Almighty said: 82- **And when the word comes to pass against them**, then the punishment is obligatory upon them. Qatada said: When God becomes angry with them, **We will bring forth for them a creature from the earth that will speak to them**, and they differed about its speech. Al-Suddi said: It will speak to them about the invalidity of religions other than the religion of Islam.

Some of them said: Her speech is that she says to one person: This is a believer, and she says to another: This is an unbeliever.

It was said that her words were like what God Almighty said: **That people were not certain of Our signs.**

Muqatil said: Speak to them in Arabic and say: **The people were not certain of Our signs.** Tell the people that the people of Mecca did not believe in the Qur'an and the Resurrection.

The people of Kufa read: **that people** with a fat-ha on the alif, meaning: that people, and the rest read it with a kasra as a new beginning, meaning: that people were not certain of Our signs before they came out.

Ibn Omar said: This is when he does not command what is good and forbid what is evil.

Saeed bin Jubair, Asim Al-Jahdari, and Abu Raja Al-Attardi read: *talakalamhum* with a fatha on the ta' and a soft lam from the word *kalam* which means wound.

Abu al-Juza' said: I asked Ibn Abbas, may God be pleased with him, about this verse: **Do you speak to them or do you speak to them?** He said: "You do both. You speak to the believer and you speak to the unbeliever."

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, Al-Ala bin Abdul Rahman told us, 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: "Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Antichrist, the beast of the earth, the fate of one of you, and the affairs of the general public."

Ismail bin Abdullah 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, Abu Bakr bin Abi Shaybah told us, Muhammad bin Bishr told us, on the authority of Abu Hayyan, on the authority of Abu Zur'ah, on the authority of Abdullah bin Amr, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast among the people at noon. Whichever of them comes first, the other will follow soon after it."

Abu Saeed Al-Sharahi informed us, Abu Ishaq Al-Tha'labi informed us, Abdullah Al-Hussein bin Ahmad bin Fanjuwayh informed us, Abu Bakr bin Kharjah informed us, Muhammad bin Abdullah bin Sulaiman Al-Hadrami informed us, Hisham bin Hammad informed us, Amr bin Muhammad Al-Abqari informed us, on the authority of Talha bin Amr, on the authority of Abdullah bin Umair Al-Laithi, on the authority of Abu Sariha Al-Ansari, on the authority of the Prophet, may God bless him and grant him peace, who said: The beast will have three outings in a lifetime. It will go out once in the farthest reaches of Yemen, and its fame will spread in the desert, but its fame will not enter the village, meaning Mecca. Then it will remain for a long time, then it will go out again near Mecca, and its fame will spread in the desert, but its fame will enter the village - meaning Mecca - and while the people were one day in the most sacred of mosques to God and the most honored by God Almighty - meaning the Sacred Mosque - they were not startled except by it being in a corner of the mosque, approaching and approaching. This is what Ibn Umar said. And between the Black Corner and the door of Banu Makhzum on the right of the one who goes out, in the middle of that, so the people turned away from it. A group of them stood before her and they knew that they could not defeat God. She came out upon them, shaking the dust from her head. She passed by them and disappeared from their faces until she left them like the shining stars. Then she turned on the earth, and no pursuer could catch her nor could any fugitive defeat her. So much so that a man would stand up and seek refuge from her by praying, but she would come to him from behind and say: **So-and-so, are you praying now?** He would turn his face to her and she would brand him on his face. People would pass by her in their homes, and they would accompany each other on their journeys and share wealth. The disbeliever would be known from the believer. The believer would be told: **O believer**, and the disbeliever would be told: **O disbeliever**.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hasan bin Muhammad told me, Abu Bakr bin Malik Al-Qat'i told us, Abdullah bin Ahmad bin Hanbal told us, my father told us, Bahz told us, Hammad told us - he is Ibn Abi Salamah - Ali bin Zaid told us, on the authority of Aws bin Khalid, on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "The Beast will emerge with the staff of Moses and the ring of Solomon, and it will polish the face of the believer with the staff and smash the nose of the disbeliever with the ring, until the people of the table will gather and one of them will say, 'O believer,' and another will say, 'O disbeliever.'"

Surat al-Naml 27:82

And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them, that mankind was not certain of Our signs.

It was narrated on the authority of Ali that he said: It is not a beast with a tail, but without a beard, as if he was indicating that it is a man, but most of them are of the opinion that it is a beast.

Ibn Jurayj narrated on the authority of Abu al-Zubayr that he described the beast and said: Its head is the head of a bull, its eye the eye of a pig, its ear the ear of an elephant, its horn the horn of a deer, its chest the chest of a lion, its color the color of a leopard, its flank the flank of a cat, its tail the tail of a ram, its legs the legs of a camel, and between every two joints are twelve cubits. With it is the staff of Moses and the ring of Solomon. Not a believer will remain but that it will prick his face in his mosque with the staff of Moses, a white prick, and his face will shine. Not a disbeliever will remain but that it will prick his face with the ring of Solomon, and his face will blacken, to the point that people will trade in the marketplace: How much, O believer? How much, O disbeliever? Then the beast will say to him: O so-and-so, you are from the people of Paradise, and O so-and-so, you are from the people of Hell. This is what God Almighty said: **And when the word comes to pass against them, We will bring out for them a creature from the earth** (al-Baqarah 2:17).

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Aqil bin Muhammad Al-Jurjani the jurist told me, Abu Al-Faraj Al-Ma'afa bin Zakariya Al-Baghdadi told us, Abu Ja'far Muhammad bin Jarir Al-Tabari told us, Abu Kurayb told us, Al-Ashja'i told us, on the authority of Fadil bin Marzuq, on the authority of Atiyya, on the authority of Ibn Umar, who said: The Beast will emerge from a crack in Al-Safa like a horse galloping for three days, and a third of it will not emerge.

And on his authority, on the authority of Muhammad ibn Jarir al-Tabari, he said: Issam ibn Dawud ibn al-Jarrah told me, my father told us, Sufyan ibn Saeed told us, Mansur ibn al-Mu'tamir told us, on the authority of Rib'i ibn Harash, on the authority of Hudhayfah ibn al-Yaman, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, mentioned the Beast. I said: O Messenger of God, from where will it emerge? He said: From the most sacred mosques before God, while Jesus is circumambulating the Ka'bah with the Muslims with him, the earth beneath them will strike, and the Safa will split from the direction of al-Mash'ar, and the Beast will emerge from the Safa, its head first appearing, polished, with fur and feathers. No seeker will catch up with it, and no fugitive will escape it. It will name people 'believer' and 'disbeliever'. As for the believer, it will leave his face like a shining star, and it will write between his eyes 'believer'. As for the disbeliever, it will make a black dot between his eyes, and it will write between his eyes 'disbeliever'."

It was narrated on the authority of Ibn Abbas that he struck Al-Safa with his staff while he was in a state of ihram, and said: The beast can hear the striking of my staff.

On the authority of Abdullah bin Amr, he said: The beast will emerge from a ravine, its head touching the

clouds, and its feet on the ground as long as they are not out. It will pass by a person praying and will say: What is prayer for you? So it will snatch his head from the ground.

On the authority of Ibn Omar, he said: The beast will come out on the night of Jumu'ah, while the people are walking to Mina.

On the authority of Suhayl ibn Salih, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The worst valley is the valley of Ajyad**, two or three times. It was said: **Why is that, O Messenger of God?** He said: **A beast will emerge from it and scream three times that will be heard from both sides of the world.**

Wahb said: Her face is the face of a man, and her creation is like that of a bird. She tells whoever sees her that the people of Mecca were not certain of Muhammad and the Qur'an.

Tafsir al-Baidawi

82 - **And when the word comes to pass against them** when its meaning is about to happen, which is what they were promised of resurrection and punishment. **We will bring forth for them a creature from the earth** which is Al-Jassasah. It was narrated that its length was sixty cubits, and it had four legs, down, feathers, and two wings. No fugitive could escape it, nor could a seeker catch up with it. It was narrated that the Prophet (peace and blessings be upon him) was asked where it would emerge from, and he said: **From the most sacred mosques before God**, meaning the Sacred Mosque. **It will speak to them** is from speech, and it was said from the word since it was read (**it will speak to them**). It was narrated that it will emerge with the staff of Moses and the ring of Solomon (peace be upon them), so it will make a white dot with the staff in the mosque of the believer, and his face will be whitened, and with the ring a black dot on the nose of the disbeliever, and his face will be blackened. **That people were, by Our signs** its emergence and all its conditions, for they are from the signs of God the Most High. It was also said that it is the Qur'an, and the Kufians read that people are with the fat-ha. **They are not certain.** They are not certain. It is a narration of the meaning of her saying or her narration of the saying of God Almighty or the reason for her coming out, or her speaking with the preposition omitted.

Surat al-Naml 27:83

And the Day We shall gather from every nation a company of those who denied Our signs, and they will be driven in ranks.

Tafsir al-Jalalayn

83 - And remember **and the Day We shall gather from every nation a group of those who denied Our signs** and they will be driven in ranks) the last of them to the first of them, then they will be driven.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the Day We will gather from every century and religion a group, meaning a group of them, and a group **of those who deny Our signs** meaning: of those who deny Our proofs and arguments, then He will detain the first of them over the last of them, so that they will all gather, then they will be driven to the Fire.

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, his statement, **And the Day We shall gather from every nation a group of those who denied Our signs, and they will be driven in ranks**, meaning: the Shi'a at the gathering.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **From every nation a group**, he said: a group.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **We will gather from every nation a group**, he said: Group after group, **and they will be distributed**.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Those who deny Our signs will be driven back**, he said: He says: They will be pushed back.

Muhammad bin Bashir told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **So they are distributed**, he said: The first of them will be detained for the last of them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They will be distributed**. He said: He distributed it, the first of them will be returned to the last of them.

I have explained the meaning of his saying **they distribute** previously with its evidence, so there is no need to repeat it in this place.

Tafsir al-Qurtubi

The Almighty said: **And the Day We shall gather from every nation a company** meaning a group and a community. **of those who denied Our signs** meaning the Qur'an and Our signs that are upon the truth. **And they will be driven in ranks** meaning they will be pushed and driven to the place of reckoning. Al-Shamakh said:

How many Khamis have we distributed and how many leaders have we been given? Qatada said, **They distribute**, meaning the first of them returns to the last of them. Until when they come, he said, **Meaning, I am a monotheist**. "And you did not encompass it with knowledge," meaning its falsehood, so you turned away from it. Rather, you lied, being ignorant and not providing evidence.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Day of Resurrection and the gathering of the wrongdoers among those who denied the signs of God and His Messengers before God the Almighty, to ask them about what they did in this world, as a rebuke, rebuke, belittling and humiliating. God the Almighty says: **And the Day We shall gather from every nation a company** meaning from every people and generation a company **of those who denied Our signs** as God the Almighty said: **Gather together those who did wrong and their mates** and He the Almighty said: **And when souls are paired** and His statement: **And they will be driven in ranks** Ibn Abbas **may God be pleased with him** said: They will be pushed. Qatada said: A distribution, the first of them will be returned to the last of them.

Abdur-Rahman ibn Zayd ibn Aslam said: They will be driven **until, when they come** and stand before God, the Almighty, in the place of questioning, **He will say, 'Did you deny My signs while you did not encompass them in knowledge? What were you doing?'** That is, they will be questioned about their beliefs and deeds! So since they were not among the people of happiness and were as God said about them: **He neither believed nor prayed, but lied and turned away**, then the proof was established against them, and they had no excuse to offer, as God, the Almighty, said: **This is a Day when they will not speak, nor will permission be given to them to make excuses**, and likewise He said here: **And the word will fall upon them for what they did, so they will not speak**, that is, they will be stunned and they will have no answer because they were in darkness for themselves in this world, and they have been returned to the Knower of the unseen and the witnessed from whom nothing is hidden.

Then the Almighty said, drawing attention to His perfect power, great authority, and exalted status, which requires obedience to Him, submission to His

Surat al-Naml 27:83

And the Day We shall gather from every nation a company of those who denied Our signs, and they will be driven in ranks.

commands, and belief in His prophets in what they brought of the truth from which there is no escape. The Almighty said: **Do they not see that We have made the night for them to rest therein?** That is, in the darkness of the night, so that their movements may calm down and their breathing may be still, and they may rest from the fatigue of their day. **And the day is seeing.** That is, luminous and bright. Because of that, they manage their livelihood, earnings, travel, trade, and other matters that they need. **Indeed in that are signs for a people who believe.**

distributed the first of them will be held back from the last of them so that they may catch up with one another, and it is an expression of their large number and the distance between their sides.

Fath al-Qadir

Then the Almighty mentioned a general aspect of the horrors of the Day of Resurrection, saying: 83- **And the Day We shall gather from every nation a company.** The agent in the adverbial phrase is an omitted verb addressed to the Prophet, may God bless him and grant him peace, and *gathering* is the plural. It was said that what is meant by this gathering is the gathering of the torment after the comprehensive gathering that includes all creation. *Min* is for the beginning of the goal, and *Fuj* is the group like the group, and *Min* in **of those who deny Our signs** is explanatory. **So they will be distributed** meaning the first of them will be detained by the last of them, and its full investigation was presented in this surah. It was said that its meaning is: they will be pushed, and from this is the saying of Al-Shamakh:

We distributed his name from five legions

The meaning of the verse: And remember, O Muhammad, the Day when We will gather from every nation a group who denied Our signs. At that gathering, the first of them will be returned to the last of them or they will be driven away. That is, remind them of this or explain it to them as a warning and intimidation to them.

Tafsir al-Baghawi

God Almighty says: 83- **And the Day We shall gather from every nation a company**, meaning: from every century a group, **of those who deny Our signs**, and the *from* here is not for partiality, because all of the deniers will be gathered, **and they will be distributed**, the first of them will be detained over the last of them until they are gathered together, then they will be driven to the Fire.

Tafsir al-Baidawi

83 - **And the Day We shall gather from every nation a company** meaning the Day of Resurrection. **Of those who denied Our signs** is an explanation of the company, meaning a company of deniers. *Of* is the first for partiality because the nation of every prophet and the people of every century includes those who believed and those who denied. **So they will be**

Surat al-Naml 27:84

Until, when they come, he says, **Did you deny My signs while you did not encompass them in knowledge? Then what were you doing?**

Tafsir al-Jalalayn

84 - **Until when they come** to the place of reckoning **He said** the Most High to them **Did you deny My prophets My signs and did not encompass** from the aspect of your denial **them with knowledge** or in it is the assimilation of the interrogative *ma what* relative, meaning what **you were doing** of what you were commanded to do

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Until, when they come, He will say, 'Did you deny My signs?'** God Almighty says: Until, when there comes from every nation a group of those who deny Our signs and gather together, God says, **Did you deny My signs?** That is, My proofs and evidence. **And you did not encompass them with knowledge?** That is, and you did not know them as they should be known. **What were you doing?** in them of denying or believing.

Tafsir al-Qurtubi

The Almighty says: **What were you doing?** This is a rebuke and a rebuke, meaning what were you doing when you did not search for it or think about what was in it? **And the word fell upon them because of their wrongdoing.** Meaning, the punishment was due to them because of their wrongdoing, meaning their polytheism.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Day of Resurrection and the gathering of the wrongdoers among those who denied the signs of God and His Messengers before God the Almighty, to ask them about what they did in this world, as a rebuke, rebuke, belittling and humiliating. God the Almighty says: **And the Day We shall gather from every nation a company meaning from every people and generation a company of those who denied Our signs** as God the Almighty said: **Gather together those who did wrong and their mates** and He the Almighty said: **And when souls are paired** and His statement: **And they will be driven in ranks** Ibn Abbas **may God be pleased with him** said: They will be pushed. Qatada said: A distribution, the first of them will be returned to the last of them.

Abdur-Rahman ibn Zayd ibn Aslam said: They will be driven **until, when they come** and stand before God,

the Almighty, in the place of questioning, **He will say, 'Did you deny My signs while you did not encompass them in knowledge? What were you doing?'** That is, they will be questioned about their beliefs and deeds! So since they were not among the people of happiness and were as God said about them: **He neither believed nor prayed, but lied and turned away**, then the proof was established against them, and they had no excuse to offer, as God, the Almighty, said: **This is a Day when they will not speak, nor will permission be given to them to make excuses**, and likewise He said here: **And the word will fall upon them for what they did, so they will not speak**, that is, they will be stunned and they will have no answer because they were in darkness for themselves in this world, and they have been returned to the Knower of the unseen and the witnessed from whom nothing is hidden.

Then the Almighty said, drawing attention to His perfect power, great authority, and exalted status, which requires obedience to Him, submission to His commands, and belief in His prophets in what they brought of the truth from which there is no escape. The Almighty said: **Do they not see that We have made the night for them to rest therein?** That is, in the darkness of the night, so that their movements may calm down and their breathing may be still, and they may rest from the fatigue of their day. **And the day is seeing.** That is, luminous and bright. Because of that, they manage their livelihood, earnings, travel, trade, and other matters that they need. **Indeed in that are signs for a people who believe.**

Fath al-Qadir

84- **Until, when they come** to the place of reckoning, God will say to them, as a rebuke and a reprimand, **Did you deny My signs** that I sent down to My messengers, and commanded them to convey them to you, *while* the fact is that you **did not encompass them with knowledge**, but rather you denied them from the beginning, ignorant of them, not looking into them or proving their validity or invalidity, out of rebellion, stubbornness, and audacity towards God and His messengers. In this there is more rebuke and reprimand, because whoever denies something without encompassing knowledge of it has lied in his denial, and has called himself ignorant, unfair, misunderstood, and deficient in perception. This is similar to someone who has taken it upon himself to criticize a science of the religious sciences, or to criticize a science that is an introduction to them, and a means by which one can reach them, and that provides increased insight into their knowledge, and understanding of their meanings, like the sciences of the Arabic language as a whole, and they are twelve sciences, and the science of the principles of jurisprudence, because by it one can reach the deduction of..." The legal rulings on their detailed evidence, while including an explanation of the general rules of language, and so is every science that has further benefit in understanding the Book of God and the Sunnah of His Messenger, then he has called out against himself in the loudest voice that he is an ignorant, arguing with falsehood, attacking the legal sciences, deserving of a severe punishment that will deter him from his ignorance, misguidance, and

Surat al-Naml 27:84

Until, when they come, he says, "Did you deny My signs while you did not encompass them in knowledge? Then what were you doing?"

attacking what he does not know, is not aware of, and does not comprehend the essence of, so that he will become a lesson to others, and an admonition from which those like him, the weak-minded, the weak-religious, and the rabble who falsely and mendaciously claim knowledge, will learn. And in His statement: **What were you doing?** it is the disconnected particle, and the meaning is: Or what were you doing that distracted you from looking into it and contemplating its meanings? This question is by way of rebuking them.

Tafsir al-Baghawi

84- **Until, when they come**, on the Day of Resurrection, **God will say**, to them: **Did you deny My signs while you did not encompass them in knowledge**, and did not truly know them, **What were you doing?** when you did not think about them? The meaning of the verse is: Did you deny My signs without knowing them, and did not think about their authenticity, but rather you denied them out of ignorance?

Tafsir al-Baidawi

84 - **Until, when they come** to the place of assembly. **He will say**, '**Did you deny My signs while you did not encompass them with knowledge?**' The *and* is for the state, meaning you denied them at first glance without considering them with a consideration that would encompass your knowledge of their essence and that they are true, whether you believe or deny them. Or it is for conjunction, meaning you combined between denying them and not giving their minds thought to their realization. **What were you doing?** Or what were you doing after that? It is for rebuke, since they did nothing but deny them out of ignorance, so they are not able to say we did anything other than that.

Surat al-Naml 27:85

And the word has come to pass against them because of what they have wronged, so they do not speak.

Tafsir al-Jalalayn

85 - **And the word** of the punishment has come to pass upon them for what they did wrong) they associated partners with God **so they do not speak** because they have no argument.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the wrath and anger of God are due to those who deny His signs **because of their wrongdoing** meaning because of their denial of God's signs, on the Day they are gathered **so they will not speak** meaning: they will not speak with an argument to defend themselves from the enormity of what has befallen them and what has been said to them.

Tafsir al-Qurtubi

God Almighty says: **They will not speak** meaning they will have no excuse or argument. It was also said: Their mouths will be sealed so they will not speak, as most commentators have said.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Day of Resurrection and the gathering of the wrongdoers among those who denied the signs of God and His Messengers before God the Almighty, to ask them about what they did in this world, as a rebuke, rebuke, belittling and humiliating. God the Almighty says: **And the Day We shall gather from every nation a company of those who denied Our signs** as God the Almighty said: **Gather together those who did wrong and their mates** and He the Almighty said: **And when souls are paired** and His statement: **And they will be driven in ranks** Ibn Abbas **may God be pleased with him** said: They will be pushed. Qatada said: A distribution, the first of them will be returned to the last of them.

Abdur-Rahman ibn Zayd ibn Aslam said: They will be driven **until, when they come** and stand before God, the Almighty, in the place of questioning, **He will say, 'Did you deny My signs while you did not encompass them in knowledge? What were you doing?'** That is, they will be questioned about their beliefs and deeds! So since they were not among the people of happiness and were as God said about them: **He neither believed nor prayed, but lied and turned away**, then the proof was established against them, and they had no excuse to offer, as God, the Almighty, said: **This is a Day when**

they will not speak, nor will permission be given to them to make excuses, and likewise He said here: **And the word will fall upon them for what they did, so they will not speak**, that is, they will be stunned and they will have no answer because they were in darkness for themselves in this world, and they have been returned to the Knower of the unseen and the witnessed from whom nothing is hidden.

Then the Almighty said, drawing attention to His perfect power, great authority, and exalted status, which requires obedience to Him, submission to His commands, and belief in His prophets in what they brought of the truth from which there is no escape. The Almighty said: **Do they not see that We have made the night for them to rest therein?** That is, in the darkness of the night, so that their movements may calm down and their breathing may be still, and they may rest from the fatigue of their day. **And the day is seeing.** That is, luminous and bright. Because of that, they manage their livelihood, earnings, travel, trade, and other matters that they need. **Indeed in that are signs for a people who believe.**

Fath al-Qadir

85- **And the word will be fulfilled upon them** has been explained previously. The *ba* in **because of what they did wrong** is for causality: meaning, the word was fulfilled upon them because of the wrong, the worst kind of which is associating partners with God. **So they will not speak** when the word will be fulfilled upon them: meaning, they will have no excuse to speak, or they will not be able to speak because of the great terror they will see. Most of the commentators said: Their mouths will be sealed so they will not speak. Then, after frightening them with the horrors of the Day of Resurrection, the Almighty mentioned what could be evidence of monotheism, the gathering, and prophethood, as an exaggeration of guidance and a demonstration of the excuse.

Tafsir al-Baghawi

85- **And the word has come to pass**, the punishment has become obligatory, **upon them for what they did wrong**, for what they associated with God, **so they will not speak**. Qatada said: How can they speak when they have no argument? Similar to the words of God Almighty: **This is a Day when they will not speak * Nor will they be permitted to make excuses.** It was said: They will not speak because their mouths are sealed.

Tafsir al-Baidawi

85 - **And the word fell upon them** The promised punishment came upon them, which was their being thrown into the Fire after that. **Because of their wrongdoing** because of their wrongdoing, which was their denial of the signs of God. **So they do not speak** with an apology because they were preoccupied with the punishment.

Surat al-Naml 27:86

Have they not seen that We have made the night for them to rest therein and the day to see?
Indeed in that are signs for a people who believe.

Surat al-Naml 27:86

Have they not seen that We have made the night for them to rest therein and the day to see? Indeed in that are signs for a people who believe.

Tafsir al-Jalalayn

86 - **Have they not seen that We have made** We created **the night for them to rest therein** like others **and the day to see** meaning that it is seen in it for them to move about in it **Indeed in that are signs** indications of His Almighty power **for a people who believe** they were specifically mentioned because they benefit from it in their belief, unlike the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Have they not seen that We made the night for them to rest in?** God Almighty says: Have these deniers of Our signs not seen Our alternation of night and day, and Our difference between them by making this a resting place for them in which they rest, and rest their bodies from the fatigue of moving and turning during the day, and this a light in which they see and witness things and turn in it for their livelihoods, so they reflect on that, and ponder, and know that the Disposer of that is thus God, for whom nothing is incapable, and it is not difficult for Him to cause the death of the living, and to bring the dead back to life after death, just as it is not difficult for Him to take away the day and bring the night, and to bring the day and take away the night despite the difference in their conditions. **Indeed in that are signs for a people who believe.** God Almighty says: Indeed in Our making the night a place of rest, and the day a place of sight, there is evidence for a people who believe in God of His ability to do what they believe in regarding resurrection after death, and an argument for them on the Oneness of God.

Tafsir al-Qurtubi

The Almighty said: **Have they not seen that We have made the night for them to rest therein** meaning that they settle down and sleep **and the day to see** meaning that one can see in it for the pursuit of sustenance. **Indeed in that are signs for a people who believe** in God. He mentioned the evidence of His divinity and power, meaning have they not risen as We have made them so that they may believe.

Tafsir Ibn Kathir

God the Almighty says, informing us about the Day of Resurrection and the gathering of the wrongdoers among those who denied the signs of God and His Messengers before God the Almighty, to ask them about what they did in this world, as a rebuke, rebuke, belittling and humiliating. God the Almighty says: **And the Day We shall gather from every nation a company of those who denied Our signs** as God the Almighty said: **Gather together those who did wrong and their mates** and He the Almighty said: **And when souls are paired** and His statement: **And they will be driven in ranks** Ibn Abbas **may God be pleased with him** said: They will be pushed. Qatada said: A distribution, the first of them will be returned to the last of them.

Abdur-Rahman ibn Zayd ibn Aslam said: They will be driven **until, when they come** and stand before God, the Almighty, in the place of questioning, **He will say, 'Did you deny My signs while you did not encompass them in knowledge? What were you doing?'** That is, they will be questioned about their beliefs and deeds! So since they were not among the people of happiness and were as God said about them: **He neither believed nor prayed, but lied and turned away**, then the proof was established against them, and they had no excuse to offer, as God, the Almighty, said: **This is a Day when they will not speak, nor will permission be given to them to make excuses, and likewise He said here: And the word will fall upon them for what they did, so they will not speak**, that is, they will be stunned and they will have no answer because they were in darkness for themselves in this world, and they have been returned to the Knower of the unseen and the witnessed from whom nothing is hidden.

Then the Almighty said, drawing attention to His perfect power, great authority, and exalted status, which requires obedience to Him, submission to His commands, and belief in His prophets in what they brought of the truth from which there is no escape. The Almighty said: **Do they not see that We have made the night for them to rest therein?** That is, in the darkness of the night, so that their movements may calm down and their breathing may be still, and they may rest from the fatigue of their day. **And the day is seeing.** That is, luminous and bright. Because of that, they manage their livelihood, earnings, travel, trade, and other matters that they need. **Indeed in that are signs for a people who believe.**

Fath al-Qadir

He said: 86- **Have they not seen that We have made the night for them to rest therein and the day to see?** That is, We made the night for rest, stability, and sleep, because of the darkness in it, for they do not strive for a livelihood therein, and the day to see so that they may see what they strive for of the livelihood that they need. The description of the day as seeing is a description of people to exaggerate its illumination as if it sees what is in it. It was said that there was an

omission in the speech, and the meaning is: And We made the night dark so that they may rest, and dark was omitted because of the indication of seeing it, and its investigation was presented previously in Al-Isra and in Yunus. **Indeed in that mentioned are signs** meaning signs and indications **for a people who believe** in God, the Most High. Then He, the Most High, mentioned another sign of the Resurrection, saying: **And the Day the Trumpet is blown** is in apposition to **And the Day We are gathered** and is accusative with its previous accusative. Al-Farra' said: The meaning is: And that is the Day the Trumpet is blown, and the first is more appropriate. The images: a horn that Israfil will blow, and its investigation was presented in Al-Isra and Yunus. **Indeed in that mentioned are signs** meaning signs and indications **for a people who believe** in God Almighty.

Tafsir al-Baghawi

God Almighty says: 85- **Have they not seen that We have made the night for them to rest in and the day to see?** "Indeed in that are signs for a people who believe." They believe and take heed.

Tafsir al-Baidawi

86 - **Have they not seen?** So that they may realize monotheism and guide them to the permissibility of the gathering and the sending of the Messengers, because the alternation of light and darkness in a specific, not intrinsically determined manner can only happen by the power of the Almighty. And He who is able to replace darkness with light in one substance is able to replace death with life in the substances of bodies. And He who made the day so that they may see in it as a cause of their livelihood may not disrupt what is the basis of all their interests in their livelihood and their afterlife. **Indeed, We made the night so that they may rest therein** by sleeping and remaining still. **And the day to see** Its origin is so that they may see in it, so it was exaggerated by making sight a state of its established states such that it cannot be separated from it. **Indeed in that are signs for a people who believe** because it indicates the three matters.

Surat al-Naml 27:87

And the Day the Trumpet is blown, everyone in the heavens and the earth will be terrified, except whom God wills. And all will come to Him in humility.

Surat al-Naml 27:87

And the Day the Trumpet is blown, everyone in the heavens and the earth will be terrified, except whom God wills. And all will come to Him in humility.

Tafsir al-Jalalayn

87 - **And the Day the Trumpet is blown** the first blast by Israfil **then whoever is in the heavens and whoever is on the earth will be terrified** they will fear the fear that leads to death as in another verse, so they will be struck dead. The expression in it is in the past tense to confirm its occurrence **except whom God wills** Gabriel, Michael, Israfil, and the Angel of Death. According to Ibn Abbas, they are the witnesses, as they are alive with their Lord, provided for. **And all** a tanween in place of the complement to it, and all of them, after they are brought to life on the Day of Resurrection, **will come to Him** in the form of a verb and an active participle *humiliated* humbled. The expression in bringing the past tense to confirm its occurrence.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in their interpretation of the Almighty's saying, **And on the Day the Trumpet is blown**. We have mentioned their differences previously, and we have explained the correct statement in this regard according to us with its evidence. However, we will mention in this place some of the reports that were not mentioned there. Some of them said: It is a horn that will be blown into.

Some of those who were not mentioned before mentioned in the report about that:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the Day the Trumpet is blown**, he said, **It is like a trumpet**.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: The trumpet is the trumpet. He said: It is the trumpet whose owner is holding it, grasping two handfuls with his hands on the end of the horn, between its end and his mouth, the size of a handful or thereabouts. He has knelt on the knee of one of his legs, so he pointed, so he knelt on the knee of his left leg, squatting on its foot, its heel under his thigh, his buttocks and the tips of his toes in the dirt.

He said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Abu Bakr bin Abdullah, he said: The trumpet is in the form of a horn, raising one of its knees

to the sky and lowering the other. Its eyelids have not slept since God created the heavens, ready and eager. The trumpet has been placed on its mouth, waiting for when it will be commanded to blow into it.

Abu Kurayb narrated to us: Abd al-Rahman ibn Muhammad al-Maharbi narrated to us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid ibn Ziyad (Abu Ja'far said: The correct version is Yazid ibn Abi Ziyad), on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of a man from the Ansar, on the authority of Abu Hurayrah: He said to the Messenger of God, may God bless him and grant him peace: **O Messenger of God, what is the Trumpet?** He said: **A horn**. He said: **And how is it?** He said: "A great horn in which three blasts will be blown: the first: the blast of terror, the second: the blast of fainting, and the third: the blast of rising for God, Lord of the worlds. God commands Israfil with the first blast, and he says: 'Blow the blast of terror.' So he blows the blast of terror, and the inhabitants of the heavens and the inhabitants of the earth are terrified, except for whom God wills. God commands him to prolong it and lengthen it, and he does not slacken. It is the one about which God says: 'These people do not wait except for a single blast, which will have no stopping.'" (Surah Sad: 15). Then God moves the mountains, and they become a mirage, and the earth shakes with its inhabitants. Raja, which is what God says: {The Day the violent earthquake will shake, * Followed by the second earthquake, * Hearts that Day will be trembling} (al-Nazi'at 79:6-8). The earth will be like a ship tied down in the sea, battered by the waves, toppling over with its people, or like a lantern suspended by a string, swayed by the winds, causing people to sway on its back, so nursing mothers will be startled, pregnant women will give birth, children will turn gray, and the devils will fly away, fleeing until they reach the regions, and the angels will meet them, striking their faces, and they will return, and people will turn back, calling out to one another. It is what God says: {The Day of Calling, * The Day you will turn back, fleeing. You will have no protector from God. And whomsoever God sends astray, for him there is no guide} (Ghafir 40:32-33). While they were like that, the earth cracked from one country to another, and they saw a tremendous thing, and it seized them with a distress that only God knows about. Then they looked at the sky, and behold, it was like molten molten metal. Then its sun and moon were eclipsed, and its stars were scattered, then it was removed from them. The Messenger of God (peace and blessings of God be upon him) said: **And the dead do not know anything about that**. Abu Hurairah said: **O Messenger of God, who did God except when He says, 'So whoever is in the heavens and whoever is on the earth is terrified, except whom God wills'?** He said: "Those are the martyrs, and terror only reaches the living. They are alive with their Lord, receiving provision. God has protected them from the terror of that Day and made them safe, and it is the punishment of God which He sends upon the worst of His creation."

Al-Qasim narrated to us, saying: Al-Husayn narrated to

us, saying: Ismail bin Rafi' narrated to us, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "When God, the Blessed and Exalted, finished creating the heavens and the earth, He created the trumpet and gave it an angel. He placed it on his mouth, staring at the Throne, waiting for when he would be commanded. I said: O Messenger of God, what is the trumpet? He said: A horn. I said: How is it? He said: Great. By the One in Whose Hand is my soul, its greatness is a circle within it, as wide as the heavens and the earth. He commands it, and it blows the blast of terror, and the inhabitants of the heavens and the earth are terrified, except for whom God wills." Then he mentioned the rest of the hadith similar to the hadith of Abu Kurayb on the authority of Al-Maharibi, except that he said in his hadith: **Like a ship anchored in the sea**. Others said: Rather, the meaning of that is: And He blows the trumpet of creation.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the Day the Trumpet is blown** means in creation. His statement, **Then those in the heavens and those on the earth will be terrified** means: Those in the heavens of the angels and those on the earth of the jinn, mankind, and devils will be terrified by the horror of what they will witness on that Day.

If someone were to say: How is it said: Fazaa'a, making Fazaa'a, which is a verb, attributed to yanfakh, and it is yaf'ala? It would be said: The Arabs do that in places where ifa is suitable, because ifa is suitable with fa'ala and yaf'ala, like when you say: I visit you if you visit me, and I visit you if you visit me. So if if is put in place of ifa, it is treated like ifa. If it is said: Then where is the answer to his statement: **And the Day the Trumpet is blown, then yaf'a will be terrified?** It would be said: It is permissible for it to be implied with the waw, as if it was said: And the word will fall upon them for what they did wrong, so they will not speak, and that is the Day the Trumpet is blown. It is permissible for it to be left out, and the indication of the speech to it from it is sufficient, as it was said: **And if those who did wrong could see Al-Baqarah 2:165**, so its answer was left out.

And His saying, **Except whom God wills**, it was said: Those whom God has excluded in this place from being struck by terror on that Day are the martyrs, and that is because they are alive with their Lord and are provided for, even if they are counted among the dead among the people of this world. This is what was reported from the Messenger of God, may God bless him and grant him peace, and we mentioned it in the previous report.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Al-Awam told us, on the authority of someone who told him, on the authority of Abu Hurairah, that he recited this verse: **So everyone in the heavens and on the earth was terrified, except whom God willed**. He said: They are the martyrs.

And his saying, **And all of them came to Him in humiliation**, means: And all of them came to Him in a state of humiliation.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And all will come to Him in humiliation**, meaning: in a state of humiliation.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they all came to Him in humiliation**. He said: Subdued.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And all will come to Him in humiliation**, he said: The humble one is the one who is humbled and subdued. He said: Because the person who is frightened when he is frightened only wants to escape from the matter that frightened him. He said: So when the trumpet was blown, they were terrified, and there was no escape for them from God.

The reciters differed in their reading of His statement, **And all of them will come to Him in humiliation**. The majority of reciters in the regions read it, **And all of them will come to Him in humiliation**, with the extension of the alif of *atawah* in the form of *fa'iluhu*, except for Ibn Mas'ud, who read it, **And all of them will come to Him** in the form of *fa'iluhu*. The later reciters, Al-A'mash and Hamzah, followed him in reading it this way. Those who read it in the form of *fa'iluhu* considered it weak due to the consensus of the reciters regarding His statement, **And all of them will come to Him Maryam 19:95**. They said: So too is His statement, **they came to Him** in the plural. As for those who read according to the reading of Abdullah, they rejected it based on His statement, **So he was terrified**, as if they directed the meaning of the statement to: And on the Day the Trumpet is blown, everyone in the heavens and the earth will be terrified, and they will come to Him all in humiliation, as is said in speech: **He saw, fled, and returned, humiliated**.

The correct thing to say about this, in my opinion, is that they are two widely used readings in the regions, and they have similar meanings, so whichever one the reader reads, he is correct.

Tafsir al-Qurtubi

The Almighty said: **And the Day the Trumpet is blown**. That is, remember the Day or mention them when the Trumpet is blown. Al-Farra's school of thought is that the meaning is: And that is the Day the Trumpet is blown. He permitted deletion, but the correct meaning of the Trumpet is that it is a horn of light that Israfil will blow. Mujahid said: Like a trumpet. It was also said: It is the trumpet in the language of the people of Yemen. Its explanation and the scholars' opinions on this have already been mentioned in Al-An'am. **Then everyone in the heavens and the earth will be terrified, except whom God wills**. Abu Hurairah said: The Prophet (peace and blessings of God be upon him) said: **When God finished creating the heavens, He gave it to Israfil,**

And the Day the Trumpet is blown, everyone in the heavens and the earth will be terrified, except whom God wills. And all will come to Him in humility.

who is placing it on his mouth, staring at the Throne, waiting for the command to blow. I said: O Messenger of God, what is the Trumpet? He said: "A mighty horn, by Him Who sent me with the truth, the width of its chamber is like the width of the evening and the earth. Then it will be blown three times: the first will be the blast of terror, the second will be the blast of the stunned twilight, and the third will be the blast of resurrection and rising before the Lord of the worlds." And he mentioned the hadith. It was mentioned by Ali ibn Ma'bad, al-Tabari, al-Tha'labi and others, and Ibn al-Arabi authenticated it. I have mentioned it in Kitab al-Tadhkira and we have discussed it there. The correct view concerning the blowing of the trumpet is that there will be two blasts, not three, and that the blast of terror will be in reference to the blast of the stunned twilight because the two are inseparable from each other, meaning they will be terrified and die from it, or to the blast of resurrection, which is the preferred view of al-Qushayri and others, for he said in his commentary on this verse: What is meant is the second blast, meaning they will come to life in terror, saying, **Who has raised us from our beds?** (Yasin 36:52), and they will witness from the matter that will terrify and frighten them, and this blast will be like the sound of a trumpet for the creation to gather in the land of recompense. Qatada said it and Al-Mawardi said: **And the Day the Trumpet is blown**, meaning the resurrection from the graves. He said: There are two opinions about this fear: One of them is that it is hastening and responding to the call, as they say: **I hastened to you regarding such-and-such**, if they hastened to your call for your assistance. The second opinion is that the fear here is the usual fear of fear and sadness, because they were disturbed from their graves, so they were startled and afraid. This is more similar to the two opinions.

I said: The Sunnah is based on the established hadith of Abu Hurayrah and the hadith of Abdullah ibn Amr, which indicates that there will be two blasts, not three. Muslim included them, and we mentioned them in the Book of Remembrance, and it is correct, God willing, that there will be two blasts. God Almighty said: **And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will fall unconscious except whom God wills.** So He made an exception here, just as He made an exception in the case of the blast of terror, indicating that it will be one. Ibn al-Mubarak narrated on the authority of al-Hasan that the Messenger of God, may God bless him and grant him peace, said: "Between the two blasts will be forty years. In the first, God will kill every living thing, and in the second, God will bring every dead thing to life." If it is said: God Almighty said: **On the Day when the Great Earthquake will shake, followed by the Second** (an-Nazi'at 79:6-7) until He said: **It will be only one blast** (an-Nazi'at 79:13), and this apparently indicates that there will be three. It was said to him: It is not like that. Rather, what is meant by the second blast is the second blast, which will cause the creation to emerge from their graves. This is what Ibn Abbas, Mujahid, Ata', Ibn Zayd and others said. Mujahid said: They are two shouts: the first will kill everything by

God's permission, and the second will revive everything by God's permission. Ata' said: **The shaking** is the Resurrection and the *following* is the Resurrection. Ibn Zayd said: **The shaking** is death and the *following* is the Hour. And God knows best. Except for whom God wills. Then there is a difference of opinion as to who is excluded from this. In the hadith of Abu Hurairah it says that they are the martyrs with their Lord, and they are provided for, and the terror only reaches those who are still alive. This is the opinion of Sa'id ibn Jubayr, that they are the martyrs wearing swords around the Throne. Al-Qushayri said: The prophets are included among them, because they have happiness along with prophethood. It was also said: The angels. Al-Hasan said: He excluded groups of angels who will die between the two blasts. Muqatil said: He means Gabriel, Michael, and the Angel of Death. It was also said: The wide-eyed houris. It was also said: They are the believers, because God Almighty said after this: **Whoever brings a good deed will have better than it, and they, from the terror of that Day, will be secure.** Some of our scholars said: What is correct is that no authentic hadith has been reported specifying them, and all are possible.

I said: The hadith of Abu Hurayrah was hidden from him, and Judge Abu Bakr ibn al-Arabi authenticated it, so let him rely on it, because a text regarding specification and other than that is a matter of personal opinion, and God knows best. It was said: Other than this, as will come in *Az-Zumar*. His statement, **So whoever is in the heavens will be terrified** is a past tense verb, and **will be blown** is a future tense verb, so it is said: How can a past tense be conjoined with a future tense verb? Al-Farra' claimed that this is based on the meaning, because the meaning is: When the trumpet is blown, then everyone will be terrified. **Except whom God wills** is in the accusative case as an exception. **And all will come to Him in humiliation** Abu Amr, Al-Kisa'i, Nafi', Ibn 'Amir, and Ibn Kathir read **they came to Him** making it a future tense verb. Al-A'mash, Yahya, Hamzah, and Hafs from 'Asim read **and all will come to Him** restricted to the past tense verb, and Ibn Mas'ud read the same. On the authority of Qatada: **(And every one of them came to Him humiliated)** An-Nahhas said: In my book on the authority of Abu Ishaq on the recitations, whoever reads **(And every one of them came to Him)** alone with the wording (*everyone*), whoever reads **(they came to Him)**, he pluralizes it according to its meaning. This statement is an ugly mistake, because if he says **(And every one of them came to Him)**, he has not made it singular but rather made it plural. If he made it singular, he would have said **(He came to Him)**, but whoever says **(They came to Him)** made it plural according to the meaning and used it in the past tense because he returned it to **(So he was startled)**, and whoever reads **(And every one of them came to Him)**, he also carried it according to the meaning and said **(They came to Him)** because it is a disconnected sentence from the first. Ibn Nasr said: It has been reported from Ibn Ishaq, may God have mercy on him, what he did not say, and Abu Ishaq stated: **(And every one of them came to Him humiliated)** and he reads **(They came to Him)**, so

whoever made it singular, then it is for the word (*everyone*), and whoever made it plural, then it is for its meaning. He wants what came in the Quran or other than it of the unification of the report of (*all*) so it is based on the wording or the plural so it is based on the meaning, so Abu Jaafar did not take this meaning. Al-Mahdawi said: And whoever read (**and all of them came to Him humbled**) it is a verb from coming and it is taken to mean (*all*) without its wording, and whoever reads (**and all of them came to Him humbled**) it has the active participle from came. And the evidence for that is the saying of the Most High: **And all of them will come to Him on the Day of Resurrection alone** (Maryam 19:95) And whoever reads (**and all of them came to Him**) it is taken to mean the wording of (*all*) without its meaning and it is taken (*humiliated*) to mean, and its meaning is humbled, from Ibn Abbas and Qatada. And it has been mentioned in *Al-Nahl*.

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of the Blowing of the Trumpet, and as mentioned in the Hadith, it is a horn that will be blown. In the Hadith of the Trumpet: Israfil is the one who will blow it by the command of God the Almighty. He will blow the first terrifying blast into it and prolong it, and that will be at the end of the life of this world when the Hour will come upon the worst of the living people, and everyone in the heavens and the earth will be terrified **except whom God wills**, and they are the martyrs, for they are alive with their Lord and are provided for. Imam Muslim ibn al-Hajjaj said: Ubaydullah ibn Muadh al-Anbari told us, my father told us, Shu'bah told us on the authority of al-Nu'man ibn Salim, I heard Ya'qub ibn Asim ibn Urwah ibn Mas'ud al-Thaqafi, I heard Abdullah ibn Amr **may God be pleased with him**, and a man came to him and said: What is this hadith that you narrate, that the Hour will come at such and such a time? He said: Glory be to God, or there is no god but God, or a word like that. I intended never to tell anyone anything. I only said that you will see in a little while a great matter that will destroy the House, and it will happen and happen. Then he said: The Messenger of God, may God bless him and grant him peace, said: "The Antichrist will emerge among my nation and will remain for forty - I do not know whether it will be forty days, forty months, or forty years - then God will send Jesus, son of Mary, who looks like Urwah ibn Mas'ud, and he will seek him out and destroy him. Then the people will remain for seven years with no enmity between two people. Then God will send a cold wind from the direction of Ash-Sham, and no one will remain on the face of the earth in whose heart there is an atom's weight of goodness or faith except that it will take him, so that if one of you were to enter the heart of a mountain, it would enter upon him until it took him." He said: I heard it from the Messenger of God, may God bless him and grant him peace. He said: "The worst of people will remain as light as birds and as dreamy as wild beasts. They do not recognize good and do not denounce evil. Then Satan will appear to them and say: Will you not respond? They will say: What do you command us to do?" He will command them to worship idols, and they will be in that house of

provision and good living. Then the trumpet will be blown, and no one will hear it except that he will listen attentively and raise his head. He said: The first to hear it will be a man filling the water tank of his camels. He said: Then he will be stunned and the people will be stunned. Then God will send - or he said God will send down - rain like dew - or he said: shade, Naaman the doubter, and the bodies of the people will grow from it. Then it will be blown again, and they will be standing, looking. Then it will be said: O people, come to your Lord and stop them, for they will be questioned. Then it will be said: Bring out the party of the Fire. It will be said: How many? It is said: From every thousand, nine hundred and ninety-nine. He said: That is the Day when children will turn gray, and that is the Day when the shin will be uncovered. And His statement: Then the Trumpet will be blown, and no one will hear it except that he will bend his neck and raise his head. The *layt* is the side of the neck, meaning he will bend his neck to hear it from the sky well. This is the blast of terror, then after that is the blast of the stunned, which is death, then after that is the blast of the rising of the Lord of the Worlds, which is the resurrection from the graves of all creatures. For this reason, the Most High said: **And all will come to Him humbled**. It was read with the extension and without it on the basis of the verb, and all have one meaning, and humbled means humbled and obedient, no one will fail to obey His command, as the Most High said: **The Day He will call you, and you will respond with His praise**. And the Most High said: **Then when He calls you with a single call from the earth, at once you will emerge**. And in the hadith of the Trumpet, it is that at the third blast, God will command the souls to be placed in a hole in the Trumpet, then Israfil will blow into it after the bodies have grown in their graves and places. So when the Trumpet is blown, the souls will fly away. The souls of the believers will glow with light, and the souls of the unbelievers will be in darkness. Then God the Almighty will say: By My glory and majesty, every soul will return to its body. So the souls will return to their bodies and stir within them as poison stirs within a stung person. Then they will rise, shaking the dirt from their graves. God the Almighty will say: **The Day they emerge from the graves quickly, as if they were, toward an idol, hastening**.

God the Almighty said: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass**. That is, you will see them as if they are fixed and remaining as they were, but they will pass as the clouds pass, that is, they will move from their places, as God the Almighty said: **The Day the sky will sway with a sway * And the mountains will move with a movement**. God the Almighty said: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast * And leave them as a level plain. You will see therein no crookedness or unevenness.'" God the Almighty said: **And the Day We set the mountains in motion, and you will see the earth appearing as a plain**. God the Almighty said: **The work of God, who perfected all things**, that is, He will do that with His great power. **Who perfected all things**, that is, He perfected all that He created, and He deposited in it the wisdom that He deposited. **Indeed, He is Acquainted with what you do**, that is, He is All-Knowing of what His servants do, of good and evil,

Surat al-Naml 27:87

And the Day the Trumpet is blown, everyone in the heavens and the earth will be terrified, except whom God wills. And all will come to Him in humility.

and He will reward them for it with the most complete reward.

Then God the Almighty explained the state of the happy and the miserable on that Day, saying:

Whoever brings a good deed will have better than it.

Qatada said: **With sincerity.** Zayn al-Abidin said: **It is**

'there is no god but God.' And God the Almighty

explained in another place that he will have ten times

the like of it. **And they will be safe from the terror of**

that Day, just as He said in the other verse: **The**

greatest terror will not grieve them. And God the

Almighty said: **Is he who is thrown into the Fire better**

or he who comes secure on the Day of Resurrection?

And God the Almighty said: **And they will be in the**

chambers secure. And His statement: **And whoever**

brings evil, their faces will be thrown into the Fire,

meaning whoever meets God having done wrong and

has no good deeds, or his bad deeds will outweigh his

good deeds, each according to his situation. For this

reason God the Almighty said: **Are you recompensed**

except for what you used to do? Ibn Masoud, Ibn

Abbas, Abu Hurairah, may God be pleased with them,

Anas bin Malik, Ata', Saeed bin Jubayr, Ikrimah,

Mujahid, Ibrahim Al-Nakha'i, Abu Wa'il, Abu Saleh,

Muhammad bin Ka'b, Zaid bin Aslam, Al-Zuhri,

Al-Suddi, Al-Dahhak, Al-Hasan, Qatadah, and Ibn Zaid

said regarding His statement: **And whoever brings evil,**

meaning polytheism.

Fath al-Qadir

Then the Almighty mentioned another sign of the

Resurrection, saying: 87- **And the Day the Trumpet is**

blown is in apposition to **And the Day We are gathered**

and is in the accusative case with its previous

accusative. Al-Farra' said: The meaning is: And that is

the Day the Trumpet is blown, and the first is more

appropriate. The Trumpet is a horn into which Israfil

will blow, and we have already discussed it in detail in

Al-An'am. The Trumpet will be blown three times: the

first is the blast of terror, the second is the blast of

unconsciousness, and the third is the blast of

resurrection. It was said that there will be two blasts,

and that the blast of terror may refer either to the blast

of unconsciousness or to the blast of resurrection. This

was the opinion of Al-Qushayri, Al-Qurtubi, and others.

Al-Mawardi said: This blast mentioned here is on the

Day of Resurrection from the graves, **So whoever is in**

the heavens and whoever is on the earth will be

terrified, meaning they will be afraid and disturbed by

the intensity of what they heard. It was said that what

is meant by *fright* here is: hastening and responding to

the call, as in their saying **I hastened to respond to you,**

but the first meaning is more appropriate for the verse.

The past tense was expressed in conjunction with a

present tense verb to indicate that it will happen, as

stated by the scholars of rhetoric. Al-Farra' said: It is

interpreted in this sense because the meaning is, **If the**

blast is blown, 'except what God wills,' meaning,

except for whomever God wills to be terrified at that

blast.

There is a difference of opinion as to who is excluded

from the verse. Some say they are the martyrs and prophets, others say they are the angels, others say they are Gabriel, Michael, Israfil, and the Angel of Death, others say they are the houris **virgin black maidens**, and others say they are all believers, based on the verses that follow: **Whoever brings a good deed will have better than it, and they, from the terror of that Day, will be secure.** The exception could be comprehensive of all those mentioned, so there is no objection to that. **And all will come to Him in humility.** The majority of scholars read **they came to Him** in the form of an active participle with a pronoun referring to God, the Exalted. Al-A'mash, Yahya ibn Watthab, Hamzah, and Hafs on the authority of Asim read **they came to Him** as a past tense verb, as did Ibn Mas'ud. Qatadah read **and all will come to Him.** Al-Zajjaj said: Whoever reads the verb as a past tense verb has unified it with the word *kull*, and whoever reads it as a present participle has pluralized it with its meaning, which is a clear mistake, because there is no unification in either of the two readings. Rather, the unification is only in the reading of Qatadah, and the meaning of *dakhreen* is **sagheen dhaleen**, and it is in the accusative case as a state. The majority read *dakhreen*, and Al-A'raj read *dakhreen* without an alif. The explanation of this has already been mentioned in Surat An-Nahl.

Tafsir al-Baghawi

God Almighty says: 87- **And the Day the Trumpet is blown, then whoever is in the heavens and whoever is on the earth will be terrified.** The Trumpet is a horn that Israfil will blow into. Al-Hasan said: The Trumpet is the horn. Some of them initially said that the souls are gathered into the horn, then it is blown into, and the souls go to the bodies, and the bodies come to life. And His statement: **Then whoever is in the heavens and whoever is on the earth will be terrified,** means: they will be struck dead, as He said in another verse: **Then whoever is in the heavens and whoever is on the earth will be struck dead** (al-Zumar 39:68), meaning: they will die, and the meaning is that fear will be cast upon them until they die.

It was said: Israfil will blow the trumpet three times: the blast of terror, the blast of unconsciousness, and the blast of rising before the Lord of the Worlds.

His saying, **Except whom God wills.** They differed regarding this exception. It was narrated on the authority of Abu Hurairah that "the Prophet, may God bless him and grant him peace, asked Gabriel about his saying, 'Except whom God wills.' He said, 'They are the martyrs, wearing their swords around the Throne.'"

Saeed bin Jubair and Ata' narrated on the authority of Ibn Abbas: They are the martyrs because they are alive with their Lord and fear cannot reach them. In some narrations: The martyrs are the chosen ones of God Almighty, meaning: those whom God Almighty has excluded.

Al-Kalbi and Muqatil said: He means Gabriel, Michael, then the spirit of Israfil, then the spirit of the Angel of Death, then the spirit of Gabriel, and the last of them to die will be Gabriel, peace be upon him.

It is narrated that God the Almighty says to the Angel of Death: Take the soul of Israfil. Then he says: Who remains, O Angel of Death? He says: Glory be to You, my Lord, blessed and exalted are You, O Possessor of majesty and honor. Gabriel, Michael, and the Angel of Death remain. He says: Take the soul of Michael. He takes his breath and falls down like a great mountain. He says: Die, O Angel of Death. He dies and Gabriel says: Who remains? He says: Blessed and exalted are You, O Possessor of majesty and honor. Your face is everlasting and eternal, and Gabriel is the dead, mortal. He says: Gabriel, you must die. He falls down in prostration, flapping his wings. It is narrated that the superiority of His creation over the superiority of Michael is like a great mountain over a mountain of birds.

It is narrated that he remains with these four bearers of the Throne, and he takes the souls of Gabriel and Michael, then the souls of the bearers of the Throne, then the soul of Israfil, then the soul of the Angel of Death.

Abu Abdullah Muhammad ibn al-Fadl al-Kharqi told us, Abu al-Hasan Ali ibn Abdullah al-Taysifuni told us, Abdullah ibn Ali al-Jawhari told us, Ahmad ibn Ali al-Kashmihani told us, Ali ibn Hajar told us, Ismail ibn Ja'far told us, Muhammad ibn `Amr ibn `Alqamah told us, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "The Trumpet will be blown and everyone in the heavens and the earth will be stunned except whom God wills. Then it will be blown again and I will be the first to raise his head. Then I will see Moses taking hold of one of the pillars of the Throne. I do not know whether he was among those whom God, the Almighty, excepted or whether he raised his head before me? And whoever says I am better than Jonah, son of Matta, has lied."

Ad-Dahhak said: They are satisfied, and the Houris, and Malik, and the Zabaniya. And it was said: The scorpions of Hell and its snakes.

The Almighty said: **And all**, meaning: those who were brought back to life after death, **came to Him**. A'mash, Hamza, and Hafs read: **came to Him**, shortened by opening the ta' on the verb, meaning: they came to Him. The others read it with a long vowel and a damma on the ta', like the Almighty's saying: **And all of them will come to Him on the Day of Resurrection alone Maryam 19:95**, *humiliated*, subdued.

God wills not to be terrified, by making his heart steadfast. It was said that they are Gabriel, Michael, Israfil, and Azrael. It was also said that it is the Houris, the Keepers, and the Bearers of the Throne, and it was said that it is the martyrs, and it was said that it is Moses, peace be upon him, because he was struck dead once, and perhaps what is meant is something that includes all of that. **And all will come to Him** are present at the situation after the second Trumpet, or will return to His command. Hamzah and Hafs read **at him** as a verb, and it was read (*atahu*) as a singular reading of the word *all*. *Dakhreen humiliated* and it was read (*dakhreen*).

Tafsir al-Baidawi

87 - **And the Day the Trumpet is blown** in the Trumpet or the Horn, and it was said that it is a metaphor for the resurrection of the dead with the resurrection of the army when the Trumpet is blown. **Then whoever is in the heavens and whoever is on the earth will be terrified** from the terror, and it was expressed in the past tense to confirm its occurrence. **Except for whom**

Surat al-Naml 27:88

And you will see the mountains, thinking them rigid, while they will pass as the clouds pass. [This is] the work of God, who perfected all things. Indeed, He is Acquainted with what you do.

Surat al-Naml 27:88

And you will see the mountains, thinking them rigid, while they will pass as the clouds pass. [This is] the work of God, who perfected all things. Indeed, He is Acquainted with what you do.

Tafsir al-Jalalayn

88 - **And you will see the mountains** you will see them at the time of the blast **you will think them** you will think them *solid* standing still in their place because of their size **and they will pass as the clouds pass** the rain when the wind strikes it, it moves until it falls on the earth and spreads it out, then it becomes like wool, then it becomes scattered dust **the creation of God** a verbal noun confirming the content of the sentence before it, added to its subject after deleting its factor, God made that creation **who perfected** perfected *everything* His creation **He is Acquainted with what you do** with the ya and the ta, meaning His enemies in disobedience and His allies in obedience

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And you see the mountains, O Muhammad, and you think they are standing, while they are passing by.**

Like what Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And you will see the mountains and think them rigid**, meaning: standing. And it was only said, **And they will pass like the passing of clouds**, because they are gathered and then move, so the one who sees them will think, because of their large number, that they are standing still, while they are moving quickly, as Al-Ja'di said:

They are so reckless, like mountains, you think they are stopping for a pilgrim, while the passengers are neglecting them.

His saying, **The creation of God, who perfected everything** and strengthened His creation.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **The work of God, who perfected all things**, means: He perfected all things.

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, **The work of God, who perfected all things**, meaning: He perfected and strengthened all things that He created.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Who perfected everything**, he said: He made everything secure and perfected.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: *Atqan* means more trustworthy.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada **He is All-Knowing of what they do** God Almighty says: God is All-Knowing of what His servants do of good and evil, obedience to Him and disobedience to Him, and He will reward all of them for all of that, for good with good, and for evil with evil like it.

Tafsir al-Qurtubi

The Almighty said: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass.** Ibn Abbas said: That is, standing, yet they will move quickly. Al-Qutbi said: That is because the mountains are gathered and move, so in the eyes' vision they are as if they were standing while they are moving. Likewise, everything great and numerous is too numerous for the eye to see, due to its great number and the distance between its edges. In the eyes of the observer it is as if it is standing still while it is moving. Al-Nabigha said in describing an army:

They are as reckless as the mountain, stopping for the pilgrims and the passengers are neglecting them.

Al-Qushayri said: "This is the Day of Resurrection, meaning that due to their large number, they will be as if they were stationary, that is, standing still in plain sight, even though in themselves they move like clouds. The accumulated clouds will appear to be standing still while they are moving, that is, they will pass by like clouds until nothing of them remains. So God, the Most High, said: 'And the mountains will be set in motion and will become a mirage.' (An-Naba': 20) It is said that God, the Most High, described the mountains with different descriptions, all of which go back to the earth being emptied of them and what they had been hidden being exposed. The first description is being crushed, which is before the earthquake. Then they will become like fluffy wool, which is when the sky becomes like coarse wool. God combined the two, saying: 'The Day the sky will be like molten molten metal, and the mountains will be like wool.' (al-Ma'arij 70:8-9) The third state is that they will become like dust, which is when they are cut apart after having been like wool. The fourth state is that they will be blown away, because with the aforementioned

conditions they will be stable in their places and the earth beneath them will not be exposed, so they will be blown away to reveal themselves. When they are blown away, it will be by sending winds upon them.” The fifth case is that the winds lift it to the surface of the earth, making it appear as a ray of light in the air, like dust. When you look at it from a distance, you think it is solid bodies due to its density. In reality, it is passing by, except that its passing behind the winds is as if it were crushed and disintegrated. The sixth case is that it is a mirage. When you look at its location, you will not find anything of it, like a mirage. Muqatil said: It falls to the earth and is leveled with it. Then it was said: This is a parable. Al-Mawardi said: There are three opinions about what it was used for: The first is that it is a parable that God Almighty used for the world, making the one looking at it think that it is standing still like mountains, but it is taking its share of disappearing like the clouds. This was said by Sahl ibn Abdullah. The second is that it is a parable that God used for faith, you think it is fixed in the heart and its deeds are ascending to the sky. The third is that it is a parable that God used for the soul when the soul exits and the soul travels to the throne. **The work of God, who perfected all things** meaning, this is from the doing of God, and whatever is an doing of His is perfect. The word *tarā see* comes from seeing with the eyes, and if it were from seeing with the heart, it would have two objects. The original form is *tarā see*, so the vowel of the hamza was placed on the *ra*, so the *ra* was moved and the hamza was deleted. This is the way to lighten the hamza if it is preceded by a sukoon, except that lightening is necessary for *tarā see*. The people of Kufa read *tahsab recite* with a fatha on the *sin*, which is the standard, because it is from *hāṣab to think*, but it has been narrated from the Prophet (peace and blessings of God be upon him) that it was different, that he read it with a kasra in the future tense, so it would be on the form *fa'il to do good*, like *na'am to appreciate* and *ba'isa to be pleased with*, and it has been reported that *ya'isa deep* is from the sound form. In Arabic speech, no other letters are known except these letters. **(And it will pass like the passing of clouds)** The meaning is that it will pass like the passing of clouds, so the adjective is used in place of the described noun and the complement in place of the complement to it. So the mountains will be removed from their places on the face of the earth, and will be gathered and moved as the clouds move, then they will be piled up and return to the earth as He said: **And the mountains will be leveled with dust** (al-Waqi'ah 56:5). **(The making of God)** according to Al-Khalil and Sibawayh is in the accusative case as a verbal noun, because when He, the Almighty, said: **And it will pass like the passing of clouds**, it indicates that He made that with a making, and the accusative case is permissible for the purpose of enticement, meaning look at the making of God. So it is stopped on this at **(the clouds)** and it is not agreed upon with the advance

The first is the predicate. It is permissible to raise it on the assumption that it is God's creation. **Who perfected everything** means made it perfect. From this is the saying of the Prophet (peace and blessings of God be upon him): **May God have mercy on whoever does a job and perfects it**. Qatada said: Its meaning is he made everything good, and perfection is perfection. It

is said: A man who is tasaqaan, meaning he is skilled at things. Al-Azhari said: He made it permissible from Ibn Taqaan, who is a man from Aad whose arrow never missed, so he was used as an example. It is said: He is more archer than Ibn Taqaan, then it is said to every skilled person who is tasaqaan. **He is All-Aware of what you do** with the ta' as an address, as is the reading of the majority. Ibn Kathir, Abu Amr, and Hisham read it with the ya'.

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of the Blowing of the Trumpet, and as mentioned in the Hadith, it is a horn that will be blown. In the Hadith of the Trumpet: Israfil is the one who will blow it by the command of God the Almighty. He will blow the first terrifying blast into it and prolong it, and that will be at the end of the life of this world when the Hour will come upon the worst of the living people, and everyone in the heavens and the earth will be terrified **except whom God wills**, and they are the martyrs, for they are alive with their Lord and are provided for. Imam Muslim ibn al-Hajjaj said: Ubaydullah ibn Muadh al-Anbari told us, my father told us, Shu'bah told us on the authority of al-Nu'man ibn Salim, I heard Ya'qub ibn Asim ibn Urwah ibn Mas'ud al-Thaqafi, I heard Abdullah ibn Amr **may God be pleased with him**, and a man came to him and said: What is this hadith that you narrate, that the Hour will come at such and such a time? He said: Glory be to God, or there is no god but God, or a word like that. I intended never to tell anyone anything. I only said that you will see in a little while a great matter that will destroy the House, and it will happen and happen. Then he said: The Messenger of God, may God bless him and grant him peace, said: "The Antichrist will emerge among my nation and will remain for forty - I do not know whether it will be forty days, forty months, or forty years - then God will send Jesus, son of Mary, who looks like Urwah ibn Mas'ud, and he will seek him out and destroy him. Then the people will remain for seven years with no enmity between two people. Then God will send a cold wind from the direction of Ash-Sham, and no one will remain on the face of the earth in whose heart there is an atom's weight of goodness or faith except that it will take him, so that if one of you were to enter the heart of a mountain, it would enter upon him until it took him." He said: I heard it from the Messenger of God, may God bless him and grant him peace. He said: "The worst of people will remain as light as birds and as dreamy as wild beasts. They do not recognize good and do not denounce evil. Then Satan will appear to them and say: Will you not respond? They will say: What do you command us to do?" He will command them to worship idols, and they will be in that house of provision and good living. Then the trumpet will be blown, and no one will hear it except that he will listen attentively and raise his head. He said: The first to hear it will be a man filling the water tank of his camels. He said: Then he will be stunned and the people will be stunned. Then God will send - or he said God will send down - rain like dew - or he said: shade, Naaman the doubter, and the bodies of the people will grow from it. Then it will be blown again, and they will be

Surat al-Naml 27:88

And you will see the mountains, thinking them rigid, while they will pass as the clouds pass. [This is] the work of God, who perfected all things. Indeed, He is Acquainted with what you do.

standing, looking. Then it will be said: O people, come to your Lord and stop them, for they will be questioned. Then it will be said: Bring out the party of the Fire. It will be said: How many? It is said: From every thousand, nine hundred and ninety-nine. He said: That is the Day when children will turn gray, and that is the Day when the shin will be uncovered. And His statement: Then the Trumpet will be blown, and no one will hear it except that he will bend his neck and raise his head. The *layt* is the side of the neck, meaning he will bend his neck to hear it from the sky well. This is the blast of terror, then after that is the blast of the stunned, which is death, then after that is the blast of the rising of the Lord of the Worlds, which is the resurrection from the graves of all creatures. For this reason, the Most High said: **And all will come to Him humbled.** It was read with the extension and without it on the basis of the verb, and all have one meaning, and humbled means humbled and obedient, no one will fail to obey His command, as the Most High said: **The Day He will call you, and you will respond with His praise.** And the Most High said: **Then when He calls you with a single call from the earth, at once you will emerge.** And in the hadith of the Trumpet, it is that at the third blast, God will command the souls to be placed in a hole in the Trumpet, then Israfil will blow into it after the bodies have grown in their graves and places. So when the Trumpet is blown, the souls will fly away. The souls of the believers will glow with light, and the souls of the unbelievers will be in darkness. Then God the Almighty will say: By My glory and majesty, every soul will return to its body. So the souls will return to their bodies and stir within them as poison stirs within a stung person. Then they will rise, shaking the dirt from their graves. God the Almighty will say: **The Day they emerge from the graves quickly, as if they were, toward an idol, hastening.**

God the Almighty said: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass.** That is, you will see them as if they are fixed and remaining as they were, but they will pass as the clouds pass, that is, they will move from their places, as God the Almighty said: **The Day the sky will sway with a sway * And the mountains will move with a movement.** God the Almighty said: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast * And leave them as a level plain. You will see therein no crookedness or unevenness.'" God the Almighty said: **And the Day We set the mountains in motion, and you will see the earth appearing as a plain.** God the Almighty said: **The work of God, who perfected all things,** that is, He will do that with His great power. **Who perfected all things,** that is, He perfected all that He created, and He deposited in it the wisdom that He deposited. **Indeed, He is Acquainted with what you do,** that is, He is All-Knowing of what His servants do, of good and evil, and He will reward them for it with the most complete reward.

Then God the Almighty explained the state of the happy and the miserable on that Day, saying: **Whoever brings a good deed will have better than it.**

Qatada said: **With sincerity.** Zayn al-Abidin said: **It is 'there is no god but God.'** And God the Almighty explained in another place that he will have ten times the like of it. **And they will be safe from the terror of that Day,** just as He said in the other verse: **The greatest terror will not grieve them.** And God the Almighty said: **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** And God the Almighty said: **And they will be in the chambers secure.** And His statement: **And whoever brings evil, their faces will be thrown into the Fire,** meaning whoever meets God having done wrong and has no good deeds, or his bad deeds will outweigh his good deeds, each according to his situation. For this reason God the Almighty said: **Are you recompensed except for what you used to do?** Ibn Masoud, Ibn Abbas, Abu Hurairah, may God be pleased with them, Anas bin Malik, Ata', Saeed bin Jubayr, Ikrimah, Mujahid, Ibrahim Al-Nakha'i, Abu Wa'il, Abu Saleh, Muhammad bin Ka'b, Zaid bin Aslam, Al-Zuhri, Al-Suddi, Al-Dahhak, Al-Hasan, Qatadah, and Ibn Zaid said regarding His statement: **And whoever brings evil,** meaning polytheism.

Fath al-Qadir

88- And you will see the mountains and think them rigid is in apposition to *Blows*. The address is to the Messenger of God (peace and blessings of God be upon him) or to anyone who is able to see. **And you will think them rigid** is in the accusative case as a hal of the pronoun **you see** or its object, because seeing is visual. It was also said that it is a substitute for the first clause, but this is weak. This is the third sign of the Hour. The meaning of **you will think them rigid** is: standing and still. The clause **and they will pass like clouds** is in the accusative case as a hal: meaning, they will move quickly like the clouds that are moved by the winds. Al-Qatibi said: This is because the mountains are gathered and move, but in the sight of the eye they are like standing ones while they are moving. Al-Qushayri said: This is the Day of Resurrection. Similar to it is the statement of God the Almighty: **And the mountains will be set in motion and will become a mirage.** The people of Kufa read **you think it** with a fatha on the seen, while the rest read it with a kasra. **The creation of God, Who perfected everything.** The accusative case of *created* is a source according to Al-Khalil, Sibawayh and others: meaning God made that creation. It was also said that it is a source emphasizing His statement: **And the Day the Trumpet is blown.** It was also said that it is accusative to induce: meaning look at the creation of God. The meaning of **Who perfected everything** is who made it perfect. It is said that a man is *perfect*: meaning he is skilled at things. The phrase **He is All-Aware of what you do** is an explanation of what preceded it, that He, the Almighty, made what He made and perfected everything. The All-Aware is the One who is aware of the outward and inward aspects. The majority read it with the superscript ta' as an address, while Ibn Kathir, Abu Amr and Hisham read it with the subscript as a declarative.

Tafsir al-Baghawi

The Almighty said 88- **And you will see the mountains, you think them rigid**, standing, **while they will pass as the clouds pass**, meaning: they will move as the clouds move until they fall to the ground, and they will be level with it. This is because everything great and every large gathering is beyond the sight due to its great number and the distance between its edges, so it is considered by the observer to be standing while it is moving. Likewise, the movement of the mountains will not be seen on the Day of Resurrection due to its greatness, just as the movement of the clouds will not be seen due to its greatness while it is moving. **The creation of God** is in the accusative case as a source, **Who perfected all things**, meaning: He is most wise. **Indeed, He is Acquainted with what you do**. Ibn Kathir and the people of Basra read it with the letter *ya*, and the rest read it with the letter *ta*.

Tafsir al-Baidawi

88 - **And you will see the mountains, you will think them rigid** fixed in place. **And they will pass as the clouds pass** in speed, because when large bodies move in one direction, their movement is hardly noticeable. **God's creation** is a source confirming itself and it is for the content of the previous sentence like His saying **God's promise**. **Who perfected all things** perfected His creation and proportioned it as it should be. **Indeed, He is Acquainted with what you do** Knowing the outward and inward aspects of actions, so He will reward you for them as He said:

Surat al-Naml 27:89

Whoever brings a good deed will have better than it, and they, that Day, will be secure from terror.

Surat al-Naml 27:89

Whoever brings a good deed will have better than it, and they, that Day, will be secure from terror.

Tafsir al-Jalalayn

89 - **Whoever brings a good deed** there is no god but God on the Day of Resurrection **will have better** and reward **than it** because of it and not for preference as there is no better deed than it and in another verse ten times as much **and they** are the ones who seek refuge in it **from the terror of that Day** with the addition and the kasra and fatha of the meem and the terror of death and fatha of the meem **are safe**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Whoever comes** to God with His Oneness and belief in Him, and saying, **There is no god but God**, with his heart certain of it, **will have** from this good deed with God *good* on the Day of Resurrection, and that good is that God will reward him **from it** Paradise, and will protect him **from the terror of** the Great Blast, which is the blowing of the Trumpet.

Tafsir al-Qurtubi

The Almighty said: **Whoever brings a good deed will have better than it**. Ibn Mas'ud and Ibn Abbas **may God be pleased with them** said: The good deed is **There is no god but God**. Abu Ma'shar said: Ibrahim *Abraham* used to swear by God, there is no god but Him, and he did not exclude that the good deed is **There is no god but God, Muhammad is the Messenger of God**. Ali ibn al-Haysin ibn Ali **may God be pleased with them** said: A man was consoled, and whenever he was alone in a place, he would say: **There is no god but God alone, with no partner for Him**. While he was in the land of the Romans, in a rough and barren land, he raised his voice and said: **There is no god but God alone, with no partner for Him**. A man came out to him on a horse wearing white clothes and said to him: By the One in Whose Hand is my soul, this is the word about which God **the Almighty** said: **Whoever brings a good deed will have better than it**. Abu Dharr narrated that he said: I said: O Messenger of God, advise me. He said: **Fear God, and if you do a bad deed, then follow it with a good deed that will erase it**. She said: O Messenger of God, is **There is no god but God** among the good deeds? He said: **Among the best of good deeds**. In another narration, he said: **Yes, it is the best of good deeds**. Al-Bayhaqi mentioned this. Qatada said: **Whoever brings a good deed** with sincerity and monotheism. It was also said: Performing all of the obligatory duties.

I said: If he says **There is no god but God** in its true

form and as it should be - as explained previously in Surah Ibrahim - then he has come with monotheism, sincerity and abundance. **Then for him is better than it**. Ibn Abbas said: That is, goodness from it has reached him. Mujahid said: It was also said: For him is the beautiful reward, which is Paradise. *Better* is not for preference. Ikrimah and Ibn Jurayj said: As for him having better than it, meaning from faith, then no, because there is nothing better than someone who says **There is no god but God**, but he has better than it. It was also said: **Then for him is better than it** is for preference, meaning the reward of God is better than the deeds, words and remembrance of the servant. Likewise, the pleasure of God is better for the servant than the deeds of the servant, as said by Ibn Abbas. It was also said: This goes back to multiplication, because God the Most High gives him ten for one, and for faith in a short period of time the eternal reward, as said by Muhammad ibn Ka'b, and according to Ar-Rahman ibn Zayd. **And they will be safe from the terror of that Day**. Asim, Hamzah, and Al-Kisa'i read **the terror of that Day** with the addition. Abu Ubaid said: I like this better because it is the more general of the two interpretations, that is, security from all the terrors of that Day. If he says **from the terror of that Day**, it becomes as if it is a terror without a terror without a terror. Al-Qushayri said: It was read **from the terror** with the tanween, then it was said that it means a single terror, as he said, **The greatest terror will not grieve them** (Al-Anbiya': 103). It was also said that it means a large number because it is a verbal noun and a verbal noun is suitable for a large number.

I said: Therefore, the two readings have the same meaning. Al-Mahdawi said: Whoever reads (**من فزع يومئذ**) with the tanween, the word (**يومئذ**) is in the accusative case with the verbal noun which is (**فزع**). It is permissible for it to be an adjective for **فزع** and to be related to something omitted, because verbal nouns are described by time nouns and described by them. It is permissible for it to be related to the active participle which is **مؤذ** and the addition is based on expansion in circumstances. Whoever deletes the tanween and opens the meem, it is in the accusative case because it is a time adverbial, and the i'rab in the time adverbial is not established, so when it is added to something that is not established or inflected, it is in the accusative case. Sibawayh recited:

While people are distracted by their most important affairs, the greedy person is like a thief.

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of the Blowing of the Trumpet, and as mentioned in the Hadith, it is a horn that will be blown. In the Hadith of the Trumpet: Israfil is the one who will blow it by the command of God the Almighty. He will blow the first terrifying blast into it and prolong it, and that will be at the end of the life of this world when the Hour will come upon the worst of the living people, and everyone in the heavens and the earth will be terrified **except whom God wills**, and they are the martyrs, for

they are alive with their Lord and are provided for. Imam Muslim ibn al-Hajjaj said: Ubaydullah ibn Muadh al-Anbari told us, my father told us, Shu'bah told us on the authority of al-Nu'man ibn Salim, I heard Ya'qub ibn Asim ibn Urwah ibn Mas'ud al-Thaqafi, I heard Abdullah ibn Amr **may God be pleased with him**, and a man came to him and said: What is this hadith that you narrate, that the Hour will come at such and such a time? He said: Glory be to God, or there is no god but God, or a word like that. I intended never to tell anyone anything. I only said that you will see in a little while a great matter that will destroy the House, and it will happen and happen. Then he said: The Messenger of God, may God bless him and grant him peace, said: "The Antichrist will emerge among my nation and will remain for forty - I do not know whether it will be forty days, forty months, or forty years - then God will send Jesus, son of Mary, who looks like Urwah ibn Mas'ud, and he will seek him out and destroy him. Then the people will remain for seven years with no enmity between two people. Then God will send a cold wind from the direction of Ash-Sham, and no one will remain on the face of the earth in whose heart there is an atom's weight of goodness or faith except that it will take him, so that if one of you were to enter the heart of a mountain, it would enter upon him until it took him." He said: I heard it from the Messenger of God, may God bless him and grant him peace. He said: "The worst of people will remain as light as birds and as dreamy as wild beasts. They do not recognize good and do not denounce evil. Then Satan will appear to them and say: Will you not respond? They will say: What do you command us to do?" He will command them to worship idols, and they will be in that house of provision and good living. Then the trumpet will be blown, and no one will hear it except that he will listen attentively and raise his head. He said: The first to hear it will be a man filling the water tank of his camels. He said: Then he will be stunned and the people will be stunned. Then God will send - or he said God will send down - rain like dew - or he said: shade, Naaman the doubter, and the bodies of the people will grow from it. Then it will be blown again, and they will be standing, looking. Then it will be said: O people, come to your Lord and stop them, for they will be questioned. Then it will be said: Bring out the party of the Fire. It will be said: How many? It is said: From every thousand, nine hundred and ninety-nine. He said: That is the Day when children will turn gray, and that is the Day when the shin will be uncovered. And His statement: Then the Trumpet will be blown, and no one will hear it except that he will bend his neck and raise his head. The *layt* is the side of the neck, meaning he will bend his neck to hear it from the sky well. This is the blast of terror, then after that is the blast of the stunned, which is death, then after that is the blast of the rising of the Lord of the Worlds, which is the resurrection from the graves of all creatures. For this reason, the Most High said: **And all will come to Him humbled**. It was read with the extension and without it on the basis of the verb, and all have one meaning, and humbled means humbled and obedient, no one will fail to obey His command, as the Most High said: **The Day He will call you, and you will respond with His praise**. And the Most High said: **Then when He calls you with a single call from the earth, at once you will emerge**. And in the hadith of the Trumpet, it is

that at the third blast, God will command the souls to be placed in a hole in the Trumpet, then Israfil will blow into it after the bodies have grown in their graves and places. So when the Trumpet is blown, the souls will fly away. The souls of the believers will glow with light, and the souls of the unbelievers will be in darkness. Then God the Almighty will say: By My glory and majesty, every soul will return to its body. So the souls will return to their bodies and stir within them as poison stirs within a stung person. Then they will rise, shaking the dirt from their graves. God the Almighty will say: **The Day they emerge from the graves quickly, as if they were, toward an idol, hastening**.

God the Almighty said: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass**. That is, you will see them as if they are fixed and remaining as they were, but they will pass as the clouds pass, that is, they will move from their places, as God the Almighty said: **The Day the sky will sway with a sway * And the mountains will move with a movement**. God the Almighty said: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast * And leave them as a level plain. You will see therein no crookedness or unevenness.'" God the Almighty said: **And the Day We set the mountains in motion, and you will see the earth appearing as a plain**. God the Almighty said: **The work of God, who perfected all things**, that is, He will do that with His great power. **Who perfected all things**, that is, He perfected all that He created, and He deposited in it the wisdom that He deposited. **Indeed, He is Acquainted with what you do**, that is, He is All-Knowing of what His servants do, of good and evil, and He will reward them for it with the most complete reward.

Then God the Almighty explained the state of the happy and the miserable on that Day, saying: **Whoever brings a good deed will have better than it**. Qatada said: **With sincerity**. Zayn al-Abidin said: **It is 'there is no god but God.'** And God the Almighty explained in another place that he will have ten times the like of it. **And they will be safe from the terror of that Day**, just as He said in the other verse: **The greatest terror will not grieve them**. And God the Almighty said: **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** And God the Almighty said: **And they will be in the chambers secure**. And His statement: **And whoever brings evil, their faces will be thrown into the Fire**, meaning whoever meets God having done wrong and has no good deeds, or his bad deeds will outweigh his good deeds, each according to his situation. For this reason God the Almighty said: **Are you recompensed except for what you used to do?** Ibn Masoud, Ibn Abbas, Abu Hurairah, may God be pleased with them, Anas bin Malik, Ata', Saeed bin Jubayr, Ikrimah, Mujahid, Ibrahim Al-Nakha'i, Abu Wa'il, Abu Saleh, Muhammad bin Ka'b, Zaid bin Aslam, Al-Zuhri, Al-Suddi, Al-Dahhak, Al-Hasan, Qatadah, and Ibn Zaid said regarding His statement: **And whoever brings evil**, meaning polytheism.

Fath al-Qadir

89- Whoever brings a good deed will have better than

Whoever brings a good deed will have better than it, and they, that Day, will be secure from terror.

it. The definite article denotes the type: whoever brings a good deed will have a reward from God that is better than it: meaning better and more than it. It was also said that it is better obtained from its side, but the former is more appropriate. It was also said that what is meant by good here is: there is no god but God. It was also said that it is sincerity, and it was also said that it is performing the obligatory duties.

Generalization is more appropriate and there is no basis for specification, even though some of the early Muslims said so. It was also said that this sentence is an explanation of His statement that He is All-Knowing of what you do. It was also said that it is an explanation of His statement that all will come to Him humbled.

'Asim, Hamzah, and Al-Kisa'i read **and they are from fear** with the tanween and the fatha on the meem of **that day**. Nafi' read it with the fatha without the tanween. The rest read it with the addition of fear to **that day**. Abu 'Ubaid said: This is more pleasing to me because it is the more general of the two interpretations, because its meaning is: security from the fear of all of that Day, and with the tanween there is security from fear but not fear. It was said that it is a source that includes a lot, so what was mentioned is not preferred, so the two readings have the same meaning. It was said that what is meant by terror here is the greater terror mentioned in His statement: **The greatest terror will not grieve them**. The reason for Nafi's reading is that he put *day* in the accusative case as a circumstantial word because its parsing is not established, and since terror is added to an established adverbial phrase, a full discussion of this has been presented in Surah Hud.

And they will be safe from the terror of that Day. The people of Kufa read: **from the terror of that Day** with the tanween *yawmidhi* and the fatha on the *mim*. The others read it with the addition because it is more general, as it implies safety from all the terrors of that Day. With the tanween, it is as if it is a terror without a terror. The people of Medina open the *mim* from *yu'idh*.

Tafsir al-Baidawi

89 - **Whoever brings a good deed will have better than it** since the noble is proven for him by the base, the eternal by the perishable, and seven hundred by one. It was said that **better than it** means better obtained from its side, which is Paradise. Ibn Kathir, Abu Amr, and Hisham read **(All-Knowing of what they do)** with the *ya'*, and the rest with the *ta'*. **And they will be safe from the terror of that Day** meaning the fear of the punishment of the Day of Resurrection. The first is what overtakes a person from awe at what he sees of the horrors and great things, so it includes the disbeliever and the believer. The Kufians read it with the tanween because what is meant is one terror from the terrors of that Day, and *believed* is transitive with a preposition and by itself like his saying **So are they safe from the plan of God?** The Kufians and Nafi' read **(that day)** with the fatha on the meem, and the rest with the kasra on it.

Tafsir al-Baghawi

89- **Whoever brings a good deed**, with the word of sincerity, which is the testimony that there is no god but God. Abu Ma'shar said: Ibrahim used to swear and did not make an exception: that the good deed is **there is no god but God**. Qatada said: with sincerity. And it was said: it is every act of obedience, **he will have better than it**, Ibn Abbas said: from it good will reach him, meaning: from that good deed he will have better than the Day of Resurrection, which is the reward and safety from punishment. As for him having anything better than faith, no, because there is nothing better than his saying **there is no god but God**. It was said: He will have better than that, meaning: the pleasure of God. God the Almighty said: **And the pleasure of God is greater** (al-Tawbah 9:72). Muhammad bin Ka'b and Abd al-Rahman bin Zayd said: He will have better than that, meaning: multiples. God the Almighty gave him ten or more for one. This is good because multiples have characteristics, including: that the servant will be asked about his work and will not be asked about multiples, and that Satan has a way to his work and has no way to multiples, and the opponents have no hope of multiples, and because the good deed is according to the servant's merit and the multiplication is as befits the generosity of the Lord, the Blessed and Exalted.

Surat al-Naml 27:90

And whoever brings evil - their faces will be thrown into the Fire. Are you recompensed except for what you used to do?

Tafsir al-Jalalayn

90 - **And whoever brings evil** polytheism **their faces will be thrown into the Fire** by turning them over and mentioning the faces because they are the place of honor among the senses, so other than them are more deserving of being reprimanded. **Are you only recompensated** for what you used to do?) of polytheism and sins. Say to them:

Tafsir al-Suyuti

Tafsir al-Tabari

And whoever brings evil means: whoever brings associating partners with Him on the Day he meets Him, and denying His Oneness, **their faces will be covered with dust** in the fire of Hell.

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

Who said that?

Muhammad ibn Khalaq al-Asqalani told me: Al-Fadl ibn Dukayn told me: Yahya ibn Ayyub al-Bajali told us: I heard Abu Zur'ah say: Abu Hurayrah said - Yahya said: I think it was on the authority of the Prophet, may God bless him and grant him peace - he said: **Whoever brings a good deed will have better than it, and they, from the terror of that Day, will be safe.** He said: It is **there is no god but God**. "And whoever brings an evil deed, their faces will be thrown down into the Fire." He said: It is polytheism.

Musa bin Abd al-Rahman al-Masruqi narrated to us, saying: Abu Yahya al-Hammani narrated to us, on the authority of al-Nadr bin Arabi, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **Whoever brings a good deed will have better than it, and they, from the terror of that Day, will be safe**, he said: Whoever brings **there is no god but God**, "and whoever brings an evil deed, their faces will be thrown down into the Fire," he said: with polytheism.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Whoever brings a good deed will have better than it**, meaning: whoever brings **there is no god but God**, "and whoever brings an evil deed," which is polytheism.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement: **And whoever brings evil**, he said: polytheism.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Whoever brings a good deed**, he said: the word of sincerity, **and whoever brings an evil deed**, he said: polytheism.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, in a similar manner. Ibn Jurayj said: I heard Ata' say that it includes polytheism, meaning in His statement, **And whoever brings evil**.

Ibn Hamid told us: He said: Jarir told us, on the authority of Abu Al-Muhajgil, on the authority of Abu Ma'shar, on the authority of Ibrahim, who said: He used to swear an oath without exception, that **whoever brings a good deed** he said: There is no god but God, and **whoever brings an evil deed** he said: polytheism.

Ibn Hamid told us: Jarir told us, on the authority of Abdul Malik, on the authority of Ata', similarly.

Abu Kurayb told us, he said: Jabir bin Nuh told us, he said: Musa bin Ubaidah told us, on the authority of Muhammad bin Ka'b, **And whoever brings evil - their faces will be thrown into the Fire**. He said: Polytheism.

Abu Al-Sa'ib narrated to me, saying: Hafs narrated to us, saying: Sa'id bin Sa'id narrated to us, on the authority of Ali bin Al-Hussein, who was a warrior, who said: While he was in one of his private moments, he raised his voice, "There is no god but God alone, with no partner for Him. His is the dominion and His is the praise. He gives life and causes death. In His hand is good, and He has power over all things." A man replied to him, **What do you say, O servant of God?** He said, **I say what you hear.** He said, **It is the word of which God said, 'Whoever brings a good deed will have better than it, and they, from the terror of that Day, will be safe.'**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Whoever brings a good deed** he said: sincerity. **And whoever brings an evil deed** he said: polytheism.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say, regarding His statement, **And whoever brings evil**, meaning: polytheism.

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, **And whoever brings evil**: he says: polytheism.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And whoever brings evil - their faces will be thrown into the Fire**. He said: Evil: polytheism and disbelief.

Saad bin Abdullah bin Abdul Hakam told me: Hafs bin Omar Al-Adani told us: Al-Hakam bin Iban told us, on the authority of Ikrimah, regarding his statement, **Whoever brings a good deed**, he said: The testimony that there is no god but God. **And whoever brings an evil deed**, he said: The evil deed is polytheism. Al-Hakam said: Ikrimah said: Everything in the Qur'an

Surat al-Naml 27:90

And whoever brings evil - their faces will be thrown into the Fire. Are you recompensed except for what you used to do?

that is an evil deed is polytheism.

And in a similar manner to what we said about the meaning of His statement, **He will have something better than her**, the people of interpretation said.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **He will have something better than it**, so from it goodness reached him, Ibn Abbas meant by that from the good deed goodness reached the one who brought it.

Muhammad bin Bashir told us: Ruh bin Ubadah told us: Husayn al-Shahid told us, on the authority of al-Hasan: **Whoever brings a good deed will have better than it**. He said: He will have better than it.

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, he said: Whoever says there is no god but God, will have something better than it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then he will have something better than her**, meaning: he will have a share of her.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Whoever brings a good deed will have better than it**. He said: He will have better than it. As for it being better than faith, no, but there is good from it and he will attain good from it.

Saad bin Abdullah bin Abdul Hakam told us: Hafs bin Omar told us: Al-Hakam told us, on the authority of Ikrimah, regarding his statement, **Whoever brings a good deed will have better than it**, meaning: There is nothing better than **There is no god but God**, but he will have better than it.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Whoever brings a good deed will have better than it**, he said: God gave him ten for one, so this is better than it.

The reciters differed in their reading of the phrase **And they will be safe from the terror of that Day**. Some of the reciters from Basra read it as **And they will be safe from the terror of that Day** by adding terror to the day. A group of the reciters from Kufa read it as **From the terror of that Day** with the tanween of terror.

What is correct in my opinion regarding this matter is that they are two well-known readings in the readings of the regions and are close in meaning, so whichever one the reader recites is correct. However, the addition is more pleasing to me because it is a known fear. If that is the case, then it is definite, given that it is in the context of His statement, **And the Day the Trumpet is blown, then whoever is in the heavens and whoever is on the earth will be terrified, except whom God wills**. If that is the case, then it is known that what He meant

by His statement, **And they will be safe from the terror of that Day**, is the terror that was mentioned before it. If that is the case, then there is no doubt that it is definite, and that the addition, if it is definite, is better than leaving the addition. Another is that if it is added, then it is more clear that it is report of safety from all the terrors of that Day than if it was not added, because if it was not added, it would most likely have made safety from the terror of some of its terrors.

And His statement, **Are you recompensed for anything other than what you used to do?** God Almighty says: It will be said to them: Are you recompensed, O polytheists, for anything other than what you used to do, when God threw you face down into the Fire, or for what you used to do in this world that angered your Lord? And He left it said to them, as the speech was sufficient to indicate it.

Tafsir al-Qurtubi

The Almighty said: **And whoever brings evil** meaning polytheism, as stated by Ibn Abbas, Al-Nakha'i, Abu Hurairah, Mujahid, Qays ibn Sa'd, and Al-Hasan. This is the consensus of the people of interpretation that the good deed is **there is no god but God** and that the evil deed is polytheism in this verse. **Then their faces will be thrown into the Fire**. Ibn Abbas said: It was thrown. Ad-Dahhak said: It was cast down. It is said, **He turned the vessel upside down**, meaning, **He turned it upside down**. The intransitive form of this is **he turned it upside down**. This rarely occurs in Arabic speech. **Will you be recompensed?** meaning, it will be said to them, **Will you be recompensed?** It may also be from the words of God, or it may be from the words of the angels, **Except for what you used to do**, meaning, except for the recompense for your deeds.

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of the Blowing of the Trumpet, and as mentioned in the Hadith, it is a horn that will be blown. In the Hadith of the Trumpet: Israfil is the one who will blow it by the command of God the Almighty. He will blow the first terrifying blast into it and prolong it, and that will be at the end of the life of this world when the Hour will come upon the worst of the living people, and everyone in the heavens and the earth will be terrified **except whom God wills**, and they are the martyrs, for they are alive with their Lord and are provided for. Imam Muslim ibn al-Hajjaj said: Ubaydullah ibn Muadh al-Anbari told us, my father told us, Shu'bah told us on the authority of al-Nu'man ibn Salim, I heard Ya'qub ibn Asim ibn Urwah ibn Mas'ud al-Thaqafi, I heard Abdullah ibn Amr **may God be pleased with him**, and a man came to him and said: What is this hadith that you narrate, that the Hour will come at such and such a time? He said: Glory be to God, or there is no god but God, or a word like that. I intended never to tell anyone

anything. I only said that you will see in a little while a great matter that will destroy the House, and it will happen and happen. Then he said: The Messenger of God, may God bless him and grant him peace, said: "The Antichrist will emerge among my nation and will remain for forty - I do not know whether it will be forty days, forty months, or forty years - then God will send Jesus, son of Mary, who looks like Urwah ibn Mas'ud, and he will seek him out and destroy him. Then the people will remain for seven years with no enmity between two people. Then God will send a cold wind from the direction of Ash-Sham, and no one will remain on the face of the earth in whose heart there is an atom's weight of goodness or faith except that it will take him, so that if one of you were to enter the heart of a mountain, it would enter upon him until it took him." He said: I heard it from the Messenger of God, may God bless him and grant him peace. He said: "The worst of people will remain as light as birds and as dreamy as wild beasts. They do not recognize good and do not denounce evil. Then Satan will appear to them and say: Will you not respond? They will say: What do you command us to do?" He will command them to worship idols, and they will be in that house of provision and good living. Then the trumpet will be blown, and no one will hear it except that he will listen attentively and raise his head. He said: The first to hear it will be a man filling the water tank of his camels. He said: Then he will be stunned and the people will be stunned. Then God will send - or he said God will send down - rain like dew - or he said: shade, Naaman the doubter, and the bodies of the people will grow from it. Then it will be blown again, and they will be standing, looking. Then it will be said: O people, come to your Lord and stop them, for they will be questioned. Then it will be said: Bring out the party of the Fire. It will be said: How many? It is said: From every thousand, nine hundred and ninety-nine. He said: That is the Day when children will turn gray, and that is the Day when the shin will be uncovered. And His statement: Then the Trumpet will be blown, and no one will hear it except that he will bend his neck and raise his head. The *layt* is the side of the neck, meaning he will bend his neck to hear it from the sky well. This is the blast of terror, then after that is the blast of the stunned, which is death, then after that is the blast of the rising of the Lord of the Worlds, which is the resurrection from the graves of all creatures. For this reason, the Most High said: **And all will come to Him humbled.** It was read with the extension and without it on the basis of the verb, and all have one meaning, and humbled means humbled and obedient, no one will fail to obey His command, as the Most High said: **The Day He will call you, and you will respond with His praise.** And the Most High said: **Then when He calls you with a single call from the earth, at once you will emerge.** And in the hadith of the Trumpet, it is that at the third blast, God will command the souls to be placed in a hole in the Trumpet, then Israfil will blow into it after the bodies have grown in their graves and places. So when the Trumpet is blown, the souls will fly away. The souls of the believers will glow with light, and the souls of the unbelievers will be in darkness. Then God the Almighty will say: By My glory and majesty, every soul will return to its body. So the souls will return to their bodies and stir within them as poison stirs within a stung person. Then they will rise, shaking

the dirt from their graves. God the Almighty will say: **The Day they emerge from the graves quickly, as if they were, toward an idol, hastening.**

God the Almighty said: **And you will see the mountains, thinking them rigid, while they will pass as the clouds pass.** That is, you will see them as if they are fixed and remaining as they were, but they will pass as the clouds pass, that is, they will move from their places, as God the Almighty said: **The Day the sky will sway with a sway * And the mountains will move with a movement.** God the Almighty said: "And they ask you about the mountains. Say, 'My Lord will blow them away with a blast * And leave them as a level plain. You will see therein no crookedness or unevenness.'" God the Almighty said: **And the Day We set the mountains in motion, and you will see the earth appearing as a plain.** God the Almighty said: **The work of God, who perfected all things,** that is, He will do that with His great power. **Who perfected all things,** that is, He perfected all that He created, and He deposited in it the wisdom that He deposited. **Indeed, He is Acquainted with what you do,** that is, He is All-Knowing of what His servants do, of good and evil, and He will reward them for it with the most complete reward.

Then God the Almighty explained the state of the happy and the miserable on that Day, saying: **Whoever brings a good deed will have better than it.** Qatada said: **With sincerity.** Zayn al-Abidin said: **It is 'there is no god but God.'** And God the Almighty explained in another place that he will have ten times the like of it. **And they will be safe from the terror of that Day,** just as He said in the other verse: **The greatest terror will not grieve them.** And God the Almighty said: **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** And God the Almighty said: **And they will be in the chambers secure.** And His statement: **And whoever brings evil, their faces will be thrown into the Fire,** meaning whoever meets God having done wrong and has no good deeds, or his bad deeds will outweigh his good deeds, each according to his situation. For this reason God the Almighty said: **Are you recompensed except for what you used to do?** Ibn Masoud, Ibn Abbas, Abu Hurairah, may God be pleased with them, Anas bin Malik, Ata', Saeed bin Jubayr, Ikrimah, Mujahid, Ibrahim Al-Nakha'i, Abu Wa'il, Abu Saleh, Muhammad bin Ka'b, Zaid bin Aslam, Al-Zuhri, Al-Suddi, Al-Dahhak, Al-Hasan, Qatadah, and Ibn Zaid said regarding His statement: **And whoever brings evil,** meaning polytheism.

Fath al-Qadir

90- **And whoever brings evil - their faces will be thrown down into the Fire.** A group of the Companions and those who came after them, and it was even said that it is agreed upon by the people of interpretation, said that what is meant by evil here is polytheism, and the point of specificity is his statement: **so their faces will be thrown down into the Fire,** so this recompense will only be for a similar evil of polytheism. The meaning of **so their faces will be thrown down into the Fire** is that they will be thrown down on their faces into it, and thrown down and thrown upon it. It is said that you

Surat al-Naml 27:90

And whoever brings evil - their faces will be thrown into the Fire. Are you recompensed except for what you used to do?

threw a man on his face, so he fell down and prostrated. The phrase **Are you recompensed except for what you used to do?** is understood as saying: that is, that is said, and the one who says it is the keepers of Hell: meaning you will not be recompensed except for your deeds.

Tafsir al-Baghawi

90- **And whoever brings evil**, meaning polytheism, **their faces will be thrown into the Fire**, meaning they will be thrown on their faces. It is said: **I threw a man on his face**, meaning you threw him on his face, so he fell down and prostrated. And the guards of Hell will say to them: **Are you recompensed except for what you used to do?** in this world of polytheism.

Tafsir al-Baidawi

90 - **And whoever brings evil** it was said that it was polytheism. **Their faces will be thrown into the Fire** so they will be thrown down on their faces. It is possible that what is meant by **the faces** is themselves, just as what is meant by **the hands** in the Almighty's saying: **And do not throw yourselves with your own hands into destruction**. "Are you recompensed except for what you used to do?" with the shift or with the omission of the statement, meaning that was said to them.

Surat al-Naml 27:91

I have only been commanded to worship the Lord of this city, who has made it sacred, and to Him belongs all things. And I have been commanded to be among the Muslims.

Tafsir al-Jalalayn

91 - **I have only been commanded to worship the Lord of this city** Mecca **who has made it sacred** made it a safe sanctuary wherein human blood is not shed, no one is wronged therein, its game is not hunted, and no one is allowed to be alone in its seclusion. This is one of the blessings upon the people of Quraysh in that God lifted from their city the torment and tribulations that were prevalent in all the lands of the Arabs. **And to Him the Most High is all things** He is its Lord, Creator, and Owner. **And I have been commanded to be of the Muslims** to God by His Oneness.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, say, **I have only been commanded to worship the Lord of this city**, which is Mecca, **who has made it sacred** to His creation, that they should not shed forbidden blood therein, or wrong anyone therein, or hunt its game, or be alone within it without the idols that you, O polytheists, worship.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **I have only been commanded to worship the Lord of this city who has made it sacred**, meaning: Mecca.

And His statement, **And to Him belongs everything**, means: And to the Lord of this city belongs all things, so I have been commanded to worship Him, not someone who owns nothing. Rather, God, the Most High, said, **The Lord of this city who has made it sacred**, and He mentioned it specifically and not all other cities, even though He is the Lord of all cities, because He wanted to inform the polytheists among the people of the Messenger of God (blessings and peace of God be upon him), who are the people of Mecca, of His blessings and kindness to them, and that the One they should worship is the One who made their city sacred, and prevented people from them, while they are in all other cities eating and killing each other, not someone who has not bestowed blessings upon them and is not able to benefit or harm them. And His statement, **And I have been commanded to be of the Muslims**, means: And my Lord has commanded me to submit my face to Him, inclining toward truth, so I will be of the Muslims who follow the religion of His friend Abraham and your grandfather, O polytheists,

not someone who opposes the religion of his true grandfather and follows the religion of Satan, the enemy of God.

Tafsir al-Qurtubi

The Almighty said: **I have only been commanded to worship the Lord of this city, who has made it sacred**. He means Mecca, which God has made sacred, i.e., He has made it a safe sanctuary, in which no blood shall be shed, no one shall be wronged, no game shall be hunted, and no trees shall be cut down, as has been explained previously in more than one place. Ibn Abbas read: **which He has made sacred** as an adjective for the city. The reading of the group is *alludhi who* which is in the accusative case as an adjective for *Lord*. If it had been with the definite article, you would have said *al-muharramha*. If it had been an adjective for the city, you would have said *al-muharramha huwa*. It is necessary to make the pronoun with the definite article clear, because the verb is directed at someone other than the one to whom it belongs. If you say **whom He has made sacred**, you would argue that you should say *huwa whom He has made sacred, and to Him belongs everything*, creation and dominion. **And I have been commanded to be among the Muslims**, i.e., among those who oppose His command and believe in His Oneness.

Tafsir Ibn Kathir

God the Almighty says, informing His Messenger and commanding him to say: **I have only been commanded to worship the Lord of this city, who has made it sacred, and to Him belongs all things**. As God the Almighty said: Say, 'O mankind, if you are in doubt about my religion, then I do not worship those you worship other than God, but I worship God, who will take your souls.' And adding Lordship to the city is to honor it and take care of it, as God the Almighty said: **So let them worship the Lord of this House, * Who has fed them against hunger and made them safe from fear**. And His statement, **Who has made it sacred**, means the One who made it sacred by law and decree because of His making it sacred, as is proven in the two Sahihis on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca: "Indeed, God made this city sacred on the day He created the heavens and the earth, so it is sacred by the sanctity of God until the Day of Resurrection. Its thorns should not be cut, its game should not be scared away, and its lost property should not be picked up except by one who recognizes it, and its estranged property should not be secluded." The hadith in full. It has been proven in the Sahihis, Hassans and Musnads through the chains of transmission of a group that provides certainty, as is explained in its place in the Book of Rulings, and praise and thanks be to God.

The Almighty's saying: **And to Him belongs all things** is a general statement in conjunction with a specific statement, meaning He is the Lord of this city and the

Surat al-Naml 27:91

I have only been commanded to worship the Lord of this city, who has made it sacred, and to Him belongs all things. And I have been commanded to be among the Muslims.

Lord and King of everything. There is no god but Him. **And I have been commanded to be among the Muslims**, meaning the sincere monotheists who submit to His command and obey Him. And His statement: **And that I recite the Qur'an** means that I convey it to the people, as in the statement of the Most High: **This is what We recite to you, of the verses and the wise remembrance** and as in His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth 3:17**, meaning I am a conveyor and a warner. "So whoever is guided is only guided for [the benefit of] himself. And whoever goes astray - say, 'I am only one of the warners'" meaning that I have an example like the messengers who warned their people, and carried out what they were required to do in delivering the message to them, and were freed from their responsibility and the accountability of their nations to God Almighty, as in His statement: **Your burden is only to convey [the message], and upon Us is the account 3:17**, and He said: **You are only a warner, and God is Disposer of affairs 3:17**. "And say, 'Praise be to God. He will show you His signs, and you will recognize them'" meaning, praise be to God, who does not punish anyone except after the proof has been established against him and the warning has been directed to Him. For this reason, the Most High said: **He will show you His signs, and you will recognize them 3:17**, as in His statement: **We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.**

And the Almighty said: **And your Lord is not unaware of what you do**, meaning, He is a Witness over all things. Ibn Abi Hatim said: It was reported on the authority of Abu Omar al-Hawdi, Hafs ibn Omar, who said: Abu Umayya ibn Ya'la al-Thaqafi told us, who said: Sa'id ibn Abi Sa'id told us, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **O people, let none of you be deceived by God, for if God were unaware of anything, He would have overlooked the mosquito, the mustard seed, and the atom.** He also said: Muhammad ibn Yahya told us, who said: Nasr ibn Ali told us, who said: My father told me, Khalid ibn Qays told me, on the authority of Matar, on the authority of Umar ibn Abd al-Aziz, who said: If God were unaware of anything, He would have overlooked the traces of the feet of the son of Adam that the winds erase. It was reported on the authority of Imam Ahmad, may God have mercy on him, that he used to recite these two couplets, either for himself or for someone else:

If you are ever alone, do not say I am alone, but say I am being watched.

Do not think that God is unaware for a moment, nor that what is hidden from Him is hidden.

The last interpretation of Surat An-Naml, praise and thanks be to God.

Fath al-Qadir

91- I have only been commanded to worship the Lord

of this city, who has made it sacred. When He, the Almighty, finished explaining the conditions of the beginning and the end, He commanded His Messenger, may God bless him and grant him peace, to say to them this statement: **Say, O Muhammad, I have only been commanded to single out God alone for worship, with no partner for Him.** What is meant by *city* is Mecca, and He singled it out from among all the other cities, but in it is the Sacred House of God, and because it is the most beloved city to His Messenger. The relative pronoun is a connection to the city, and the meaning of making it sacred is making it a safe sanctuary in which no blood is shed, no one is wronged, no game is hunted, and no one is alone within it. **To Him belongs everything**, of things, creation, ownership, and disposition: meaning, everything belongs to God. **And I have been commanded to be of the Muslims**, that is, those who oppose God's command and submit to Him in obedience, complying with His command, and avoiding what He has forbidden. What is meant by His saying **to be** is that I remain as I am.

Tafsir al-Baghawi

God Almighty says 91- **I have only been commanded**, God says to His Messenger, may God bless him and grant him peace, **Say, I have only been commanded, "to worship the Lord of this city**, meaning Mecca, **who has made it sacred**, God made it a safe sanctuary, in which no blood shall be shed, no one shall be wronged, its game shall not be hunted, and its solitude shall not be violated, **and to Him belongs all things**, creation and dominion, **and I have been commanded to be of the Muslims**, to God.

Tafsir al-Baidawi

91 - **I have only been commanded to worship the Lord of this city, who has made it sacred.** The Messenger, may God bless him and grant him peace, was commanded to say this to them after he had explained the beginning and the end and the conditions of the Day of Resurrection, indicating that he had completed the call and that it had been perfected, and that all that remained was for him to occupy himself with his own affairs and be immersed in the worship of his Lord. The singling out of Mecca for this addition is to honor it and glorify its status. It was read as **which He has made sacred**. "And to Him belongs all things," creation and dominion. "And I was commanded to be among the Muslims," those who submit or are steadfast in the religion of Islam.

Surat al-Naml 27:92

And that I recite the Qur'an. So whoever is guided is only guided for [the benefit of] himself. And whoever goes astray - say, **I am only one of the warners.**

Tafsir al-Jalalayn

92 - **And that I recite the Qur'an** to you, reciting the call to faith **so whoever is guided to it is only guided for [the benefit of] himself** for it, for the reward of his guidance is for him **and whoever strays** from faith and errs from the path of guidance **then say to him I am only one of the warners** the frighteners, so I have nothing on me except conveying the message, and this is before the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say: **I have only been commanded to worship the Lord of this city** and "to be of the Muslims * and to recite the Qur'an. So whoever is guided" means: whoever follows me and believes in me and what I have brought, and takes the path of righteousness **is only guided for himself** means: he only takes the path of righteousness by following me, believing in me, and in what I have brought for himself, because by his belief in me and in what I have brought he is safe from His vengeance in this world and His punishment in the Hereafter. And His statement, **And whoever has gone astray**, meaning: And whoever has deviated from the right path by denying Me and what I have brought from God. **Say, 'I am only one of the warners,'** meaning: God Almighty says: So say, O Muhammad, to whoever has gone astray from the right path, and denied you, and did not believe in what I have brought from Me, I am only one who warns his people of the punishment of God and His wrath for their disobedience to Him. And I have warned you of that, O group of disbelievers of Quraysh. So if you accept and desist from what God hates from you of associating partners with Him, then you will attain your own good, but if you reject and deny, then you have sinned against yourselves. And I have conveyed to you what I was commanded to convey to you, and I have given you sincere advice.

Tafsir al-Qurtubi

The Most High said: **And that I recite the Qur'an** meaning, my command is to recite the Qur'an, that is, to read it. **So whoever is guided** will have the reward of his guidance. **And whoever goes astray** then I have nothing upon me except the conveyance. This was abrogated by the verse on fighting. An-Nahhas said: **(And that I recite)** is in the accusative case with the letter *an*. Al-Farra' said: In one of the two readings, it is **(And that I recite)**, and he claimed that it is in the position of a command, and that is why the waw was deleted from it. An-Nahhas said: We do not know of

anyone who recited this reading, and it contradicts all the copies of the Qur'an.

Tafsir Ibn Kathir

God the Almighty says, informing His Messenger and commanding him to say: **I have only been commanded to worship the Lord of this city, who has made it sacred, and to Him belongs all things.** As God the Almighty said: **Say, 'O mankind, if you are in doubt about my religion, then I do not worship those you worship other than God, but I worship God, who will take your souls.'** And adding Lordship to the city is to honor it and take care of it, as God the Almighty said: **So let them worship the Lord of this House, * Who has fed them against hunger and made them safe from fear.** And His statement, **Who has made it sacred**, means the One who made it sacred by law and decree because of His making it sacred, as is proven in the two Sahihs on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca: "Indeed, God made this city sacred on the day He created the heavens and the earth, so it is sacred by the sanctity of God until the Day of Resurrection. Its thorns should not be cut, its game should not be scared away, and its lost property should not be picked up except by one who recognizes it, and its estranged property should not be secluded." The hadith in full. It has been proven in the Sahihs, Hassans and Musnads through the chains of transmission of a group that provides certainty, as is explained in its place in the Book of Rulings, and praise and thanks be to God.

The Almighty's saying: **And to Him belongs all things** is a general statement in conjunction with a specific statement, meaning He is the Lord of this city and the Lord and King of everything. There is no god but Him. **And I have been commanded to be among the Muslims**, meaning the sincere monotheists who submit to His command and obey Him. And His statement: **And that I recite the Qur'an** means that I convey it to the people, as in the statement of the Most High: **This is what We recite to you, of the verses and the wise remembrance** and as in His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth 3:17**, meaning I am a conveyor and a Warner. "So whoever is guided is only guided for [the benefit of] himself. And whoever goes astray - say, 'I am only one of the warners'" meaning that I have an example like the messengers who warned their people, and carried out what they were required to do in delivering the message to them, and were freed from their responsibility and the accountability of their nations to God Almighty, as in His statement: **Your burden is only to convey [the message], and upon Us is the account 3:17**, and He said: **You are only a Warner, and God is Disposer of affairs 3:17**. "And say, 'Praise be to God. He will show you His signs, and you will recognize them'" meaning, praise be to God, who does not punish anyone except after the proof has been established against him and the warning has been directed to him. For this reason, the Most High said: **He will show you His signs, and you will recognize them 3:17**, as in His statement: **We will**

Surat al-Naml 27:92

And that I recite the Qur'an. So whoever is guided is only guided for [the benefit of] himself. And whoever goes astray - say, "I am only one of the warners."

show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.

And the Almighty said: **And your Lord is not unaware of what you do**, meaning, He is a Witness over all things. Ibn Abi Hatim said: It was reported on the authority of Abu Omar al-Hawdi, Hafs ibn Omar, who said: Abu Umayya ibn Ya'la al-Thaqafi told us, who said: Sa'id ibn Abi Sa'id told us, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **O people, let none of you be deceived by God, for if God were unaware of anything, He would have overlooked the mosquito, the mustard seed, and the atom.** He also said: Muhammad ibn Yahya told us, who said: Nasr ibn Ali told us, who said: My father told me, Khalid ibn Qays told me, on the authority of Matar, on the authority of Umar ibn Abd al-Aziz, who said: If God were unaware of anything, He would have overlooked the traces of the feet of the son of Adam that the winds erase. It was reported on the authority of Imam Ahmad, may God have mercy on him, that he used to recite these two couplets, either for himself or for someone else:

If you are ever alone, do not say I am alone, but say I am being watched.

Do not think that God is unaware for a moment, nor that what is hidden from Him is hidden.

The last interpretation of Surat An-Naml, praise and thanks be to God.

Fath al-Qadir

92- **And that I recite the Qur'an** means that I recite it regularly and persevere in it. It has been said that what is meant by reciting the Qur'an here is nothing but the recitation of the call to faith. The first is more appropriate: **So whoever is guided is only guided for [the benefit of] himself** because the benefit of that returns to him: that is, whoever is guided in general, or whoever is guided by what I recite to him and acts according to what is in it of faith in God, and acting according to His laws. The majority read **And that I recite** by adding the waw after the lam, as if it is from recitation, which is reading, or from recitation, which is following. Abdullah read **And that I recite** by deleting the waw as a command to the Prophet (peace and blessings of God be upon him). This is how Al-Farra' explained it. An-Nahhas said: We do not know of anyone who recited this reading, and it contradicts all the copies of the Qur'an. **And whoever goes astray, say, 'I am only one of the warners.'** That is, whoever goes astray through disbelief and turns away from guidance, say to him, **I am only one of the warners.** I have done so by conveying that to you, and I have no other responsibility. It was also said that the answer is omitted: that is, the consequences of his misguidance will be upon him. I put **I am only one of the warners** in its place because it is like a cause for it.

Tafsir al-Baghawi

92- **And that I recite the Qur'an**, meaning: I was commanded to recite the Qur'an, **and whoever is guided is only guided for [the benefit of] himself**, meaning: the benefit of his guidance will return to him, **and whoever goes astray**, from faith and strays from the path of guidance, **say, 'I am only of the warners,'** of those who are frightened, so I have no duty except to convey [the message]. This was abrogated by the verse on fighting.

Tafsir al-Baidawi

92 - **And that I recite the Qur'an** and that I persevere in reciting it so that its truths may be revealed to me by reciting it little by little, or by following it. And it was read, **And recite to them, And that I recite.** "So whoever is guided **by following Me in that**, is only guided for [the benefit of] himself", for its benefits will return to him. "And whoever goes astray **by disobeying Me**, Say, 'I am only of the warners'", then I have no repercussions for whoever goes astray, for the Messenger has no responsibility except to convey the message, and I have conveyed it.

Surat al-Naml 27:93

And say, "Praise be to God. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."

Tafsir al-Jalalayn

93 - (And say, "Praise be to God. He will show you His signs, and you will recognize them.") So God showed them on the day of Badr the killing and the captivity, and the angels struck their faces and backs, and God hastened them to the Fire. **And your Lord is not unaware of what you do.** with the letter *ya* and the letter *ta*. Rather, He gives them respite until their time.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Say, O Muhammad, to those polytheists of your people who say to you, 'When will this promise come to pass, if you should be truthful?' "Praise be to God" for His blessing upon us by guiding us to the truth from which you are blind. Your Lord will show you the signs of His punishment and His wrath, and by them you will know the truth of My advice to you, and the truth of the guidance to which I have called you will become clear.*

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **He will show you His signs, and you will recognize them**, he said: In yourselves, and in the heavens, the earth, and provision.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **He will show you His signs, and you will recognize them**, he said: In yourselves, the heavens, the earth, and provision.

And His statement, **And your Lord is not unaware of what you do**, means that God Almighty says: And your Lord, O Muhammad, is not unaware of what these polytheists do, but they have a term which they will reach, and when they reach it, they will not delay it an hour, nor will they advance it. God Almighty says to His Prophet, peace and blessings be upon him: Do not be saddened by their denial of you, for I am behind their destruction, and I am lying in wait for them. So be certain of victory for yourself, and of humiliation and disgrace for your enemy.

Tafsir al-Qurtubi

The Almighty says: **And say, 'Praise be to God,'** meaning for His blessings and for guiding us. **He will show you His signs**, meaning in yourselves and in others, as He says: **We will show them Our signs in the horizons and within themselves.** (Fussilat 41:53) **and you will recognize them**, meaning the evidence of His power and oneness in yourselves, in the heavens, and on the earth. Similar to His statement: **And on the earth are signs for those of certainty * And in yourselves, so will you not see?** (al-Dhariyat 51:20-21). **And your Lord is not unaware of what you do.** The people of Medina, the people of Ash-Sham, and Hafs from Asim read it with the *ta'* as a direct address, because of His statement: **He will show you His signs, and you will recognize them**, so the speech is in a consistent manner. The rest read it with the *ya'* as if referring to what preceded it. **So whoever is guided**, so he informed about that sign. The surah is complete. Praise be to God, Lord of the Worlds, and may God bless our Master Muhammad, his family, and his companions and grant them peace.

Tafsir Ibn Kathir

God the Almighty says, informing His Messenger and commanding him to say: **I have only been commanded to worship the Lord of this city, who has made it sacred, and to Him belongs all things.** As God the Almighty said: **Say, 'O mankind, if you are in doubt about my religion, then I do not worship those you worship other than God, but I worship God, who will take your souls.'** And adding Lordship to the city is to honor it and take care of it, as God the Almighty said: **So let them worship the Lord of this House, * Who has fed them against hunger and made them safe from fear.** And His statement, **Who has made it sacred**, means the One who made it sacred by law and decree because of His making it sacred, as is proven in the two Sahihs on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said on the day of the conquest of Mecca: "Indeed, God made this city sacred on the day He created the heavens and the earth, so it is sacred by the sanctity of God until the Day of Resurrection. Its thorns should not be cut, its game should not be scared away, and its lost property should not be picked up except by one who recognizes it, and its estranged property should not be secluded." The hadith in full. It has been proven in the Sahihs, Hassans and Musnads through the chains of transmission of a group that provides certainty, as is explained in its place in the Book of Rulings, and praise and thanks be to God.

The Almighty's saying: **And to Him belongs all things** is a general statement in conjunction with a specific statement, meaning He is the Lord of this city and the Lord and King of everything. There is no god but Him. **And I have been commanded to be among the Muslims**, meaning the sincere monotheists who submit to His command and obey Him. And His statement: **And that I recite the Qur'an** means that I convey it to the people, as in the statement of the Most High: **This is what We recite to you, of the verses and the wise**

And say, "Praise be to God. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."

remembrance and as in His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth 3:17**, meaning I am a conveyor and a warner. "So whoever is guided is only guided for [the benefit of] himself. And whoever goes astray - say, 'I am only one of the warners'" meaning that I have an example like the messengers who warned their people, and carried out what they were required to do in delivering the message to them, and were freed from their responsibility and the accountability of their nations to God Almighty, as in His statement: **Your burden is only to convey [the message], and upon Us is the account 3:17**, and He said: **You are only a warner, and God is Disposer of affairs 3:17**. "And say, 'Praise be to God. He will show you His signs, and you will recognize them'" meaning, praise be to God, who does not punish anyone except after the proof has been established against him and the warning has been directed to Him. For this reason, the Most High said: **He will show you His signs, and you will recognize them 3:17**, as in His statement: **We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth**.

And the Almighty said: **And your Lord is not unaware of what you do**, meaning, He is a Witness over all things. Ibn Abi Hatim said: It was reported on the authority of Abu Omar al-Hawdi, Hafsa ibn Umar, who said: Abu Umayya ibn Ya'la al-Thaqafi told us, who said: Sa'id ibn Abi Sa'id told us, who said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: **O people, let none of you be deceived by God, for if God were unaware of anything, He would have overlooked the mosquito, the mustard seed, and the atom**. He also said: Muhammad ibn Yahya told us, who said: Nasr ibn Ali told us, who said: My father told me, Khalid ibn Qays told me, on the authority of Matar, on the authority of Umar ibn Abd al-Aziz, who said: If God were unaware of anything, He would have overlooked the traces of the feet of the son of Adam that the winds erase. It was reported on the authority of Imam Ahmad, may God have mercy on him, that he used to recite these two couplets, either for himself or for someone else:

If you are ever alone, do not say I am alone, but say I am being watched.

Do not think that God is unaware for a moment, nor that what is hidden from Him is hidden.

The last interpretation of Surat An-Naml, praise and thanks be to God.

Fath al-Qadir

93- **And say, 'Praise be to God,'** for the blessings He has bestowed upon me, such as prophethood, knowledge, and other things. His statement, **He will show you His signs**, is part of what the Prophet (peace and blessings of God be upon him) was commanded to say: meaning, God will show you His signs in yourselves and in others. **Then you will recognize them**, meaning, you will recognize His signs and the

evidence of His power and Oneness. This knowledge will not benefit the disbelievers, because they will recognize them when faith will not be accepted from them, which is when death approaches. Then He concluded the Surah by saying, **And your Lord is not unaware of what you do**. These are statements from Him, the Exalted, that are not included in the statements that the Prophet (peace and blessings of God be upon him) was commanded to say, and they contain severe intimidation and a tremendous threat. The people of Medina and Ash-Sham, and Hafs from Asim, read *tam'alumun* with the superlative as an addressee, while the rest read it with the subjunctive.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, *dakhreen humbled*, he said: humbled. These people narrated on his authority regarding his statement, **And you will see the mountains and think them rigid**, he said: upright. **The creation of God, who perfected all things**, he said: perfected. Ibn Jarir and Ibn Abi Hatim also narrated on his authority regarding his statement, **The creation of God, who perfected all things**, he said: He perfected and strengthened everything He created. And Abd ibn Humayd, Ibn Jarir, and Ibn Mardawayh narrated on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace: **Whoever brings a good deed will have better than it**, meaning: **There is no god but God**, "and whoever brings an evil deed, their faces will be thrown into the Fire," meaning: **It is polytheism**. If this is authentically reported from the Messenger of God, may God bless him and grant him peace, then it is necessary to refer to it in interpreting the words of God Almighty. It is understood that what is meant is: **There is no god but God** in its right and what is due to it, so every act of obedience is included under that. This is supported by what al-Hakim reported in al-Kuna on the authority of Safwan ibn Assal, who said: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, faith and polytheism will come, kneeling before God Almighty. God will say to faith: Go, you and your family, to Paradise, and He will say to polytheism: Go, you and your family, to the Fire. "Whoever brings a good deed will have better than it," meaning His statement: **There is no god but God**, "and whoever brings an evil deed," meaning polytheism, **will be thrown into the Fire**. Ibn Mardawayh narrated from the hadith of Abu Hurayrah, Anas, and others, with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him), on the authority of Ka'b ibn 'Ujrah, on the authority of the Prophet (peace and blessings of God be upon him): **Whoever brings a good deed** - meaning the testimony that there is no god but God - **will have better than it** - meaning Paradise - **and whoever brings an evil deed** - meaning polytheism - **will throw them face down into the Fire** and say: **This saves and this destroys**. 'Abd ibn Humayd, Ibn Abi Hatim, al-Hakim who authenticated it, al-Bayhaqi in al-Asma' wa'l-Sifat, and al-Khara'iti in Makarim al-Akhlaq narrated from Ibn Mas'ud: **Whoever brings a good deed** - he said: **There is no god but God**. "And whoever brings an evil deed" - he

said: *Polytheism*. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated something similar from Ibn 'Abbas. Ibn Jarir and Ibn Abi Hatim narrated: **For him is better than it** - he said: **He has better than it**, meaning from its direction. Ibn Abi Hatim also narrated from him: **For him is better than it** - he said: **A reward**. He also narrated from him: **The town is Makkah**.

Tafsir al-Baghawi

93- "And say, 'Praise be to God,' for His blessings. 'He will show you His signs,' meaning the day of Badr, of killing, captivity, and the angels striking their faces and backs. Similar to what God Almighty said: 'I will show you My signs, so do not be impatient.'" (Al-Anbiya': 37). Mujahid said: He will show you His signs in the heavens and the earth and in yourselves, just as He said: **We will show them Our signs in the horizons and within themselves**. (Fussilat 41:53). **So you will recognize them**, meaning the signs and evidence. **And your Lord is not unaware of what you do**, and He promised them reward for their deeds.

Tafsir al-Baidawi

93 - **And say, 'Praise be to God,'** for the blessing of prophethood or for what He taught me and enabled me to act upon. **He will show you His signs**, the overwhelming ones in this world, such as the Battle of Badr and the emergence of the Beast of the Earth, or in the Hereafter. **Then you will recognize them**, that they are the signs of God, but when knowledge does not benefit you. **And your Lord is not unaware of what you do**, so do not think that the delay of your punishment is due to heedlessness about your deeds. Ibn Kathir, Abu Amr, Hamzah, and Al-Kisa'i read it with a ya'.

On the authority of the Prophet, may God bless him and grant him peace, "Whoever recites Surat Ta-Sin will have ten good deeds equal to the number of those who believed in Solomon and those who denied him, and Hud, Salih, Abraham, and Shuaib, and he will emerge from his grave calling out, 'There is no god but God.'"

Surat al-Qasas 28:1
Ta-Sin-Mim

Surat al-Qasas 28:1

Ta-Sin-Mim

Tafsir al-Jalalayn

1 - **Ta Seen, Seen** God knows best what He meant by that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: We have previously explained the interpretation of God Almighty's statement, *Ta-Sin-Mim*, and we mentioned the differences among the interpreters regarding its interpretation.

Tafsir al-Qurtubi

All of it is Meccan according to Al-Hasan and Ata'. Ibn Abbas and Qatadah said that it was revealed between Mecca and Medina, except for one verse that was revealed between Mecca and Medina. Ibn Salam said that it was revealed during the migration of the Messenger of God (peace and blessings of God be upon him) to Medina. It is the verse in which God the Almighty says: **Indeed, He who enjoined upon you the Qur'an will surely bring you back to a place of return.** Muqatil said: It contains from Medina the verse: **Those to whom We gave the Scripture** until His saying: **We seek not the ignorant.** It is thirty-eight verses.

The Almighty's saying: **Ta, Seen, Meem.** We have already discussed this.

Tafsir Ibn Kathir

Surah Al-Qasas

Imam Ahmad ibn Hanbal, may God have mercy on him, said: Yahya ibn Adam told us, Waki' told us, on the authority of his father, on the authority of Abu Ishaq, on the authority of Ma'dikarib, who said: We came to Abdullah and asked him to recite to us Surat Ta-Sin-Matin, and he said: I do not have it with me, but you should go to the one who took it from the Messenger of God, may God bless him and grant him peace, Khabbab ibn al-Arat. He said: So we came to Khabbab ibn al-Arat, and he recited it to us, may God be pleased with him.

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

We have already discussed the separate letters, and His statement: *Those* meaning these **are the verses of the clear Book** meaning the clear and evident one that reveals the truth of matters, and the knowledge of what

has been and what will be. And His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth** the verse, just as God Almighty said: **We narrate to you the best of stories** meaning We mention to you the matter as it was as if you were seeing it and as if you were present. Then God Almighty said: **Indeed, Pharaoh exalted himself in the land** meaning he was arrogant, tyrannical and transgressed **and made its people sects** meaning types, each type being directed to whatever he wanted of the affairs of his state.

And the Almighty's saying: **He oppressed a group of them** means the Children of Israel, and at that time they were the best people of their time. And this mighty and powerful king was empowered over them, using them in the worst of jobs, and toiling them day and night in his work and the work of his subjects, and in addition to this he killed their sons and took their women captive, as an insult to them and a sign of contempt and fear that the boy would be found among them, which he and the people of his kingdom had feared would be found among them, who would be the cause of his destruction and the loss of his state at his hands. The Copts had received this from the Children of Israel in what they were studying from the words of Abraham, peace be upon him, when he entered the land of Egypt, and what happened to him with its tyrant happened when he took Sarah to take her as a slave, so God protected her from him and prevented him from her with His power and authority, so Abraham, peace be upon him, gave good report to his son that from his loins and offspring would be born someone who would destroy the king of Egypt at his hands, so the Copts were talking about this to Pharaoh, so Pharaoh was cautious of that, and ordered the killing of the males of the Children of Israel, and caution will not benefit from destiny, because when God's time comes, it is not delayed, and for every time there is a book, and for this reason God Almighty said: "And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them heirs * And establish them in the land and show Pharaoh and Haman and their soldiers from them that which they feared." And God Almighty did that to them, as He Almighty said: "And We caused the people who were oppressed to inherit the eastern regions of the land and the western regions which We had blessed, and the good word of your Lord was fulfilled for the Children of Israel because they patiently endured, and We destroyed what Pharaoh had been making." And his people and what they were building." And the Almighty said: **Thus We caused it to be an inheritance for the Children of Israel.** Pharaoh wanted, by his power and strength, to escape from Moses, but that did not benefit him with the power of the Great King whose decree is not disobeyed or defeated. Rather, his judgment was carried out and his pen wrote in antiquity that Pharaoh's destruction would be at his hands. Rather, this boy, from whose existence you were cautious and because of whom you killed thousands of children, would be raised and brought up on your bed and in your home, and his food would be from your food while you raised him, pampered him, and sacrificed for him. Your death, your destruction,

and the destruction of your soldiers would be at his hands, so that you may know that the Lord of the high heavens is the Subduer, the Victorious, the Great, the Strong, the Mighty, the Severe, the Impossible, Whose wills will be, and what He does not will will not be.

Fath al-Qadir

Its verses are eighty-eight, and it is all Meccan according to Al-Hasan and Ikrimah Ata'

Ibn Ad-Durais, Ibn An-Najjar, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Abbas, who said: Surat Al-Qasas was revealed in Makkah. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Al-Qurtubi said: Ibn Abbas and Qatadah said: It was revealed between Makkah and Madinah. Ibn Salam said: It was in Al-Juhfa at the time of the migration of the Messenger of God (peace and blessings be upon him). It is the verse of God the Almighty: **Indeed, He who enjoined upon you the Qur'an will surely bring you back to a place of return.** Muqatil said: It contains from Madinah: **Those to whom We gave the Scripture** until His saying: **We seek not the ignorant.** Ahmad, At-Tabarani, and Ibn Mardawayh narrated: As-Suyuti said: Its chain of transmission is good on the authority of Ma'd Yakrib, who said: We came to Abdullah ibn Mas'ud and asked him to recite to us Surat Ta-Sin-Min. He said: I do not have it, but you should go to the one who took it from the Messenger of God (peace and blessings be upon him): Khabbab ibn Al-Arat. So I went to Khabbab and said: How did the Messenger of God (peace and blessings be upon him) recite Ta-Sin-Min or Ta-Sin? He said: The Messenger of God (peace and blessings be upon him) used to recite either.

1- *Ta-Sin-Mim* The word *Ta-Sin-Mim* in the opening of the Surah has already been mentioned in the opening of Al-Shu'ara' and others, so we will not repeat it.

Tafsir al-Baghawi

Meccan, except for the words of God Almighty: **Those to whom We gave the Scripture**, to His words: **We do not seek the ignorant**, and in it is a verse that was revealed between Mecca and Medina, which is the words of God Almighty: **Indeed, He who imposed the Qur'an upon you will return you to a place of return.**

Ta-Mim.

Tafsir al-Baidawi

1 - *Tasm.*

Surat al-Qasas 28:2

These are the verses of the clear Book.

Surat al-Qasas 28:2

These are the verses of the clear Book.

Tafsir al-Jalalayn

2 - *Those* are these verses **the verses of the Book** the addition meaning from **the manifest** the one who reveals the truth from falsehood

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying, **These are the verses of the clear Book**, he means that these are the verses of the Book that I revealed to you, O Muhammad, which clearly state that it is from God, and that you did not fabricate it or make it up.

Qatada, as was reported from him, said about this:

Bishr bin Muadh told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "Ta, Seen, Meem. These are the verses of the clear Book," meaning clear, and God is its blessing, guidance, and direction.

Tafsir al-Qurtubi

The Almighty said: **These are the verses of the clear Book.** (*Those*) is in the nominative case meaning this, those, and (*verses*) is a substitute for it. It is also permissible for it to be in the accusative case with (**we recite**) and (*verses*) is also a substitute for it, and you put it in the accusative case as you say: I hit Zayd. And (*Al-Mubeen*) means the one who makes clear his blessing and goodness, and the one who makes clear the truth and falsehood, and the lawful from the unlawful, and the stories of the prophets, and the prophethood of Muhammad, may God bless him and grant him peace. It is said: the thing became clear and evident, meaning it became apparent.

Tafsir Ibn Kathir

We have already discussed the separate letters, and His statement: *Those* meaning these **are the verses of the clear Book** meaning the clear and evident one that reveals the truth of matters, and the knowledge of what has been and what will be. And His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth** the verse, just as God Almighty said: **We narrate to you the best of stories** meaning We mention to you the matter as it was as if you were seeing it and as if you were present. Then God Almighty said: **Indeed, Pharaoh exalted himself in the land** meaning he was arrogant, tyrannical and

transgressed **and made its people sects** meaning types, each type he directed to whatever he wanted of the affairs of his state.

And the Almighty's saying: **He oppressed a group of them** means the Children of Israel, and at that time they were the best people of their time. And this mighty and powerful king was empowered over them, using them in the worst of jobs, and toiling them day and night in his work and the work of his subjects, and in addition to this he killed their sons and took their women captive, as an insult to them and a sign of contempt and fear that the boy would be found among them, which he and the people of his kingdom had feared would be found among them, who would be the cause of his destruction and the loss of his state at his hands. The Copts had received this from the Children of Israel in what they were studying from the words of Abraham, peace be upon him, when he entered the land of Egypt, and what happened to him with its tyrant happened when he took Sarah to take her as a slave, so God protected her from him and prevented him from her with His power and authority, so Abraham, peace be upon him, gave good report to his son that from his loins and offspring would be born someone who would destroy the king of Egypt at his hands, so the Copts were talking about this to Pharaoh, so Pharaoh was cautious of that, and ordered the killing of the males of the Children of Israel, and caution will not benefit from destiny, because when God's time comes, it is not delayed, and for every time there is a book, and for this reason God Almighty said: "And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them heirs * And establish them in the land and show Pharaoh and Haman and their soldiers from them that which they feared." And God Almighty did that to them, as He Almighty said: "And We caused the people who were oppressed to inherit the eastern regions of the land and the western regions which We had blessed, and the good word of your Lord was fulfilled for the Children of Israel because they patiently endured, and We destroyed what Pharaoh had been making." And his people and what they were building." And the Almighty said: **Thus We caused it to be an inheritance for the Children of Israel.** Pharaoh wanted, by his power and strength, to escape from Moses, but that did not benefit him with the power of the Great King whose decree is not disobeyed or defeated. Rather, his judgment was carried out and his pen wrote in antiquity that Pharaoh's destruction would be at his hands. Rather, this boy, from whose existence you were cautious and because of whom you killed thousands of children, would be raised and brought up on your bed and in your home, and his food would be from your food while you raised him, pampered him, and sacrificed for him. Your death, your destruction, and the destruction of your soldiers would be at his hands, so that you may know that the Lord of the high heavens is the Subduer, the Victorious, the Great, the Strong, the Mighty, the Severe, the Impossible, Whose wills will be, and what He does not will will not be.

Fath al-Qadir

And likewise the speech passed on his saying: 2- **These are the verses of the clear Book** so the demonstrative pronoun is the subject and its predicate is what comes after it, or the predicate of a deleted subject and verses is a substitute for the demonstrative pronoun, and it is permissible for *those* to be in the accusative case of **we recite**, and **the clear** includes clarifying the truth from falsehood, and the lawful from the unlawful, and it is from *abaa*n meaning made apparent.

Tafsir al-Baghawi

2- **These are the verses of the clear Book.**

Tafsir al-Baidawi

2 - **These are the verses of the clear Book.**

Surat al-Qasas 28:3

We recite to you, [O Muhammad], from the news of Moses and Pharaoh in truth for a people who believe.

Surat al-Qasas 28:3

We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth for a people who believe.

Tafsir al-Jalalayn

3 - **We recite to you** We relate **to you some of the report of Moses and Pharaoh in truth** the truth **for a people who believe** for their sake because they are the ones who will benefit from it

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **We recite to you**, means: We recite to you and we narrate in this Qur'an the story of Moses and Pharaoh in truth.

Bishr told us, he said: Yazid told us, he said: Yazid told us, he said: Sa'id told us, on the authority of Qatada, his statement, **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth for a people who believe**, means in this Qur'an their report. And His statement, **for a people who believe**, means for a people who believe in this Book, so that they may know that what We recite to you of their report is their report, and their souls may be reassured. Indeed, Our way with those of the polytheists who oppose you and are hostile to you is Our way with those of the Children of Israel who were hostile to Moses and those of Pharaoh and his people who believed in him: We destroy them as We destroyed them, and save them from them as We saved them.

Tafsir al-Qurtubi

The Almighty said: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh, in truth, for a people who believe**. He mentioned the story of Moses, peace be upon him, Pharaoh, and Korah, and provided evidence against the polytheists of Quraysh, and explained that Korah's kinship to Moses did not benefit him despite his disbelief, and likewise the kinship of Quraysh to Muhammad. He explained that Pharaoh was arrogant and haughty on earth, and that was part of his disbelief, so let him avoid arrogance on earth, as well as being arrogant with his wealth, and these are from the conduct of Pharaoh and Korah. **We recite to you** means Gabriel recited to you by Our command **from the report of Moses and Pharaoh** meaning from their story. *From* is for some, and **From the story** is a mute word. **We recite to you** means We recite to you some of its story, like the Almighty's saying: **It grows with oil** (al-Mu'minun 23:20). The meaning of **with truth** means with the truth in which there is no doubt or falsehood. **For a people who believe** means those who believe in the Qur'an and

know that it is from God. As for those who do not believe, they do not believe that it is true.

Tafsir Ibn Kathir

We have already discussed the separate letters, and His statement: *Those* meaning these **are the verses of the clear Book** meaning the clear and evident one that reveals the truth of matters, and the knowledge of what has been and what will be. And His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth** the verse, just as God Almighty said: **We narrate to you the best of stories** meaning We mention to you the matter as it was as if you were seeing it and as if you were present. Then God Almighty said: **Indeed, Pharaoh exalted himself in the land** meaning he was arrogant, tyrannical and transgressed **and made its people sects** meaning types, each type he directed to whatever he wanted of the affairs of his state.

And the Almighty's saying: **He oppressed a group of them** means the Children of Israel, and at that time they were the best people of their time. And this mighty and powerful king was empowered over them, using them in the worst of jobs, and toiling them day and night in his work and the work of his subjects, and in addition to this he killed their sons and took their women captive, as an insult to them and a sign of contempt and fear that the boy would be found among them, which he and the people of his kingdom had feared would be found among them, who would be the cause of his destruction and the loss of his state at his hands. The Copts had received this from the Children of Israel in what they were studying from the words of Abraham, peace be upon him, when he entered the land of Egypt, and what happened to him with its tyrant happened when he took Sarah to take her as a slave, so God protected her from him and prevented him from her with His power and authority, so Abraham, peace be upon him, gave good report to his son that from his loins and offspring would be born someone who would destroy the king of Egypt at his hands, so the Copts were talking about this to Pharaoh, so Pharaoh was cautious of that, and ordered the killing of the males of the Children of Israel, and caution will not benefit from destiny, because when God's time comes, it is not delayed, and for every time there is a book, and for this reason God Almighty said: "And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them heirs * And establish them in the land and show Pharaoh and Haman and their soldiers from them that which they feared." And God Almighty did that to them, as He Almighty said: "And We caused the people who were oppressed to inherit the eastern regions of the land and the western regions which We had blessed, and the good word of your Lord was fulfilled for the Children of Israel because they patiently endured, and We destroyed what Pharaoh had been making." And his people and what they were building." And the Almighty said: **Thus We caused it to be an**

inheritance for the Children of Israel. Pharaoh wanted, by his power and strength, to escape from Moses, but that did not benefit him with the power of the Great King whose decree is not disobeyed or defeated. Rather, his judgment was carried out and his pen wrote in antiquity that Pharaoh's destruction would be at his hands. Rather, this boy, from whose existence you were cautious and because of whom you killed thousands of children, would be raised and brought up on your bed and in your home, and his food would be from your food while you raised him, pampered him, and sacrificed for him. Your death, your destruction, and the destruction of your soldiers would be at his hands, so that you may know that the Lord of the high heavens is the Subduer, the Victorious, the Great, the Strong, the Mighty, the Severe, the Impossible, Whose wills will be, and what He does not will will not be.

Fath al-Qadir

3- We recite to you, [O Muhammad], from the report of Moses and Pharaoh, in truth, for a people who believe. That is, We reveal to you their story mixed with the truth. He specified the believers because the recitation only benefits the believer. It was said that the object of **we recite** is omitted, and the meaning is: We recite to you something of their report. It is possible that *from* is an addition according to the opinion of Al-Akhfash: that is, We recite to you the report of Moses and Pharaoh. It is better for it to be for clarification based on the estimation of the object as mentioned, or for partiality, and there is no need to rule with its addition, and the truth is honesty.

Tafsir al-Baghawi

3- We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth, in truth, for a people who believe, who believe in the Qur'an.

Tafsir al-Baidawi

3 - We recite it to you We recite it with the recitation of Gabriel, and it is possible that it means we send it down metaphorically. **From the report of Moses and Pharaoh** Some of their report is the object of **We recite.** **In truth** In truth. **For a people who believe** because they are the ones who will benefit from it.

Surat al-Qasas 28:4

Indeed, Pharaoh exalted himself in the land and divided its people into factions, oppressing a party of them, slaughtering their sons and keeping their women alive. Indeed, he was of the corrupters.

Surat al-Qasas 28:4

Indeed, Pharaoh exalted himself in the land and divided its people into factions, oppressing a party of them, slaughtering their sons and keeping their women alive. Indeed, he was of the corrupters.

Tafsir al-Jalalayn

4 - **Indeed, Pharaoh exalted himself** became arrogant in the land the land of Egypt **and made its people into factions** groups in his service **he oppressed a group of them** they are the Children of Israel **slaughtering their sons** the newborns **and keeping their women alive** he kept them alive because some of the priests said to him that a child born among the Children of Israel would be the cause of the fall of his kingdom **he was indeed of the corrupters** through murder and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Pharaoh was arrogant and haughty in the land of Egypt, and he oppressed and subjugated its people until they acknowledged their servitude to him.

Muhammad bin Harun told us, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Al-Suddi, **Indeed, Pharaoh was arrogant on earth**, meaning: he was tyrannical on earth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, Pharaoh exalted himself in the land**: meaning, he transgressed in the land.

His saying, **And He made its people into sects**, means by *sects*: groups. He says: And He made its people into scattered groups.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And He made its people into sects**, meaning groups, some of whom He slaughters, some of whom He spares, some of whom He tortures, and some of whom He enslaves. God Almighty said, "He slaughters their sons and spares their women. Indeed, he was among the corrupters."

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: It was the affair of Pharaoh that he saw a vision in his sleep, in which a fire came from Jerusalem until it encompassed the houses of Egypt, so it burned the Copts and left the Children of Israel, and it burned the houses of Egypt. So he called the magicians, the priests, the soothsayers, and the fortune-tellers, and asked them about his vision, and they said to him: There will emerge from this country from which the Children of Israel came **meaning Jerusalem**, a man

whose face will be the destruction of Egypt. So he ordered the Children of Israel that no boy should be born to them without them slaughtering him, and no girl should be born to them without her being left alone. And he said to the Copts: Look at your slaves who work outside, and bring them in, and make the Children of Israel do those filthy jobs. So he made the Children of Israel do the jobs of their servants, and they brought their servants in, and that is when he says: **Indeed, Pharaoh exalted himself in the land and made its people sects** meaning the Children of Israel when he made them do filthy jobs.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Nujayh, on the authority of Mujahid, **And He made its people into sects**, he said: He divided them between them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And He made its people into sects**, he said: groups.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And He made its people into sects**, he said: Sects are groups.

His saying, **He weakens a group of them**, indicates that his weakening of them was his enslavement.

Who said that?

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 Qatada: He enslaves a group of them, slaughters a group, kills a group, and takes a group as captives.

His saying, **He was among the corrupters**, means that he was among those who spread corruption on earth by killing those who did not deserve to be killed, enslaving those who had no right to be enslaved, acting tyrannically on earth toward its people, and being too proud to worship his Lord.

Tafsir al-Qurtubi

The Almighty said: **Indeed, Pharaoh exalted himself in the land** meaning he was arrogant and tyrannical, as stated by Ibn Abbas and Al-Suddi. Qatada said: He exalted himself in his soul from the worship of his Lord through his disbelief and claimed divinity. It was also said: Through his kingdom and authority, so he became exalted from the carving of his hand. **(in the land)** meaning the land of Egypt. **And he made its people sects** meaning groups and classes in service. Al-A'sha said:

A town whose Tigris River is terrifying to the point that you see it seeking Shiites.

He oppressed a group of them meaning from the Children of Israel. "He slaughtered their sons and kept

their women alive. Indeed, he was of the corrupters." This was discussed previously in Surat Al-Baqarah when He said, **They subjected you to the worst torment, slaughtering your sons** (al-Baqarah 2:49). This is because the priests told him: A child will be born among the Children of Israel at whose hands your salt will be lost, or the astrologers told him that, or he saw a dream that was interpreted in this way. Al-Zajjaj said: It is amazing how foolish he was, he did not realize that if a priest tells the truth, killing will be of no benefit, and if he lies, there is no point in kissing. It was also said: He divided them into factions, so he mocked each group of the Children of Israel for a separate matter. **Indeed, he was of the corrupters** meaning on earth through knowledge, sins, and tyranny.

Tafsir Ibn Kathir

We have already discussed the separate letters, and His statement: *Those* meaning these **are the verses of the clear Book** meaning the clear and evident one that reveals the truth of matters, and the knowledge of what has been and what will be. And His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth** the verse, just as God Almighty said: **We narrate to you the best of stories** meaning We mention to you the matter as it was as if you were seeing it and as if you were present. Then God Almighty said: **Indeed, Pharaoh exalted himself in the land** meaning he was arrogant, tyrannical and transgressed **and made its people sects** meaning types, each type he directed to whatever he wanted of the affairs of his state.

And the Almighty's saying: **He oppressed a group of them** means the Children of Israel, and at that time they were the best people of their time. And this mighty and powerful king was empowered over them, using them in the worst of jobs, and toiling them day and night in his work and the work of his subjects, and in addition to this he killed their sons and took their women captive, as an insult to them and a sign of contempt and fear that the boy would be found among them, which he and the people of his kingdom had feared would be found among them, who would be the cause of his destruction and the loss of his state at his hands. The Copts had received this from the Children of Israel in what they were studying from the words of Abraham, peace be upon him, when he entered the land of Egypt, and what happened to him with its tyrant happened when he took Sarah to take her as a slave, so God protected her from him and prevented him from her with His power and authority, so Abraham, peace be upon him, gave good report to his son that from his loins and offspring would be born someone who would destroy the king of Egypt at his hands, so the Copts were talking about this to Pharaoh, so Pharaoh was cautious of that, and ordered the killing of the males of the Children of Israel, and caution will not benefit from destiny, because when God's time comes, it is not delayed, and for every time there is a book, and for this reason God Almighty said: "And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them heirs * And establish them in the land and

show Pharaoh and Haman and their soldiers from them that which they feared." And God Almighty did that to them, as He Almighty said: "And We caused the people who were oppressed to inherit the eastern regions of the land and the western regions which We had blessed, and the good word of your Lord was fulfilled for the Children of Israel because they patiently endured, and We destroyed what Pharaoh had been making." And his people and what they were building." And the Almighty said: **Thus We caused it to be an inheritance for the Children of Israel**. Pharaoh wanted, by his power and strength, to escape from Moses, but that did not benefit him with the power of the Great King whose decree is not disobeyed or defeated. Rather, his judgment was carried out and his pen wrote in antiquity that Pharaoh's destruction would be at his hands. Rather, this boy, from whose existence you were cautious and because of whom you killed thousands of children, would be raised and brought up on your bed and in your home, and his food would be from your food while you raised him, pampered him, and sacrificed for him. Your death, your destruction, and the destruction of your soldiers would be at his hands, so that you may know that the Lord of the high heavens is the Subduer, the Victorious, the Great, the Strong, the Mighty, the Severe, the Impossible, Whose wills will be, and what He does not will will not be.

Fath al-Qadir

And the fourth sentence - **Indeed, Pharaoh exalted himself in the land** and what follows it is a new sentence brought forward to explain the general story. The commentators said: The meaning of exalted is to be arrogant and tyrannical with his power, and what is meant by the land is the land of Egypt. It was said that the meaning of *ala* is: he claimed divinity, and it was said that he rose above the worship of his Lord. **And made its people into sects**, meaning groups and classes in his service, who support him in whatever he wants and obey him. The phrase **He oppresses a group of them** is a new sentence introduced to explain the state of the people whom he made into groups and classes. It is possible that it is in the accusative case as a state of the subject of *made*: meaning, he made them into sects while a group of them was oppressed. It is possible that it is an attribute of a group, and the group is the Children of Israel. The phrase **He slaughters their sons and keeps their women alive** is a substitute for the first sentence. It is possible that it is a new sentence for explanation, or a state, or an attribute like the one before it, assuming that it is not a substitute for it. Rather, Pharaoh used to slaughter their sons and leave the women, because the astrologers of that era informed him that his kingdom would be lost at the hands of a child born from the Children of Israel. Al-Zajjaj said: It is surprising how foolish Pharaoh was. If the priest who told him this was telling the truth, then killing him would be of no use. If he was lying, then killing him would be meaningless. **He was among the corrupters** on earth through his sins and tyranny. This shows that killing is the work of the corrupters.

Surat al-Qasas 28:4

Indeed, Pharaoh exalted himself in the land and divided its people into factions, oppressing a party of them, slaughtering their sons and keeping their women alive. Indeed, he was of the corrupters.

Tafsir al-Baghawi

4- **Indeed, Pharaoh exalted himself**, he was arrogant, haughty, and haughty, **in the land**, the land of Egypt, **and made its people into factions**, groups and classes in service and subjugation, **oppressing a party of them**, meaning by *party*: the Children of Israel. Then He explained the oppression by saying: **slaughtering their sons and keeping their women alive**. He called this oppression because they were unable and weak to repel him from themselves, **indeed, he was of the corrupters**.

Tafsir al-Baidawi

4 - **Indeed, Pharaoh exalted himself in the land** is a (*clear*) resumption of that part, and the land is the land of Egypt. **And he made its people into sects** groups who would spread him in whatever he wanted, or some of them would spread each other in obeying him, or classes in his use, he used each class in a job, or parties by inciting enmity between them so that they would not agree on him. **He weakened a party of them** and they are the Children of Israel, and the sentence is a state of the subject of *made* or an attribute of *sects* or a resumption, and his saying: **He slaughters their sons and keeps their women alive** is a substitute for it, and that was because a priest told him that a child would be born among the Children of Israel at whose hand your kingdom would be lost, and that was from the height of his foolishness, for if he had told the truth, he would not have been prevented by killing, and if he had lied, what was the point? **Indeed, he was of the corrupters** therefore he dared to kill many of the children of the prophets due to a corrupt imagination.

Surat al-Qasas 28:5

And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors.

Tafsir al-Jalalayn

5 - **And We desired to bestow a favor upon those who were oppressed in the land and make them leaders** by realizing the two hamzas and replacing the second with a ya' to be followed in goodness **and make them heirs** of Pharaoh's kingdom

Tafsir al-Suyuti

Tafsir al-Tabari

His statement, **And We desire** is in apposition to his statement, **He oppresses a group of them**. The meaning of the statement is: Pharaoh exalted himself in the land and divided its people from the Children of Israel into groups, he oppressed a group of them. *And* We desire to bestow a favor upon those **whom Pharaoh oppressed from the Children of Israel** and make them leaders.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We desired to bestow a favor upon those who were oppressed in the land**. He said: The Children of Israel.

His saying, **And We will make them leaders**, means rulers of the Mamluks.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We will make them leaders**, meaning the rulers.

And His saying, **And We will make them the inheritors**, means: And We will make them the inheritors of the people of Pharaoh, who will inherit the land from the land of their destruction.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We will make them the inheritors**: meaning they will inherit the earth after Pharaoh and his people.

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 Qatada, **And We will make them the**

inheritors, meaning: They will inherit the earth after Pharaoh.

Tafsir al-Qurtubi

The Almighty said: **And We desired to bestow a favor upon those who were oppressed in the land**. That is, to be generous to them and bestow favors. This is a story that has already been told. **And make them leaders**. Ibn Abbas said: Leaders in goodness. Mujahid: Callers to goodness. Qatada: Governors and kings. His evidence is the Almighty's statement: **And made you kings**. (al-Ma'idah 5:20)

I said: This is more knowledgeable, for the king is an imam who is followed and emulated. **And We will make them heirs** to Pharaoh's kingdom, so they will inherit his kingdom, and the Copts will inhabit your lands. This is the meaning of the Almighty's saying: **And the good word of your Lord was fulfilled for the Children of Israel because of their patience** (al-A'raf 7:137).

Tafsir Ibn Kathir

We have already discussed the separate letters, and His statement: *Those* meaning these **are the verses of the clear Book** meaning the clear and evident one that reveals the truth of matters, and the knowledge of what has been and what will be. And His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth** the verse, just as God Almighty said: **We narrate to you the best of stories** meaning We mention to you the matter as it was as if you were seeing it and as if you were present. Then God Almighty said: **Indeed, Pharaoh exalted himself in the land** meaning he was arrogant, tyrannical and transgressed **and made its people sects** meaning types, each type he directed to whatever he wanted of the affairs of his state.

And the Almighty's saying: **He oppressed a group of them** means the Children of Israel, and at that time they were the best people of their time. And this mighty and powerful king was empowered over them, using them in the worst of jobs, and toiling them day and night in his work and the work of his subjects, and in addition to this he killed their sons and took their women captive, as an insult to them and a sign of contempt and fear that the boy would be found among them, which he and the people of his kingdom had feared would be found among them, who would be the cause of his destruction and the loss of his state at his hands. The Copts had received this from the Children of Israel in what they were studying from the words of Abraham, peace be upon him, when he entered the land of Egypt, and what happened to him with its tyrant happened when he took Sarah to take her as a slave, so God protected her from him and prevented him from her with His power and authority, so Abraham, peace be upon him, gave good report to his son that from his loins and offspring would be born someone who would destroy the king of Egypt at his hands, so the Copts were talking about this to Pharaoh, so

Surat al-Qasas 28:5

And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them inheritors.

Pharaoh was cautious of that, and ordered the killing of the males of the Children of Israel, and caution will not benefit from destiny, because when God's time comes, it is not delayed, and for every time there is a book, and for this reason God Almighty said: "And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them heirs * And establish them in the land and show Pharaoh and Haman and their soldiers from them that which they feared." And God Almighty did that to them, as He Almighty said: "And We caused the people who were oppressed to inherit the eastern regions of the land and the western regions which We had blessed, and the good word of your Lord was fulfilled for the Children of Israel because they patiently endured, and We destroyed what Pharaoh had been making." And his people and what they were building." And the Almighty said: **Thus We caused it to be an inheritance for the Children of Israel.** Pharaoh wanted, by his power and strength, to escape from Moses, but that did not benefit him with the power of the Great King whose decree is not disobeyed or defeated. Rather, his judgment was carried out and his pen wrote in antiquity that Pharaoh's destruction would be at his hands. Rather, this boy, from whose existence you were cautious and because of whom you killed thousands of children, would be raised and brought up on your bed and in your home, and his food would be from your food while you raised him, pampered him, and sacrificed for him. Your death, your destruction, and the destruction of your soldiers would be at his hands, so that you may know that the Lord of the high heavens is the Subduer, the Victorious, the Great, the Strong, the Mighty, the Severe, the Impossible, Whose wills will be, and what He does not will will not be.

Fath al-Qadir

5- **And We desire to bestow a favor upon those who were oppressed in the land** came in the present tense to narrate the past situation, and to evoke its images: that is, We desire to bestow a favor upon them after they were oppressed, and what is meant by these are the Children of Israel, and the *and* in **and We desire** is to connect with the clause **Indeed, Pharaoh exalted himself** even though the connected clause is nominal, because there is a connection between them in that each one of them is for explanation and clarification, and it is permissible for it to be a state of the subject of *weakens* with the assumption of a subject: that is, We desire to bestow a favor upon those who were oppressed in the land as in the saying of the poet:

I escaped and mortgaged them a kingdom

The first is more appropriate: **And We will make them leaders**, meaning leaders in goodness and callers to it, and rulers over the people and kings among them. **And We will make them inheritors** of Pharaoh's kingdom and the dwellings and possessions of the Copts. So Pharaoh's kingdom will be among them and they will live in his dwellings and the dwellings of his people, and they will benefit from his possessions and their possessions.

Tafsir al-Baghawi

5- **And We desired to bestow a favor upon those who were oppressed in the land**, meaning: the Children of Israel, **and make them leaders**, leaders in goodness to be emulated. Qatada said: governors and kings, his evidence is the Almighty's statement: **and made you kings**, Mujahid said: callers to goodness. **and make them heirs**, meaning: the possessions of Pharaoh and his people, who would succeed them in their dwellings.

Tafsir al-Baidawi

5 - **And We desired to bestow a favor upon those who were oppressed in the land** that We should be gracious to them by saving them from his violence, **And We desired** is a narration of a past situation conjoined with **Indeed, Pharaoh exalted himself in the land** in that they both occur, explaining the *report*, or a situation of **being oppressed**. It is not necessary that the will for oppression be compared to the intended for it, since it is possible that the will's connection to it at that time is a future connection, even though the favor of God in their salvation, since it was close to happening from Him, it is possible for it to be in the course of a comparison. **And We will make them leaders** given precedence in the matter of religion. **And We will make them inheritors** of what was in the kingdom of Pharaoh and his people.

Surat al-Qasas 28:6

And We established them in the land and showed Pharaoh and Haman and their soldiers from them that which they had been fearing.

Tafsir al-Jalalayn

6 - **And We established them in the land** the land of Egypt and the Levant **and We showed Pharaoh and Haman and their soldiers** and in the reading of **and He saw** with the opening of the lower letter and the ra' and the raising of the three nouns **from them that which they feared** they feared the newborn who would take away their kingdom at his hands

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We establish them in the land**, means: And We establish for them the land of Ash-Sham and Egypt. **And We show Pharaoh and Haman and their soldiers**, they had been informed that their destruction would be at the hands of a man from the Children of Israel, so they were afraid of that, and for that reason Pharaoh would slaughter their sons and keep their women alive. So God showed Pharaoh and Haman and their soldiers from the Children of Israel, at the hands of His prophet Moses, son of Imran, what they had been wary of from them, of their destruction and the destruction of their homes and dwellings.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We will establish them in the land and show Pharaoh and Haman and their soldiers from them that which they feared**, something that the people feared. He said: It was mentioned to us that Haziyya visited the enemy of God, Pharaoh, and said: This year a boy will be born from the Children of Israel who will steal your kingdom, so you will pursue their children that year, killing their sons and keeping their women alive, out of fear of what Haziyya had said to him.

Al-Qasim told us, he said: Al-Husayn told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, he said: Pharaoh had a man who used to look after him and inform him, meaning that he was a soothsayer. So he said to him: A boy will be born this year who will take away your kingdom. So Pharaoh used to slaughter their sons and keep their women alive out of fear. That is what His saying says: **And We showed Pharaoh and Haman and their soldiers from them that which they feared**.

The reciters differed in their recitation of his statement, **And We will see Pharaoh and Haman**. The majority of the reciters of Hijaz and Basra and some of the Kufians recited it as **And We will see Pharaoh and Haman**, meaning: And We will see, with the letter *nun*, in opposition to his statement, **And We will give them power**. The majority of the Kufian reciters recited it as

And Pharaoh will see, with the letter *ya* from **he sees**, and they raised Pharaoh, Haman, and the soldiers.

The correct thing to say about this is that they are two readings known among the reciters of the regions, and they are close in meaning. Each of them was read by scholars among the reciters, so whichever one the reciter recites, he is correct, because it is known that Pharaoh would not have seen from Moses what he saw except that God Almighty showed him from him, and God Almighty would not have shown him that from him unless he saw it.

Tafsir al-Qurtubi

The Almighty says: **And We will establish them in the land** meaning We will make them able to control the land and its people until they take control of it, meaning the land of Ash-Sham and Egypt. **And We will show Pharaoh and Haman and their soldiers** meaning We want to see Pharaoh. Al-A'mash, Yahya, Hamzah, Al-Kisa'i and Khalaf read it as **(and sees)** with a ya' as a trilateral verb from ra'a Pharaoh and Haman and their soldiers in the nominative case because it is the subject. The rest read **we see** with a damma on the noon and a kasra on the ra' as a quadrilateral verb from ara yaree, and it is in line with the sentence because before it is **(and We want)** and after it is **(and We will establish)**. Pharaoh and Haman and their soldiers are in the accusative case because the verb occurs. Al-Farra' permitted the word **wa-yar'i Fir'awn** with a damma on the ya', a kasra on the ra', and a fatha on the ya', meaning **and God will show Fir'awn what they were wary of**. This is because they were informed that their destruction would be at the hands of a man from the Children of Israel, so they were fearful of them. So God showed them what they were wary of. Qatada said: A fortune teller of Fir'awn's - and the fortune teller and the astrologer - said that a child will be born this year who will take away your kingdom. So Fir'awn ordered the killing of the children that year. It has been mentioned previously.

Tafsir Ibn Kathir

We have already discussed the separate letters, and His statement: *Those* meaning these **are the verses of the clear Book** meaning the clear and evident one that reveals the truth of matters, and the knowledge of what has been and what will be. And His statement: **We recite to you, [O Muhammad], from the report of Moses and Pharaoh in truth** the verse, just as God Almighty said: **We narrate to you the best of stories** meaning We mention to you the matter as it was as if you were seeing it and as if you were present. Then God Almighty said: **Indeed, Pharaoh exalted himself in the land** meaning he was arrogant, tyrannical and transgressed **and made its people sects** meaning types, each type he directed to whatever he wanted of the affairs of his state.

And the Almighty's saying: **He oppressed a group of them** means the Children of Israel, and at that time they were the best people of their time. And this mighty

Surat al-Qasas 28:6

And We established them in the land and showed Pharaoh and Haman and their soldiers from them that which they had been fearing.

and powerful king was empowered over them, using them in the worst of jobs, and toiling them day and night in his work and the work of his subjects, and in addition to this he killed their sons and took their women captive, as an insult to them and a sign of contempt and fear that the boy would be found among them, which he and the people of his kingdom had feared would be found among them, who would be the cause of his destruction and the loss of his state at his hands. The Copts had received this from the Children of Israel in what they were studying from the words of Abraham, peace be upon him, when he entered the land of Egypt, and what happened to him with its tyrant happened when he took Sarah to take her as a slave, so God protected her from him and prevented him from her with His power and authority, so Abraham, peace be upon him, gave good report to his son that from his loins and offspring would be born someone who would destroy the king of Egypt at his hands, so the Copts were talking about this to Pharaoh, so Pharaoh was cautious of that, and ordered the killing of the males of the Children of Israel, and caution will not benefit from destiny, because when God's time comes, it is not delayed, and for every time there is a book, and for this reason God Almighty said: "And We desired to bestow a favor upon those who were oppressed in the land and make them leaders and make them heirs * And establish them in the land and show Pharaoh and Haman and their soldiers from them that which they feared." And God Almighty did that to them, as He Almighty said: "And We caused the people who were oppressed to inherit the eastern regions of the land and the western regions which We had blessed, and the good word of your Lord was fulfilled for the Children of Israel because they patiently endured, and We destroyed what Pharaoh had been making." And his people and what they were building." And the Almighty said: **Thus We caused it to be an inheritance for the Children of Israel.** Pharaoh wanted, by his power and strength, to escape from Moses, but that did not benefit him with the power of the Great King whose decree is not disobeyed or defeated. Rather, his judgment was carried out and his pen wrote in antiquity that Pharaoh's destruction would be at his hands. Rather, this boy, from whose existence you were cautious and because of whom you killed thousands of children, would be raised and brought up on your bed and in your home, and his food would be from your food while you raised him, pampered him, and sacrificed for him. Your death, your destruction, and the destruction of your soldiers would be at his hands, so that you may know that the Lord of the high heavens is the Subduer, the Victorious, the Great, the Strong, the Mighty, the Severe, the Impossible, Whose wills will be, and what He does not will will not be.

Fath al-Qadir

6- **And We will establish them in the land** meaning We will make them powerful over it and its people, and will have control over it, disposing of it as they wish. The majority of scholars read *naamkun* without lam, and Al-A'mash read *linamkun* with lam al-illah. **And We will**

show Pharaoh and Haman and their soldiers The majority of scholars read *naar* with dammah on the noon and kasrah on the ra', with the subject being God, the Exalted. Al-A'mash, Yahya ibn Waththab, Hamzah, Al-Kisa'i, and Khalaf read **wa yara** with fathah on the ya' and the ra', with the subject being Pharaoh. The first reading is more in line with the context because before it is *nareeda* and *naja'ala* and *wamkun* with nun. Al-Farra' permitted the word **wa yari Fir'awn** with a damma on the lower ya' and a kasra on the ra', meaning that God will show Fir'awn. The meaning of **from them** is from those weak ones, **what they were wary of**. The relative pronoun is the second object according to the first reading, and the first object according to the second reading. The meaning is that God will show them, or they will see, what they were wary of and striving to prevent, the loss of their kingdom and their destruction at the hands of the one born from the weak Children of Israel.

Tafsir al-Baghawi

6- **And We will establish them in the land**, We will settle them in the land of Egypt and Syria, and We will make it a place for them to settle in, **And We will show Pharaoh and Haman and their soldiers**, Al-A'mash, Hamzah, and Al-Kisa'i read: **and He will see** with the letter *ya* and its fathah, **Pharaoh and Haman and their soldiers**, in the nominative cases, as the verb is for them. The others read it with the letter *noon* and its damma, and the letter *ra* with the kasrah, and the letter *ya* after it is the accusative case, as the verb falls upon it, **from them that which they were wary of**, and wariness is avoiding harm, and that is because they were informed that their destruction would be at the hands of a man from the Children of Israel, so they were afraid of him, so God showed them that which they were wary of.

Tafsir al-Baidawi

6 - **And We established them in the land** the land of Egypt and Syria. The root of *establishment* is to give something a place where it can be established, then it is used metaphorically to mean domination and giving a command. **And We will show Pharaoh and Haman and their soldiers from among them** from the Children of Israel. **what they feared** of their kingdom being taken away and their destruction at the hands of a newborn from among them. Hamzah and Al-Kisa'i read **and He will show** with a *ya* and **Pharaoh and Haman and their soldiers** with the nominative case.

Surat al-Qasas 28:7

And We inspired the mother of Moses, "Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and make him one of the messengers."

Tafsir al-Jalalayn

7 - **And We inspired** inspiration or a dream **to the mother of Moses** who is the aforementioned newborn and no one knew of his birth except his sister (saying: Suckle him, but when you fear for him, cast him into the river) the sea, that is, the Nile **and do not fear** his drowning **and do not grieve** for his separation **We will return him to you and will make him one of the messengers** so she breastfed him for three months without him crying and she feared for him so she placed him in a coffin coated with tar from the inside, made a smooth surface for him in it and closed it and cast him into the Nile at night

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And We inspired the mother of Moses** when she gave birth to Moses, **to nurse him**.

Qatada used to say, in the meaning of that, **And We inspired the mother of Moses**, that We cast into her heart.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We revealed to the mother of Moses**, a revelation that came to her from God, and was cast into her heart, but it was not a prophetic revelation, to breastfeed Moses. **But when you fear for him, cast him into the river and do not fear and do not grieve...** the verse.

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 Qatada, regarding his statement, **And We revealed to the mother of Moses**, he said: He ejaculated into her.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, he said: Pharaoh ordered that all children born to the Children of Israel be slaughtered for one year, and that they be left alone for another year. So, during the year in which they were to be slaughtered, she became pregnant with Moses. When she wanted to give birth to him, she was saddened by his condition, so God revealed to her, **Suckle him, and when you fear for him, cast him into the river**.

The interpreters differed regarding the situation in which Moses' mother was ordered to throw Moses into the river. Some of them said: She was ordered to throw him into the river four months after his birth, and that was when he was demanding more breastfeeding than a baby demands after falling from his mother's womb.

Who said that?

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **Breastfeed him, and when you fear for him**, he said: When he reaches the age of four months and cries and desires more breastfeeding than that, **then cast him at that time into the river**. That is what he said, **and when you fear for him**.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Abu Bakr ibn Abdullah, he said: He did not say to her: When you give birth to him, throw him into the river. Rather, he said to her: **Breastfeed him, and if you fear for him, throw him into the river**. She was commanded to do that. He said: I put him in a garden, and she would come to him every day and breastfeed him, and come to him every night and breastfeed him, and that would suffice him.

Others said: Rather, she was ordered to throw him into the river after giving birth to him and after breastfeeding him.

Who said that?

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When she gave birth to him, she breastfed him and then called a carpenter for him, so he made him a coffin, and put the key to the coffin inside, and put it in it, and then she threw it into the sea.

The most correct statement about this is that God, the Exalted, commanded Moses' mother to breastfeed him, and if she feared for him from God's enemy, Pharaoh and his soldiers, to throw him into the river. It is possible that she feared for them months after she gave birth to him, and whichever way it was, she did what God revealed to her, and there is no information that can be used as proof, nor is there any innate sense in the mind to clarify which one was which. The most correct statement about this is to say as God, the Most High, said: The river into which she was commanded to throw him was the Nile.

As Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **Then cast him into the sea**, he said: It is the sea, which is the Nile. We have already explained that with supporting evidence, and mentioned the narration of it previously in a way that makes repeating it unnecessary.

His saying, **And do not fear, nor grieve**, means: Do not fear for your son from Pharaoh and his soldiers killing him, and do not grieve over his separation.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And do not fear and do not grieve**. He said: Do not fear the sea for him, and do not grieve for his separation. **Indeed, We will return him to you**.

And His statement, **Indeed, We will return him to you and make him one of the messengers**, means: We will return your child to you for breastfeeding so that you

Surat al-Qasas 28:7

And We inspired the mother of Moses, "Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and make him one of the messengers."

will breastfeed him, and send him as a messenger, except for one whom you fear will kill him, and God did that to her and to him.

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **We will return him to you** and send him as a messenger to this tyrant, and we will make his destruction and the salvation of the Children of Israel from the calamity they are in at his hands.

Tafsir al-Qurtubi

God the Almighty says: **And We inspired the mother of Moses, saying, 'Suckle him.'** The meaning of revelation and its dreams has already been mentioned. There is disagreement about this aspect of Moses' mother. A group said: It was a word in her sleep. Qatadah said: It was inspiration. A group said: It was an angel appearing to her. Muqatil said: Gabriel came to her with that. Based on this, it is a revelation of information, not inspiration. All agree that she was not a prophetess, but rather the angel was sent to her in the manner of an angel speaking to a bald person, a leper, or a blind person in the well-known hadith, narrated by al-Bukhari and Muslim, which we have already mentioned in Surat al-Bara'ah. Other than that, what has been narrated about angels speaking to people without prophethood. She greeted Imran ibn Husayn, so he was not a prophet. Her name was Ayarkha, and it was also said Ayya Khat, according to what al-Suhayli mentioned. Al-Tha'labi said: Moses' mother was Lawha bint Hand ibn Lawi ibn Ya'qub.

That I breastfeed him. Umar ibn Abd al-Aziz read it: **That I breastfeed him**, with a kasra on the noon and an alif wasl. He deleted the hamza of **I breastfeed** for ease, then he broke the noon because of the meeting of two sukoon letters. Mujahid said: The revelation regarding breastfeeding was before birth. Another said: **After it.** Al-Suddi said: When Moses' mother gave birth to Moses, she was commanded to breastfeed him immediately after birth and to do with him what is mentioned in the verse, because the fear occurred immediately after birth. Ibn Jurayj said: She was commanded to breastfeed him for four months in an orchard, and if she feared that he would cry out - because her milk would not be enough - she would do this to him. The first is more apparent, but the second is supported by the statement: **And when you fear for him idha** for the future. It is narrated that she made a chest for him from the desert and covered it with pitch from the inside, and placed Moses in it and threw him into the Nile in Egypt. The story of this has already been mentioned in *Ta-Ha*. Ibn Abbas said: When the Children of Israel multiplied in Egypt, They oppressed the people and learned of their sins, so God sent the Copts against them, and they subjected them to

terrible torture, until God saved them through Moses. Wahb said: I was informed that Pharaoh slaughtered seventy thousand newborns in pursuit of Moses, and it is said: ninety thousand. It is narrated that when she approached and the labor pains struck her, and one of the midwives in charge of the pregnant women of the Children of Israel was with her, she said: May your love benefit me today. So she treated her, and when he fell to the ground, a light between his eyes astonished her, and every joint of her trembled, and his love entered her heart. Then she said: I did not come to you except to kill your newborn and inform Pharaoh, but I have found for your son a love I have never found the like of, so protect him. When she went out, she came to Pharaoh's spies, wrapped him in a rag and placed him in a blazing oven. She did not know what to do because her mind was lost. They searched but found nothing, so they left and she did not know where he was. She heard his crying from the oven, and God had made the fire cool and safe for him.

God the Almighty said: **And do not fear.** There are two interpretations: One: Do not fear for him drowning, as stated by Ibn Zayd. The second: Do not fear for him being lost, as stated by Yahya ibn Salam. **And do not grieve.** There are also two interpretations: One: Do not grieve for his separation, as stated by Ibn Zayd. The second: Do not grieve that he will be killed, as stated by Yahya ibn Salam. It was said that she put him in a coffin, the length of which was five spans and its width five spans, and she put the key with the coffin and threw it into the sea after breastfeeding him for four months. Others said: Three months. Others said: Eight months, and in the narration of Al-Kalbi: It was narrated that when the carpenter finished preparing the coffin, he went to Pharaoh with report of it, so he sent someone to take it, but God blinded his eyes and his heart so he did not know the way, and he was certain that he was the child whom Pharaoh feared, so he believed from that time, and he is the believer of the family of Arawn. This was mentioned by Al-Mawardi. Ibn Abbas said: When he disappeared from her, Satan made her regret it and she said to herself: If he were slaughtered in my presence so I could shroud him and cover him up, that would be more beloved to me than throwing him into the sea. Then God Almighty said: **Indeed, We will return him to you and make him one of the messengers**, meaning to the people of Egypt. Al-Asma'i narrated that he heard a Bedouin girl chanting and saying:

I ask God to forgive me for all my sins. I accepted a person who was not his wife.

Like a gazelle lying softly in its dhow, and it was midnight and I did not reach it, so I said: God told you, how eloquent you are! She said: Is this considered eloquence when God Almighty says: **And We inspired the mother of Moses, saying, 'Suckle him'** (al-Ma'idah 14:1-15). So He combined in one verse two commands, two prohibitions, two pieces of report and two glad tidings.

Tafsir Ibn Kathir

They mentioned that when Pharaoh killed many of the male children of the Children of Israel, the Copts feared that the Children of Israel would be wiped out, and they would be subjected to the hard work they were doing. So they said to Pharaoh: If this situation continues, their old men will soon die and their boys will be killed. Their women will not be able to do the work their men do, so that will be ours. So he ordered that the children be killed one year and left alone the next. Aaron, peace be upon him, was born in the year in which the children were left alone, and Moses was born in the year in which the children were killed. Pharaoh had people assigned to do this, and midwives who would take care of the women. Whoever they saw had become pregnant, they would count her name. When the time of her birth came, only the Coptic women would accept her. If the woman gave birth to a girl, they would leave her and go, but if she gave birth to a boy, those slaughterers would enter with their sharp blades, kill him, and leave. May God curse them.

When Moses' mother became pregnant with him, no signs of pregnancy appeared on her like others, and the midwives did not notice it. But when she gave birth to a boy, she became fed up with him, and feared for him intensely, and loved him with an excessive love. No one saw Moses, peace be upon him, without loving him. Happy is he who loves him by nature and by law. God Almighty said: **And I bestowed upon you love from Me.** When she became fed up with him, it was inspired in her secret, and it was cast into her mind, and it was whispered in her heart, as God Almighty said: "And We inspired the mother of Moses, 'Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him one of the messengers.'" Her house was on the bank of the Nile, so she made a coffin and made a cradle in it, and she began to nurse her son. When someone she feared entered upon her, she would go and put him in that coffin, and send him out into the sea and tie him with a rope beside her. One day, someone she feared entered upon her, so she went. So she put him in that chest and sent him into the sea, and she forgot to tie him up, so he went with the water and carried him until he passed by Pharaoh's house, and the maids picked him up and carried him and went with him to Pharaoh's wife, not knowing what was in it, and they feared that he would tempt her to open it without her, and when he was uncovered, behold, he was a boy of the best, most beautiful, sweetest and most splendid creation, so God put his love in her heart when she looked at him, and that was for her happiness and what God wanted of her honor and the misery of her husband, and for this reason He said: **So Pharaoh's family picked him up so that he might become for them an enemy and a grief verse.** Muhammad bin Ishaq and others said: The lam here is the lam of consequence, not the lam of justification, because they did not mean that by picking him up, and there is no doubt that the apparent meaning of the wording requires what they said, but if we look at the meaning of the context, then the lam remains for justification, because its meaning is that

God Almighty destined them to pick him up to make him an enemy and a grief for them, so it would be more effective in nullifying their caution against him, and for this reason God Almighty said: "Indeed, Pharaoh, Haman, and their soldiers were wrongdoers. It was narrated that the Commander of the Faithful, Omar bin Abdul Aziz, may God be pleased with him, wrote a letter to a group of Qadarites denouncing them for denying the Book of God and His decrees that are based on His foreknowledge. Moses, in God's foreknowledge, was an enemy and a source of grief to Pharaoh. God Almighty said: "And We showed Pharaoh, Haman, and their soldiers from them that which they had feared." And you said, **If Pharaoh had willed, Moses would have been a friend and a supporter.** God Almighty says: **So that he would be to them an enemy and a cause of grief.**

God the Almighty says: **And the wife of Pharaoh said, 'A comfort of the eye for me and for you'** (Al-Baqarah 2:17), meaning that when Pharaoh saw him, he intended to kill him for fear that he was one of the Children of Israel. But his wife, Asiya bint Muzahim, began to argue on his behalf, defend him, and endear him to Pharaoh. She said, **A comfort of the eye for me and for you.** Pharaoh said, **As for you, yes, but as for me, no.** So it was, and God guided her because of him and destroyed him at his hands. This story was mentioned in full in the Hadith of the trials in Surah Taha, narrated by Ibn Abbas, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, as reported by An-Nasa'i and others. His statement, **Perhaps he will benefit us**, and that happened to her, and God guided her because of him and made her dwell in Paradise because of him. His statement, **Or we adopt him as a son**, means that she wanted to adopt him as a son, because she had no children from him. God the Almighty says, **and they perceive not**, meaning that they did not know the great and conclusive wisdom and decisive proof that God intended by them to adopt him.

Fath al-Qadir

7- And We inspired the mother of Moses, saying, 'Suckle him.' That is, We inspired her and put it in her heart. This is not the same revelation that is revealed to the messengers. It was said that this was a vision in her sleep, and it was said that this was through an angel whom God sent to inform her of this.

The scholars have agreed that she was not a prophet, but rather the angel's sending to her, according to those who said so, was in a manner similar to the angel speaking to a bald, leprous, or blind person, as in the authentic hadith in the two Sahihs and others. The angels greeted Imran bin Husayn, as in the authentic hadith in the Sahih, so he was not a prophet. And in **breastfeed him** is the explanation, because in revelation there is the meaning of saying, and it is possible that it is a source: that is, that I breastfeed him. Omar bin Abdul Aziz read with a kasra on the noon of *an*, and connected the hamza of **breastfeed him**, so the kasra is because of the meeting of two quiescent letters, and the hamza of connection was deleted contrary to the norm. **So when you fear for him** from

Surat al-Qasas 28:7

And We inspired the mother of Moses, "Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and make him one of the messengers."

Pharaoh that report of him would reach him, **cast him into the river**, which is the Nile. The explanation of the manner in which she was cast into the river has been presented in Surat Taha. **And do not fear and do not grieve**, meaning do not fear for him drowning or being lost, and do not grieve over his separation. **Indeed, We will return him to you**, soon in a way that will save him. **And We will make him one of the messengers**, whom We send to the servants.

Tafsir al-Baghawi

7- And We inspired the mother of Moses. This is an inspirational revelation, not a prophetic revelation. Qatada said: We cast into her heart, and the mother of Moses was Johabddint Levi, son of Jacob, **to nurse him**. They differed regarding the duration of breastfeeding. Some say it was eight months, and some say it was four months. It was said: For three months she was breastfeeding him in her lap, and he was crying and not moving. **Then when you fear for him**, meaning: of being slaughtered, **cast him into the river**, and the river is the sea, and here he meant the Nile, **and do not fear**, it was said: do not fear for him from drowning, and it was said: from a hyena, **and do not grieve**, over his separation, **Indeed, We will return him to you and make him one of the messengers**, Ata' narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, may God be pleased with them both, who said: When the Children of Israel increased in number in Egypt, they oppressed the people, committed sins, did not enjoin what is right and did not forbid what is wrong, so God empowered the Copts over them, and they weakened them until God saved them through the hands of His Prophet.

Ibn Abbas **may God be pleased with him** said: When the time for Moses' mother to give birth approached, she was one of the midwives whom Pharaoh had appointed to treat the children of Israel's pregnancies, and she was close to Moses' mother. When the labor pains struck, she sent for her and said, **What has befallen me has befallen me, so let your love for me today benefit me**. So she treated her midwife, and when Moses fell to the ground, a light between his eyes astounded her, and every joint in her trembled, and the love of Moses entered her heart. Then she said to her, "O man, I did not come to you when you called me except to heal the killing of your newborn, but I have found for your son a love like no other love, so protect your son, for I see that he is our enemy." When the midwife left her, some spies saw her, so they came to her door to enter upon Moses' mother. His sister said, **O mother, there are guards at the door**. So she wrapped Moses in a rag and placed him in the oven while it was burning. Her mind was lost, and she did not understand what she was doing. He said: So they entered and found the oven lit, and they saw that Moses' mother had not changed color and no milk had appeared from her. They said to her: What brought the midwife to you? She said: She is a guest for me. So

she came to visit me. Then they left her and her mind came back to her, and she said to Moses' sister: Where is the baby? She said: I do not know. Then she heard the baby crying from the oven, so she went to him, and God, the Most High, had made the fire cool and safe for him, so she carried him.

He said: Then when Moses' mother saw Pharaoh's insistence on having children, she feared for her son, so God cast into her soul the idea that she would make him an ark and then throw the ark into the sea, which is the Nile. She went to a carpenter from Pharaoh's people and bought a small ark from him. The carpenter said to her: What are you doing with this ark? She said: Build me a son so I can hide it in the ark, and she hated lying. He said: She did not say: I fear Pharaoh's plot against it. So when she bought the ark and carried it and went with it, the carpenter went to the slaughterers to tell them about Moses' mother. When he wanted to speak, God held his tongue so he could not speak, and he began to gesture with his hand so the trustees did not know what to say. When their leader was exhausted, he said: Beat him, so they beat him and took him out. When the carpenter reached his place, God restored his tongue so he spoke. He also went to the trustees and came to them to tell them, but God took his tongue and his sight so he could not speak and could not see anything, so they beat him. And they took him out, and he fell into a valley, falling into it, bewildered. So he swore to God that if He restored his tongue and sight, he would not inform on him and that he would be with him, protecting him wherever he was. So God knew that he was truthful and restored his tongue and sight, so he fell down prostrating to God and said: O Lord, guide me to this righteous servant. So God guided him to him, and he came out of the valley and believed in him and confirmed him, and he knew that this was from God Almighty. Wahb ibn Munabbih said: When Moses' mother became pregnant with Moses, she concealed her matter from all the people, so no one from God's creation knew about her pregnancy. This was something that God concealed when He wanted to bestow it upon the Children of Israel. So when the year in which he was to be born came, Pharaoh sent the midwives and went to them, and they searched the women in a way they had never done before. Moses' mother became pregnant with Moses, and her belly did not protrude, her color did not change, and her milk did not appear. The midwives did not interfere with her. So when the night in which he was to be born came, she gave birth to him without a guardian or a midwife, and no one knew about her except his sister Mary. Then God revealed to her: "Breastfeed him, and if you fear for him, then his mother concealed him for three months, breastfeeding him in her lap, and he did not cry or move. Then when she feared for him, she made a closed coffin for him and then threw him into the sea at night.

Ibn Abbas and others said: Pharaoh had a daughter at that time, and he had no other children. She was one of the most honorable people to him. Every day she

had three needs that she would raise to Pharaoh. She had severe leprosy, and Pharaoh had gathered the doctors and magicians of Egypt for her. They looked into her case and said to him: O king, she will not be cured except by the sea. There is a resemblance to a human being in it, and some of his saliva is taken and her leprosy is smeared with it, and she will be cured of that. This will be on such and such a day and at such and such an hour when the sun rises. So when it was Monday, Pharaoh went to a gathering that was on the bank of the Nile with his wife, Asiya bint Muzahim. Pharaoh's daughter came with her maids until she sat on the bank of the Nile with her maids, playing with them and sprinkling water on their faces. Then the Nile came with the Ark, battered by the waves. Pharaoh said: This is something in the sea that has caught on to the tree. Bring it to me. So they rushed to it with ships from every side until they placed it in front of him. They tried to open the door, but they could not, and they tried to break it, but they could not. Asiya approached. She saw in the chest a light that no one else had seen, so she addressed it and opened the door. There was a small boy in his cradle, and there was a light between his eyes. God had placed his provision in his thumb, sucking milk from it. God put love for Moses in Asiya's heart, and Pharaoh loved him and was kind to him. Pharaoh's daughter came. When they took the boy out of the chest, Pharaoh's daughter took what was dripping from his saliva and smeared her leprosy with it, and she was healed. She kissed him and hugged him to her chest. The seducers from Pharaoh's people said, "O king, we think that the newborn you are warning the Children of Israel about is this one. He was thrown into the sea out of fear of you, so kill him." Pharaoh wanted to kill him, but Asiya said, "A comfort to me and to you. Do not kill him. Perhaps he will be of benefit to us, or we will adopt him as a son." She could not bear children. She asked Pharaoh for Moses, and he gave him to her. Pharaoh said, **As for me, I have no need of him.** The Messenger of God, may God bless him and grant him peace, said, **If Pharaoh had said that day, 'He is...'** May God guide him as He guided her." So Asiya accepted his name and said: "I named him Musa because we found him in the water and the trees. So Musa is the water and Si is the tree."

chest for him and cast it into the Nile.

Tafsir al-Baidawi

7 - **And We inspired the mother of Moses** by inspiration or a vision, **to suckle him** as much as you can conceal him. **But when you fear for him** that he might sense him, **then cast him into the river** in the sea, meaning the Nile. **And do not fear** for him, his loss or hardship. **And do not grieve** for his separation. **Indeed, We will return him to you** soon so that you will be safe with him. **And We will make him one of the messengers.** It was narrated that when the labor pains were bad for her, she called a midwife from among those assigned to the pregnant women of the Children of Israel to treat her. When Moses fell to the ground, a light between his eyes astonished her, her joints trembled, and love for him entered her heart to the point that she was overcome with anxiety. So she breastfed him for three months. Then Pharaoh persisted in seeking children, and the spies strove to examine her, so she took a

Surat al-Qasas 28:8

So Pharaoh's family picked him up so that he might become to them an enemy and a cause of grief. Indeed, Pharaoh and Haman and their soldiers were sinners.

Surat al-Qasas 28:8

So Pharaoh's family picked him up so that he might become to them an enemy and a cause of grief. Indeed, Pharaoh and Haman and their soldiers were sinners.

Tafsir al-Jalalayn

8 - **So he picked him up** with the ark in the morning of the night **the family of** Pharaoh's helpers) and they placed him before him and he opened it and took out Moses from it while he was sucking milk from his thumb **so that he would be for them** in the end **an enemy** killing their men **and a cause of grief** enslaving their women. And in the reading with the damma of the ha' and the sukoon of the zay there are two dialects for the source and here it is in the meaning of the active participle from Hzanahu like ahzanahu **Indeed, Pharaoh and Haman** his minister **and their soldiers were sinners** from sin, meaning disobedient, so they were punished at his hands.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Pharaoh's family picked him up, seized him, and took him. Its origin is from the word *l-qata'ah*, which is something that is found lost and taken. The Arabs say: When it suddenly comes to him without him seeking or wanting it, I found him, I found him, I found him, and I met so-and-so, and from this the rajaz poet says:

And I came to a spring which I gathered, but I did not find anything in vain when I came to it.

Meaning: suddenly.

The commentators differed on the meaning of his saying **the family of Pharaoh** in this place. Some of them said: What he meant by that is: the female slaves of Pharaoh's wife.

Who said that?

Musa narrated to us, saying: Amr narrated to us, saying: Asbat narrated to us, on the authority of al-Suddi, who said: The waves brought the Ark, raising it at one time and lowering it at another, until they brought it between the trees near Pharaoh's house. Then the maids of Asiyah, Pharaoh's wife, went out to wash, and they found the Ark and brought it to Asiyah, thinking that there was money in it. When Asiyah saw it, pity fell upon her and she loved it. When she told Pharaoh about it, he wanted to slaughter it, but Asiyah kept talking to him until he left it to her. He said: I fear that this one is from the Children of Israel, and that this one at his hands will be our destruction. This is what God says: **So Pharaoh's family picked him up, to become for them an enemy and a grief.**

Others said: Rather, he meant Pharaoh's daughter.

Who said that?

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Abu Ma'shara, on the authority of Muhammad ibn Qays, who said: Pharaoh's daughter was leprous. She came to the Nile and saw the Ark in the Nile, being tossed by the waves. Pharaoh's daughter took it, and when she opened the Ark, she saw a boy. When she looked at his face, she was cured of the leprosy. She brought him to her mother and said: This boy is blessed. When she looked at him, she was cured. Pharaoh said: This is one of the boys of the Children of Israel. Come, so that I may kill him. She said: A comfort to me and you. Do not kill him.

Others said: He meant Pharaoh's helpers.

Who said that?

Ibn Humayd narrated to us: Salamah narrated to us, on the authority of Ibn Ishaq, who said: Pharaoh began to sit in a council of his which he used to sit on the bank of the Nile every morning. While he was sitting, the Nile passed by with the Ark, throwing it out, and his wife, Asiya bint Muzahim, was sitting beside it. She said: This is something in the sea, so bring them to me. So his helpers went out to him and brought it. He opened the Ark and in it was a baby in its cradle. God instilled His love upon it and was kind to it. His wife, Asiya, said: **Do not kill him; perhaps he may be of benefit to us or we may adopt him as a son.**

We do not have a more correct statement on this than what God Almighty said: **So Pharaoh's family picked him up.** They have established the meaning of *family* in what has preceded sufficiently to repeat it here.

And his saying, **So that he might be for them an enemy and a grief**, the speaker says: So that Moses might be for the family of Pharaoh an enemy and a grief, so they picked him up. So it is said, **So the family of Pharaoh picked him up so that he might be for them an enemy and a grief.** It was said: When they picked him up, they did not pick him up for that reason, but rather for what was mentioned above. But, God willing, as:

Ibn Humayd narrated: Salamah narrated to us on the authority of Ibn Ishaq, regarding the statement of God, **So Pharaoh's family picked him up so that he would become to them an enemy and a grief**, he said: So that he would eventually become an enemy and a grief, because of what God had intended for him. But that was not why they took him, rather Pharaoh's wife said, **A comfort of the eye for me and for you.** So God's statement, **So that he would be to them an enemy and a grief**, was based on what would happen in the end of his command to them. It is like someone saying when someone rebukes someone for an action he had done while thinking he was doing good, but his action led him to feel bad and regret it: **I did this to harm yourself, and so that you would harm yourself by it.** The doer, when he did that, was doing it with the hope of benefiting himself, but the outcome was contrary to

what he had hoped for. Similarly, His statement, **So Pharaoh's family picked him up so that he would become to them an enemy and a grief**, means: So Pharaoh's family picked him up thinking they were doing good to themselves, so that he would be a comfort of their eye, but the outcome of their picking him up from him was their destruction at his hands.

His saying, **An enemy and grief**, means: He will have an enemy for them in their religion, and grief over the harm that befalls them from him.

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

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So Pharaoh's family picked him up so that he would become to them an enemy and a grief**, an enemy to them in their religion, and a grief for what would come to them.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra, and some of the people of Kufa, read it as **Wa Hazana** with a fat-ha on the ha' and the zay. The majority of the reciters of Kufa read it as **Wa Hazana** with a damma on the ha' and a sukoon on the zay. Al-Huzn with a fat-ha on the ha' and the zay is a verbal noun from **Hazanat Haznan I mourned for sorrow**, and al-Huzn with a damma on the ha' and a sukoon on the zay is a noun, like *al-Adad* **the absence** and *al-Adad* **the absence** and the like.

The correct thing to say about this is that they are two readings with similar meanings, and despite the difference in wording, they are like nothing and nothingness, so whichever one the reader reads, he is correct.

And His statement, **Indeed, Pharaoh, Haman, and their soldiers were sinners**, God Almighty says: Indeed, Pharaoh, Haman, and their soldiers were sinners towards their Lord, and for that reason Moses was an enemy and a cause of grief to them.

Tafsir al-Qurtubi

The Almighty said: **So Pharaoh's family picked him up so that he would become to them an enemy and a grief**. Since picking him up would lead to him being to them an enemy and a grief, the lam in **so that he would be** is the lam of consequence and the lam of becoming, because they only took him so that he would be to them a delight, but the consequence of that was that he would become to them an enemy and a grief. So this is the case with the money, as the poet said:

And for the fates, every wet nurse raises us, and our homes are built for the destruction of time.

Another said:

For death, parents become their children, just as homes are built for the destruction of time.

The consequence of a building is destruction, even if it

is something that is currently rejoiced over. Picking up is finding something without seeking or wanting it. The Arabs say about what they found without seeking or wanting it: I picked it up, picking it up. And I found so-and-so picking it up. The rajaz poet said:

And a spring of water I gathered

And from it is the lost property. And it has been mentioned in the rulings in Surat Yusuf, sufficiently. Al-A'mash, Yahya, Al-Mufaddal, Hamza, Al-Kisa'i and Khalaf read: **and sadness** with a damma on the ha' and a sukoon on the za'. The rest read it with a fatha on both of them, and Abu Ubaid chose it. Abu Hatim said that it is emphasized. They are two languages, like 'ad' and 'ad', 'saqm' and 'isqam', and 'rushd' and 'rushd'. **Indeed, Pharaoh and Haman** and his minister was from the Copts. **And their soldiers were sinners** meaning disobedient, polytheistic and sinful.

Tafsir Ibn Kathir

They mentioned that when Pharaoh killed many of the male children of the Children of Israel, the Copts feared that the Children of Israel would be wiped out, and they would be subjected to the hard work they were doing. So they said to Pharaoh: If this situation continues, their old men will soon die and their boys will be killed. Their women will not be able to do the work their men do, so that will be ours. So he ordered that the children be killed one year and left alone the next. Aaron, peace be upon him, was born in the year in which the children were left alone, and Moses was born in the year in which the children were killed. Pharaoh had people assigned to do this, and midwives who would take care of the women. Whoever they saw had become pregnant, they would count her name. When the time of her birth came, only the Coptic women would accept her. If the woman gave birth to a girl, they would leave her and go, but if she gave birth to a boy, those slaughterers would enter with their sharp blades, kill him, and leave. May God curse them.

When Moses' mother became pregnant with him, no signs of pregnancy appeared on her like others, and the midwives did not notice it. But when she gave birth to a boy, she became fed up with him, and feared for him intensely, and loved him with an excessive love. No one saw Moses, peace be upon him, without loving him. Happy is he who loves him by nature and by law. God Almighty said: **And I bestowed upon you love from Me**. When she became fed up with him, it was inspired in her secret, and it was cast into her mind, and it was whispered in her heart, as God Almighty said: "And We inspired the mother of Moses, 'Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him one of the messengers.'" Her house was on the bank of the Nile, so she made a coffin and made a cradle in it, and she began to nurse her son. When someone she feared entered upon her, she would go and put him in that coffin, and send him out into the sea and tie him with a rope beside her. One day, someone she feared entered upon her, so she went So she put him in that chest and sent him into the sea, and she forgot to tie

So Pharaoh's family picked him up so that he might become to them an enemy and a cause of grief. Indeed, Pharaoh and Haman and their soldiers were sinners.

him up, so he went with the water and carried him until he passed by Pharaoh's house, and the maids picked him up and carried him and went with him to Pharaoh's wife, not knowing what was in it, and they feared that he would tempt her to open it without her, and when he was uncovered, behold, he was a boy of the best, most beautiful, sweetest and most splendid creation, so God put his love in her heart when she looked at him, and that was for her happiness and what God wanted of her honor and the misery of her husband, and for this reason He said: **So Pharaoh's family picked him up so that he might become to them an enemy and a grief** *verse*. Muhammad bin Ishaq and others said: The lam here is the lam of consequence, not the lam of justification, because they did not mean that by picking him up, and there is no doubt that the apparent meaning of the wording requires what they said, but if we look at the meaning of the context, then the lam remains for justification, because its meaning is that God Almighty destined them to pick him up to make him an enemy and a grief for them, so it would be more effective in nullifying their caution against him, and for this reason God Almighty said: "Indeed, Pharaoh, Haman, and their soldiers were wrongdoers. It was narrated that the Commander of the Faithful, Omar bin Abdul Aziz, may God be pleased with him, wrote a letter to a group of Qadarites denouncing them for denying the Book of God and His decrees that are based on His foreknowledge. Moses, in God's foreknowledge, was an enemy and a source of grief to Pharaoh. God Almighty said: "And We showed Pharaoh, Haman, and their soldiers from them that which they had feared." And you said, **If Pharaoh had willed, Moses would have been a friend and a supporter**. God Almighty says: **So that he would be to them an enemy and a cause of grief**.

God the Almighty says: **And the wife of Pharaoh said, 'A comfort of the eye for me and for you'** (Al-Baqarah 2:17), meaning that when Pharaoh saw him, he intended to kill him for fear that he was one of the Children of Israel. But his wife, Asiya bint Muzahim, began to argue on his behalf, defend him, and endear him to Pharaoh. She said, **A comfort of the eye for me and for you**. Pharaoh said, **As for you, yes, but as for me, no**. So it was, and God guided her because of him and destroyed him at his hands. This story was mentioned in full in the Hadith of the trials in Surah Taha, narrated by Ibn Abbas, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, as reported by An-Nasa'i and others. His statement, **Perhaps he will benefit us**, and that happened to her, and God guided her because of him and made her dwell in Paradise because of him. His statement, **Or we adopt him as a son**, means that she wanted to adopt him as a son, because she had no children from him. God the Almighty says, **and they perceive not**, meaning that they did not know the great and conclusive wisdom and decisive proof that God intended by them to adopt him.

Fath al-Qadir

The Fa in His saying 8- **So the family of Pharaoh picked him up** is the eloquent one, and picking up is finding something without asking for it, and what is meant by the family of Pharaoh are those who took the chest containing Moses from the sea, and there is an omission in the speech, and the meaning is so she threw it into the sea after she put it in the chest, and whoever of the family of Pharaoh found it picked it up, and the Lam in **so that he would be to them an enemy and a grief** is the Lam of consequence, and the reason for that is that they took him so that he would be to them a son and a comfort to their eye, not so that he would be an enemy, so the consequence of that was that he was to them an enemy and a grief, and since this enmity was a result of their action and a fruit of it, it was likened to the motive for which the doer does the action, and from this is the poet's Qazul:

They were born for death and built for destruction

Another saying:

And for the fates, every wet nurse raises us, and our homes are built for the destruction of time.

The majority read **Wa Hazanan** with a fat-ha on the ha' and the zay. Al-A'mash, Yahya ibn Watthab, Hamzah, Al-Kisa'i and Khalaf read **Wa Hazanan** with a damma on the ha' and a sukun on the zay. Abu Ubaidah and Abu Hatim chose the first reading, and they are two dialects like *Adam* and *Adam*, *Rushd* and *Rushd*, and *Saqm* and *Saqm*. The phrase **Indeed, Pharaoh and Haman and their soldiers were sinners** is to explain what preceded it, or to interrupt with the intention of emphasis. The meaning of *Khaatiyyin* is: disobedient and sinful in all their actions and words. It is taken from *Khata* which is the opposite of *Rahta*. *Khaatiyyin* is read with a *ya* without a hamza, so it is possible that the meaning of this reading is the meaning of the majority reading, but it was lightened by deleting the hamza. It is possible that it is from *Khata yakhtu* which means to go beyond what is correct.

Tafsir al-Baghawi

This is what the Almighty said: 8- **So Pharaoh's family picked him up**, and picking up is the presence of something without asking for it, **so that he would be to them an enemy and a grief**, and this lam is called the lam of consequence and the lam of becoming, because they did not pick him up so that he would be to them an enemy and a grief, but rather the outcome of their matter became that. Hamzah and Al-Kisa'i read: *grief* with a damma on the ha' and a sukoon on the zay, and the others read it with a fatha on the ha' and the zay, and they are two dialects, **Indeed, Pharaoh and Haman and their soldiers were sinners**, disobedient and sinful.

Tafsir al-Baidawi

8 - So Pharaoh's family picked him up so that he would become for them an enemy and a grief. The reason for their picking him up is based on its consequences and results, likening it to the purpose it served. Hamzah and Al-Kisa'i read it as **and grief**. "Indeed, Pharaoh and Haman and their soldiers were sinners" in everything. It is not unique of them to have killed thousands for his sake, then taken him to raise him so that he would grow up and do to them what they had feared, or sinful, so God punished them by raising their enemy at their hands. The sentence is an interjection to emphasize their error or to clarify the reason for what they were afflicted with. It was read as "khatiin **to lighten** khatiin or khatiin **to mean the correct form of** khatiin."

Surat al-Qasas 28:9

And the wife of Pharaoh said, "A comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.

Surat al-Qasas 28:9

And the wife of Pharaoh said, "A comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.

Tafsir al-Jalalayn

9 - **And Pharaoh's wife said** when they and his helpers were about to kill him (He is a comfort to the eye for me and for you. Do not kill him; perhaps he may benefit us or we may adopt him as a son) so they obeyed her **while they did not perceive** the consequences of their affair with him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, "And Pharaoh's wife said, 'This is a comfort of the eye for me and for you, O Pharaoh.' The comfort of the eye is raised by an implied pronoun, which is this or he. And His saying, 'Do not kill him,' is a question from Pharaoh's wife that he not be killed. It was mentioned that when the woman said this to Pharaoh, Pharaoh said, 'As for you, yes, but as for me, no,' and so it was.

Who said that?

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Abu Ma'shar narrated: Muhammad ibn Qays said: Pharaoh's wife said: "A comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." Pharaoh said: **A comfort of the eye for you, but not for me.** Muhammad ibn Qays said: The Messenger of God (peace and blessings of God be upon him) said: "If Pharaoh had said: 'A comfort of the eye for me and for you,' it would have been for both of them."

Musa narrated to us, saying: Amr narrated to us, saying: Asbat narrated to us, on the authority of Al-Suddi, who said: Pharaoh took him as a son, and he was called because he was Pharaoh's son. When the boy began to move, Asiya's slave girl showed him a young boy. While she was dancing with him and playing with him, she handed him to Pharaoh and said: Take him, a comfort of my eye and yours. Pharaoh said: He is a comfort of your eye, not mine. Abdullah ibn Abbas said: If he had said: He is a comfort of my eye, then he would have believed in him, but he refused.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, Pharaoh's wife said, **A comfort to the eye for me and for you**, meaning Moses.

Narrated Al-Abbas bin Al-Walid: Yazid told us: Al-Asbagh bin Yazid told us: Al-Qasim bin Abi Ayyub

told us: Saeed bin Jubair told us, on the authority of Ibn Abbas, who said: When Pharaoh's wife brought Moses to Pharaoh, she said: **A comfort of the eye for me and for you.** Pharaoh said: **He will be for you, but as for me, I have no need of him.** The Messenger of God, may God bless him and grant him peace, said: "By the One by whom they swear, if Pharaoh had acknowledged that he would be a comfort of the eye for him as she acknowledged, God would have guided him as He guided his wife through him, but God forbade him from that."

And his saying, **Do not kill him; perhaps he may benefit us, or we may adopt him as a son.** It was mentioned that Pharaoh's wife said this when she intended to kill him. Some of them said: When he was brought to her on the day he plucked him from the sea. Some of them said: The day he plucked his beard or struck him with a stick that was in his hand.

It was mentioned that she said that on the day he plucked his beard.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When Pharaoh was brought to him as a boy, he took him to him. Moses took hold of his beard and plucked it. Pharaoh said: Bring me the slaughterers, he is this one. Asiya said: **Do not kill him, perhaps he may be of benefit to us or we may adopt him as a son.** He was only a boy who did not understand, and he only did this from his youth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Do not kill him; perhaps he may benefit us, or we may adopt him as a son.** He said: Her mercy was bestowed upon him when she saw him.

And his saying, **And they do not perceive**, the people of interpretation differed in its interpretation. Some of them said: The meaning of that is: And they do not perceive that their destruction is at his hand.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And they do not perceive.** He said: And they do not perceive that their destruction is at his hands, and in his time.

Al-Qasim told us, he said: Al-Hussein told us, he said: Sufyan told us, on the authority of Muammar, on the authority of Qatada, **Or We take him as a son while they do not perceive.** He said: That their destruction will be at his hands.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Issa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And they do not perceive**, he said: The people of Pharaoh that they have an enemy.

Others said: Rather, the meaning of this is: **And they do not feel** what is happening of their situation and His

situation.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Pharaoh's wife, Asiya, said: **Do not kill him; perhaps he may benefit us, or we may adopt him as a son, while they perceive not.** God says: **And they perceive not**, meaning what is to come to pass, what God intends for it.

Others said: Rather, the meaning of his saying, **and they do not perceive**, is that the Children of Israel do not perceive that we picked him up.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ma'shar, on the authority of Muhammad bin Qais, **Do not kill him; perhaps he may benefit us, or we may adopt him as a son while they do not perceive.** He said: He says: The Children of Israel do not know that we picked him up.

The correct statement about this is the statement of those who say: The meaning of this is: Pharaoh and his people do not know what will happen to them in terms of their destruction at his hands.

We said that this is the most appropriate interpretation of it because it follows his statement, "And Pharaoh's wife said, 'A comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son.'" And if that follows it, then it is more appropriate for it to be an explanation of the statement that follows it than an explanation of something else.

Tafsir al-Qurtubi

God the Almighty said: "And the wife of Pharaoh said, 'A comfort of the eye for me and for you. Do not kill him.'" It is narrated that Asiya, the wife of Pharaoh, saw the ark floating in the sea, so she ordered it to be brought to her and opened. She saw a little boy in it, and she took pity on him and loved him. She said to Pharaoh, **A comfort of the eye for me and for you.** That is, he is the comfort of the eye for me and for you. So *comfort* is the predicate of an implied subject, as stated by Al-Kisa'i. Al-Nahhas said: There is another far-fetched interpretation of this, mentioned by Abu Ishaq. He said: It is in the nominative case with the subject and predicate **do not kill him**. It is only added later because the meaning becomes that he is known to be the comfort of the eye. It is permissible for the meaning to be: If he is the comfort of the eye for me and for you, then do not kill him. It was said that the discussion ended with the statement **and for you**. Al-Nahhas said: The evidence for this is that in the recitation of Abdullah ibn Mas'ud: And the wife of Pharaoh said, "Do not kill him. A comfort of the eye for me and for you." It is permissible to put the accusative in the sense of **do not kill the apple of my eye and yours**. And she said, **Do not kill him**, and she did not say **do not kill him**, so she was addressing Pharaoh as tyrants are addressed, and as they speak about themselves. It was also said that she said, **Do not kill**

him, for God brought him from another land and he was not from the Children of Israel. **Perhaps he will benefit us** so we may attain good from him **or we may adopt him as a son**. And she could not bear children, so she asked Pharaoh for Moses as a gift, and he gave him to her. And when Pharaoh saw the vision and told it to his priests and scholars—as mentioned above—they said to him, **A boy from the Children of Israel will corrupt your kingdom**. So the Children of Israel began to slaughter children, and he saw that this would cut off their lineage, so he returned to slaughtering one year and keeping alive the next. Aaron was born in the year of keeping alive, and Moses was born in the year of slaughter.

God Almighty says: **And they do not perceive**. This is the beginning of a statement from God Almighty, meaning that they do not perceive that their destruction is due to him. It was also said that this is from the woman's statement, meaning that the Children of Israel do not know that we picked him up, and they do not perceive anything except that he is our son. The commentators differed as to the time when Pharaoh's wife said, **A comfort to me and you**. One group said: That was when he picked up the Ark, after she informed Pharaoh about it, and when she informed him, he quickly understood that it was from the Children of Israel, and that it was intended to save him from being slaughtered, so he said: **Bring me the two slaughtered ones**. His wife said what he mentioned, and Pharaoh said: **But not for me**. The Prophet, may God bless him and grant him peace, said: **If Pharaoh had said yes, he would have believed in Moses and he would have been a comfort to his eyes**. Al-Suddi said: "Rather, she raised him until he matured, and Pharaoh saw in him chivalry and thought he was from the Children of Israel and took him in his hand. Moses reached out his hand and plucked Pharaoh's beard, and he then intended to slaughter him. Then she addressed him with this, and tested it for him with the ruby and the ember, so his tongue was burned and he tied the knot, as mentioned above in **Ta Ha**. Al-Farra' said: I heard Muhammad bin Marwan who was called Al-Suddi narrating on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas that he said: Rather, she said, "A comfort of the eye for me and for you, not," then she said, **You kill him**. Al-Farra' said: This is a mistake. Ibn Al-Anbari said: It was ruled a mistake because it was like that, **You kill him** with the letter *nun*, because it is a future verb in the nominative case until the accusative or the jussive enters it, so the letter *nun* in it is a sign of the nominative. Al-Farra' said: What strengthened you in rejecting it is the recitation of Abdullah bin Mas'ud, **And the wife of Pharaoh said, "Do not kill him, a comfort of the eye for me and for you, by bringing forward do not kill him**.

Tafsir Ibn Kathir

They mentioned that when Pharaoh killed many of the male children of the Children of Israel, the Copts feared that the Children of Israel would be wiped out, and they would be subjected to the hard work they were doing. So they said to Pharaoh: If this situation

Surat al-Qasas 28:9

And the wife of Pharaoh said, "A comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.

continues, their old men will soon die and their boys will be killed. Their women will not be able to do the work their men do, so that will be ours. So he ordered that the children be killed one year and left alone the next. Aaron, peace be upon him, was born in the year in which the children were left alone, and Moses was born in the year in which the children were killed. Pharaoh had people assigned to do this, and midwives who would take care of the women. Whoever they saw had become pregnant, they would count her name. When the time of her birth came, only the Coptic women would accept her. If the woman gave birth to a girl, they would leave her and go, but if she gave birth to a boy, those slaughterers would enter with their sharp blades, kill him, and leave. May God curse them.

When Moses' mother became pregnant with him, no signs of pregnancy appeared on her like others, and the midwives did not notice it. But when she gave birth to a boy, she became fed up with him, and feared for him intensely, and loved him with an excessive love. No one saw Moses, peace be upon him, without loving him. Happy is he who loves him by nature and by law. God Almighty said: **And I bestowed upon you love from Me.** When she became fed up with him, it was inspired in her secret, and it was cast into her mind, and it was whispered in her heart, as God Almighty said: "And We inspired the mother of Moses, 'Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him one of the messengers.'" Her house was on the bank of the Nile, so she made a coffin and made a cradle in it, and she began to nurse her son. When someone she feared entered upon her, she would go and put him in that coffin, and send him out into the sea and tie him with a rope beside her. One day, someone she feared entered upon her, so she went So she put him in that chest and sent him into the sea, and she forgot to tie him up, so he went with the water and carried him until he passed by Pharaoh's house, and the maids picked him up and carried him and went with him to Pharaoh's wife, not knowing what was in it, and they feared that he would tempt her to open it without her, and when he was uncovered, behold, he was a boy of the best, most beautiful, sweetest and most splendid creation, so God put his love in her heart when she looked at him, and that was for her happiness and what God wanted of her honor and the misery of her husband, and for this reason He said: **So Pharaoh's family picked him up so that he might become for them an enemy and a grief verse.** Muhammad bin Ishaq and others said: The lam here is the lam of consequence, not the lam of justification, because they did not mean that by picking him up, and there is no doubt that the apparent meaning of the wording requires what they said, but if we look at the meaning of the context, then the lam remains for justification, because its meaning is that God Almighty destined them to pick him up to make him an enemy and a grief for them, so it would be more effective in nullifying their caution against him, and for this reason God Almighty said: "Indeed, Pharaoh, Haman, and their soldiers were wrongdoers. It was narrated that the Commander of the Faithful,

Omar bin Abdul Aziz, may God be pleased with him, wrote a letter to a group of Qadarites denouncing them for denying the Book of God and His decrees that are based on His foreknowledge. Moses, in God's foreknowledge, was an enemy and a source of grief to Pharaoh. God Almighty said: "And We showed Pharaoh, Haman, and their soldiers from them that which they had feared." And you said, **If Pharaoh had willed, Moses would have been a friend and a supporter.** God Almighty says: **So that he would be to them an enemy and a cause of grief.**

God the Almighty says: **And the wife of Pharaoh said, 'A comfort of the eye for me and for you'** (Al-Baqarah 2:17), meaning that when Pharaoh saw him, he intended to kill him for fear that he was one of the Children of Israel. But his wife, Asiya bint Muzahim, began to argue on his behalf, defend him, and endear him to Pharaoh. She said, **A comfort of the eye for me and for you.** Pharaoh said, **As for you, yes, but as for me, no.** So it was, and God guided her because of him and destroyed him at his hands. This story was mentioned in full in the Hadith of the trials in Surah Taha, narrated by Ibn Abbas, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him, as reported by An-Nasa'i and others. His statement, **Perhaps he will benefit us**, and that happened to her, and God guided her because of him and made her dwell in Paradise because of him. His statement, **Or we adopt him as a son**, means that she wanted to adopt him as a son, because she had no children from him. God the Almighty says, **and they perceive not**, meaning that they did not know the great and conclusive wisdom and decisive proof that God intended by them to adopt him.

Fath al-Qadir

9- **And the wife of Pharaoh said, 'A comfort of the eye for me and for you.'** That is, the wife of Pharaoh said to Pharaoh. The raising of *coolness* is as predicate of a deleted subject, as stated by Al-Kisa'i and others. It was also said that it is as subject and predicate **do not kill him**, as stated by Al-Zajaj, but the first is more appropriate. Her saying this was when she saw him when he reached her and she took him out of the chest and she addressed Pharaoh and those of his people who were with him with her saying, **do not kill him**, or Pharaoh alone as a way of glorifying him. Abdullah bin Mas'ud recited, **And the wife of Pharaoh said, 'Do not kill him, a comfort of the eye for me and for you.'** It is permissible to place *coolness* in the accusative case with his saying, **do not kill him**, as a preoccupation. It was said that she said, **Do not kill him, for God brought him from a distant land and he is not from the Children of Israel.** Then she explained what she said by hoping that they would benefit from him, or adopt him, so she said: **Perhaps he will benefit us** so that we may attain good from him **or that we may adopt him as a son.** She had not given birth, so she asked Pharaoh for him as a gift, and he gave him to her. The phrase **and they perceive not** is in the accusative case as a state: that is, they do not perceive that they were wrong in finding

him, nor do they perceive that their destruction is at his hand, so it is a state of Pharaoh's family, and it is from the words of God, the Most High. It was said that it is from the woman's words: that is, and the Children of Israel do not know that we found him without realizing it. Al-Kalbi said this, but it is very far-fetched. Al-Farra' narrated from Al-Suddi from Al-Kalbi from Abu Salih from Ibn Abbas that his saying **Do not kill him** was from the words of Pharaoh, and he interrupted it with words that refer to the wording.

on the basis that the pronoun refers to the people, meaning **and they do not realize** that it belongs to someone other than us and we have adopted it.

Tafsir al-Baghawi

God Almighty said: 9- **And Pharaoh's wife said, 'A comfort of the eye for me and for you.'** Wahb said: When the chest was placed in Pharaoh's hands, they opened it and found Moses in it. When he looked at him, he said, **A Hebrew from the enemies.** This angered him and he said, **How did this boy miss the slaughter?** Pharaoh had married a woman from the Children of Israel called Asiya bint Muzahim. She was one of the best women and one of the daughters of the prophets. She was a mother to the poor, showing mercy to them, giving them charity, and giving to them. She said to Pharaoh while she was sitting on his side: "This child is older than a year old. I have only ordered that the boys be slaughtered for this year, so leave him so that he may be a comfort to my eyes." **Do not kill him.** It was narrated that she said to him: "He came to us from another land and is not from the Children of Israel. Perhaps he may benefit us, or we may adopt him as a son while they do not perceive," that their destruction was at his hands. Pharaoh spared him, and God bestowed His love upon him. He said to his wife: **Perhaps he may benefit you, but as for me, I do not want to benefit him.** Wahb said: Ibn Abbas, may God be pleased with them both, said about Moses as Asiya said: **Perhaps he may benefit us,** God would have benefited him, but he refused, because of the misery that God had decreed for him.

Tafsir al-Baidawi

9 - **And Pharaoh's wife said,** meaning to Pharaoh when she took him out of the chest. **A comfort of the eye for me and for you.** He is a comfort of the eye for us because when they saw him taken out of the chest they loved him, or because he had a daughter who was leprosy and the doctors treated her with the saliva of a sea animal that resembled a human, so she smeared her leprosy with its saliva and she was cured. In the hadith, it is said: **For you, not for me.** If he had said, **He is for me as he is for you,** God would have guided him as He guided her. **Do not kill him.** Addressed in the plural for the sake of glorification. **Perhaps he will benefit us,** for in him are signs of good fortune and evidence of benefit, because of what she saw of the light between his eyes and his suckling, as if he were milk, and the leprosy was cured by his saliva. **Or we may adopt him as a son,** or adopt him, for he is worthy of him. **And they do not realize** is a state of the pickers or of the one who said it and the one to whom it was said, meaning they do not realize that they are wrong in picking it up or in hoping to benefit from it and adopting it, or of one of the two pronouns that we take,

Surat al-Qasas 28:10

And the heart of Moses' mother became empty. She would have almost disclosed it had We not strengthened her heart so that she would be among the believers.

Surat al-Qasas 28:10

And the heart of Moses' mother became empty. She would have almost disclosed it had We not strengthened her heart so that she would be among the believers.

Tafsir al-Jalalayn

10 - **And the heart of Moses' mother became empty** when she learned that he had been found **of her** was empty of anything other than him *if* is a lightened form of the heavy one and its subject is omitted, meaning that she **was about to disclose him** that he was her son **had We not strengthened her heart** with patience, meaning that We had made it calm **that she might be among the believers** those who believed in God's promise. The answer to **had it not been** is indicated by what preceded it.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning that God meant by the fact that the heart of Moses' mother became empty. Some of them said: What God Almighty meant by the fact that the heart of Moses' mother became empty was everything except the mention of her son Moses.

Who said that?

Muhammad ibn al-Ala' told me, he said: Jabir ibn Nuh told us, he said: Al-A'mash told us, on the authority of Mujahid and Hassan Abi al-Ashras, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding his statement, **And the heart of Moses' mother became empty**, he said: It was empty of everything except the mention of Moses.

Muhammad bin Bashir 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 Hassan, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **And the heart of Moses' mother became empty**. He said: Empty of everything except the remembrance of Moses.

Muhammad bin Amara told us, he said: Abdullah told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of a man, on the authority of Ibn Abbas, **And the heart of Moses' mother became empty**. He said: Empty of everything except the concern of Moses.

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the heart of Moses' mother became empty**, he said: He says: She does not mention anything but Moses.

Muhammad bin Amara told us, he said: Abdullah told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **And the heart of Moses' mother became empty**. He said: From everything except the remembrance of Moses.

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 the heart of Moses' mother became empty**, he said: It was empty of everything except the mention of Moses.

Abdul Jabbar bin Yahya Al-Ramli told us: Damrah bin Rabi'ah told us, on the authority of Ibn Shawdhab, on the authority of Matar, regarding his statement, **And the heart of Moses' mother became empty**, he said: Empty of everything except the concern of Moses.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the heart of Moses' mother became empty**: meaning, devoid of everything, except the remembrance of Moses.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And the heart of Moses' mother became empty**, he said: It was empty of everything except the mention of Moses.

Others said: Rather, he meant that her heart became empty of the revelation that God had revealed to her, when He commanded her to throw him into the river, saying: "And do not fear and do not grieve. Indeed, We will return him to you and will make him one of the messengers." He said: So she became sad and forgot God's covenant with her, so God Almighty said: **And the heart of Moses' mother became empty** of Our revelation that We revealed to her.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And the heart of Moses' mother became empty**, he said: Empty of the revelation that God revealed to her when He commanded her to throw him into the sea, and not to fear or grieve. He said: Then Satan came to her and said: O mother of Moses, you hated that Pharaoh would kill Moses, so that his reward and recompense would be yours, so you took charge of killing him, so you threw him into the sea and drowned him. Then God said, **And the heart of Moses' mother became empty** of the revelation that He revealed to her.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Abu Bakr bin Abdullah, he said: Al-Hasan told me, he said: He became free of the covenant that we made to her, and the promise that we made to her that we would return her son to her, so she forgot all of that, until she was about to reveal it, had it not been for the fact that we strengthened her heart.

Ibn Humayd narrated: Salamah narrated: Ibn Ishaq said: Moses' mother used to raise her voice to him when she threw him into the sea, asking if she could

hear him mentioned, until the report came to her that Pharaoh had captured a boy in the Nile in the ark. She recognized the description and saw that he had fallen into the hands of his enemy from whom she had fled. Her heart was now empty of God's covenant with her regarding him, as the great affliction had made her forget the covenant she had with God regarding him. Some of the people who know the Arabic language said: The meaning of this is: **And the heart of Moses' mother was now empty** of grief, because she knew that he had not drowned. He said: It is from their saying: **Blood is empty** meaning there is no retaliation or blood money. This statement is meaningless because it contradicts the statement of all the people of interpretation.

Abu Jaafar said: The most correct of the sayings in this regard, in my opinion, is the saying of the one who said: Its meaning is: **And the heart of Moses' mother became empty** of everything except the concern for Moses.

Rather, we said: This is the most correct of the sayings regarding it, due to the meaning of his statement, **She would have almost disclosed it, had We not strengthened her heart**. If he meant by that: her heart being empty of revelation, he would not have followed it with his statement, **She would have almost disclosed it**, because if she was close to disclosing the revelation, she would not have disclosed it except due to her frequent remembrance of it and her infatuation with it, and it is impossible for her to be infatuation with it unless she is remembering it. If that is the case, then the statement that her heart was empty of what was revealed to her is invalidated. And another is that God, the Exalted, mentioned about her that she became empty of heart, and He did not specify the emptiness of her heart from one thing over another, so that is general except for what the proof is that her heart was not empty of. It was reported from Fadala bin Ubaid that he used to recite, **And the heart of Moses' mother became empty** from fear.

And his saying, **It was about to reveal it**. The people of interpretation differed regarding the meaning to which the letter *ha* returned in his saying, *it*. Some of them said: It is from the mention of Moses, and that is what it returned to.

Who said that?

Abu Kurayb told us: Jabir bin Nuh told us: Al-A'mash told us, on the authority of Mujahid and Hassan Abi Al-Ashras, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **She was about to reveal him** means to say: O my son.

He said: Yahya bin Saeed narrated to me, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Hassan, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **She was about to reveal him** means to say: O my son.

Muhammad bin Bashir 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 Hassan bin Saeed bin Jubair, on the authority of Ibn Abbas: **She was about to reveal him** means to say: O my son.

Bishr told us, he said: Yazid told us, he said: Saeed

told us, on the authority of Qatada: **She almost revealed him** meaning she revealed that he was her son due to the intensity of her grief.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When his mother came, he took from her, meaning the breastfeeding, and she was about to say: He is my son, but God protected her, and that is what God said: **She was about to disclose him had We not strengthened her heart**.

Others said: **By what We revealed to her**: meaning she will be victorious.

The correct statement about this is what was said by those whose statement we mentioned, that they said: **She almost said, 'O my son,'** because of the consensus of the people of interpretation on this, and that it followed his statement, **And the heart of Moses' mother became empty**. So if there was no consensus among those we mentioned on this, regarding the mention of Moses, due to its proximity to him, it would be more likely than it being regarding the mention of revelation.

Some of them said: Rather, the meaning of this is **she was about to reveal** Moses and say: He is my son. He said: This is because her chest was constricted when he was attributed to Pharaoh, and it was said: son of Pharaoh. And what he meant by his saying **to reveal him** is to make him appear and inform about him.

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

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say, regarding His statement, **She almost revealed it**: to make him feel it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **She was about to disclose it**, he said: She would have declared his matter, had We not strengthened her heart so that she would be among the believers.

His saying, **Had We not strengthened her heart**, means: Had We not protected her from that by making her steadfast and enabling her to remain silent about it.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: God said, **Had We not strengthened her heart**: meaning, with faith **so that she would be among the believers**.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: She almost said: He is my son, but God protected her. This is what God said: **She was about to disclose him, had We not strengthened her heart**.

And His statement, **So that you may be among the believers**, the Almighty says: We protected her from

Surat al-Qasas 28:10

And the heart of Moses' mother became empty. She would have almost disclosed it had We not strengthened her heart so that she would be among the believers.

revealing that or saying it with her tongue, and We confirmed her in the covenant that We made with her, **so that you may be among the believers**, in God's promise, certain of it.

Tafsir al-Qurtubi

God the Almighty said: **And the heart of Moses' mother became empty**. Ibn Mas'ud, Ibn Abbas, Al-Hasan, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, Abu Imran Al-Jawni, and Abu Ubaidah said: *Empty* means devoid of the remembrance of everything in this world except the remembrance of Moses. Al-Hasan, Ibn Ishaq, and Ibn Zayd also said: *Empty* is from the revelation that was sent to her when she was commanded to throw him into the sea. **And do not fear, nor grieve**, and the covenant that He made with her that He would bring him back and make him one of the messengers. Then Satan said to her: O mother of Moses, you hated that Pharaoh would kill Moses, so you drowned him! Then she heard that her son had fallen into Pharaoh's hand, so the enormity of the affliction made her forget what had been God's covenant with her. Abu Ubaidah said: *Empty* means averse. Al-Kisa'i: forgetful and oblivious. It was said: *Desperate*. Narrated by Saeed bin Jubair bin Al-Qasim from Malik: It is the loss of reason. The meaning is that when she heard that he had fallen into the hands of Pharaoh, her mind went blank from extreme panic and astonishment. Similar to this is the saying of God the Almighty: **And their hearts are empty** (Ibrahim 14:43), meaning they are hollow and have no minds, as mentioned previously in Surah Ibrahim. This is because the hearts are the seat of the minds. Do you not see the saying of God the Almighty: **So that they will have hearts by which to reason** (al-Hajj 22:46). This is indicated by the reading of those who read: **in fear**. An-Nahhas is the most correct of these first sayings, and the one they said is more knowledgeable about the Book of God the Almighty. So if he was empty of everything except the mention of Moses, then he is empty of revelation. Abu Ubaidah's saying **empty of worry** is an ugly mistake, because after it is **She would have almost disclosed it, had We not strengthened her heart**. Narrated Saeed bin Jubair from Ibn Abbas who said: She almost said, and his two sons, and Fadalah bin Ubaid Al-Ansari **may God be pleased with him**, Muhammad bin Al-Sameeq, Abu Al-Aaliyah and Ibn Muhaisin read: *Faza'an* with Fa and Ain from *Faza'*, meaning afraid that he would be killed. Ibn Abbas: *Qar'an* with Qaf, Ra and Ain, which refers to the reading of the group *Farghan*, and that is why the head that has no hair is called *Aqra'*, because it is devoid of hair. Qatib narrated that some of the companions of the Prophet (peace and blessings of God be upon him) read: *Farghan* with Fa, Ra and Ghain without Alif, and it is like saying Hadran and Batilan, it is said: Their blood is between them Fargh, meaning wasted, and the meaning is that her heart was empty and gone and she was left without a heart due to the severity of what befell her. Regarding the statement of God the Almighty: **And the morning** there are two views, one of them is: that she threw him at

night and her heart became empty during the day. Second: She threw it during the day, and the meaning of *became* is *became*, as the poet said:

The Caliphs carried out the righteous order and the city became Al-Walid's

If she almost means that she almost did. When the pronoun was deleted, the nun was made sukoon. It is the lightened *in* and that is why the *lam* was included in **to reveal it** meaning to make his matter apparent, from **to appear** if it appeared. Ibn Abbas said: that is, she cried out when she threw him: **Oh my son!** As-Suddi said: She almost said when she carried him to breastfeed and nurse him, **He is my son**. It was said that when he grew up, she heard people saying, **Moses, son of Pharaoh**, so it was difficult for her and her chest tightened, and she almost said, **He is my son**. It was said that the *ha* in **to him** refers to the revelation, meaning: If she was to reveal the revelation that We revealed to her, then We would return it to her. The first is more apparent. Ibn Mas'ud said: She almost said, **I am his mother**. Al-Farra' said: She almost revealed his name because of the tightness in her chest. **Had We not strengthened her heart**, Qatada said: With faith. As-Suddi said: With protection. It was also said: With patience. And the connection to the heart: Inspiring patience. **So that you may be among the believers** meaning among those who believe in God's promise when He said to her: **Indeed, We will return it to you**. And He said: **So that you may disclose it** and did not say: **So that you may disclose it**, because adjectival letters may be added to speech. You say: I took the rope or **with the rope**. And it was said: meaning that you may disclose the statement about it.

Tafsir Ibn Kathir

God the Almighty says, informing us about the heart of Moses' mother when her son went into the sea, that it became empty, that is, of everything in this world except for Moses. This was said by Ibn Abbas, Mujahid, Ikrimah, Sa'id ibn Jubayr, Abu Ubaidah, Ad-Dahhak, Al-Hasan Al-Basri, Qatadah and others. **She was about to disclose him** means that she was about to disclose, due to the intensity of her grief, sorrow and regret, that her son had gone, and to disclose her condition, had it not been for God's steadfastness and patience. God the Almighty says: "Had We not strengthened her heart so that she would be among the believers. * And she said to his sister, "Follow him **meaning that she ordered her daughter, who was an adult and could understand what was being said to her, so she said to her**, Follow him" meaning follow his traces, get report of him, and seek out his affairs from the outskirts of the city. So she went out for that purpose. "And she saw him from afar" Ibn Abbas said: from afar. Mujahid said: she saw him from afar.

Qatada said: She kept looking at him as if she did not want him. When Moses (peace be upon him) settled in Pharaoh's house and the king's wife loved him and

divorced him, they offered him the wet nurses in their house, but he did not accept a breast from them and refused to accept any of them. So they went out with him to the market to see if they could find a woman who would be suitable to breastfeed him. When she saw him in their hands, she recognized him but did not reveal that, and they did not notice her. God the Almighty said: {And We had forbidden him wet nurses before}, meaning a predestined prohibition. That was because of his honor before God and His protection for him to be breastfed by anyone other than his mother. And because God the Almighty made that a reason for his return to his mother to breastfeed him, and she was safe after she had been afraid. So when she saw them confused about who would breastfeed him, "She said: Shall I direct you to a household who will take care of him for you and who are sincere to him?" Ibn Abbas said: When she said that, they took her and doubted her situation, and said to her: How do you know about their sincere advice to him and their compassion for him? She said to them: Their advice to him and their compassion for him, their desire to please the king and the hope of his benefit, so they sent her, and when she said that to them and was freed from their harm, they went with her to their house and entered with him to his mother, so she gave him her breast and he took it, and they were very happy with that, and the bearer of good report went to the king's wife, so she summoned the mother of Moses and treated her well and gave her a generous gift, although she did not know that she was in fact his mother, but because he agreed with her breast, then Asiya asked her to stay with her and breastfeed him, but she refused and said: I have a husband and children, and I am not able to stay with you, but if you like to breastfeed him in my house I will do so, so the wife of Pharaoh agreed to that and provided for her and provided for her and gave her a lot of money and clothes and generous treatment, so the mother of Moses returned with her son, satisfied and pleased, for God had replaced her fear with security, in honor and prestige and a house of provision. And for this reason it is stated in the hadith: **The example of the one who works and expects good from his work is like the example of the mother of Moses who breastfeeds her son and takes her reward.** And there was only a short time between hardship and relief, a day and a night or so, and God knows best. So glory be to He in whose hand is the command. Whatever He wills will be, and whatever He does not will will not be. He who makes for the one who fears Him after every worry relief and after every hardship a way out. And for this reason the Most High said: **So We restored him to his mother that her eye might be refreshed** meaning with him **and she would not grieve** meaning over him **and that she might know that the promise of God is true** meaning in what He promised her of returning him to her and making him one of the messengers. So she realized by returning him to her that he was a messenger from the messengers, so she treated him in raising him as he should be by nature and by the law. And the Almighty's saying: **But most of them do not know** meaning the ruling of God regarding His actions and their praiseworthy consequences for which He is praised in this world and the hereafter. Perhaps a matter is disliked by the souls but its consequence is praiseworthy in reality, as the Almighty said: **But**

perhaps you dislike a thing and it is good for you; and perhaps you like a thing and it is bad for you and the Almighty said: **But perhaps you dislike a thing and God makes therein much good.**

Fath al-Qadir

And it is sufficient to refute it because of the weakness of its chain of transmission. 10- "And the heart of Moses' mother became empty." The commentators said: The meaning of this was that it was empty of everything except the matter of Moses, as if she did not care about anything else. Abu Ubaidah said: Empty of the remembrance of everything in this world except the remembrance of Moses. Al-Hasan, Ibn Ishaq, and Ibn Zayd said: Empty of what was revealed to her from His saying, "Do not fear and do not grieve," and that was because Satan tempted her to drown and destroy him. Al-Akhfash said: Empty of fear and sorrow because she knew that he did not drown because of what had been revealed to her. A similar narration was also narrated from Abu Ubaidah. Al-Kisa'i said: Forgetful and absent-minded. Al-Ala' ibn Ziyad said: Aversion. Sa'id ibn Jubayr said: Distracted, she almost said, "Oh, my son," from the intensity of her grief. Muqatil said: She almost cried out in pity for him from drowning. It was also said that the meaning is that when she heard of his falling into the hands of Pharaoh, her mind was blown from extreme grief and astonishment. Al-Nahhas said: The most correct of these sayings is the first, and those who said it are more knowledgeable about the Book of God. So if it is empty of everything except the mention of Moses, then it is empty of revelation. The saying of the one who said empty of worry is an ugly mistake because after it is **She would have almost disclosed it, had We not strengthened her heart.** Fadal ibn Ubayd al-Nasari, Muhammad ibn al-Samifa', al-Aliyah and Ibn Muhaisin read faz'an with a fa', zay and ayn from faz'a, meaning afraid and terrified. Ibn Abbas read qara'an with a fatha qaf, a kasra ra' and ayn from qara' ra's, meaning when its price subsided. The meaning of wa-asbaha is: and it became, as the poet said:

The caliphs followed Rashid's orders and the city became Al-Walid's.

"She would have almost disclosed it, had We not strengthened her heart. An" is the lightened form of the heavy form, and its subject is a deleted pronoun of matter: meaning, she almost disclosed the matter of Moses and that he was her son, due to the extreme astonishment, fear, and grief that had overwhelmed her. From the root word "bada **to appear**, yadda **to show**, and abada" **to reveal**. It was said that the pronoun in "bih" refers to the revelation that was revealed to her, but the former is more appropriate. Al-Farra' said: She would have disclosed his name due to the constriction of her chest, had We not strengthened her heart. Al-Zajaj said: The meaning of "consolidating" the heart is inspiring and strengthening patience. The answer to "lawla" is deleted: meaning, had We not strengthened her heart, she would have disclosed. The "lam in li-tawkun min al-mu'minin **is related to rabtna' to fasten**, and the meaning is: We strengthened her mind so that she would be among those who believe in the promise of God, which is His

Surat al-Qasas 28:10

And the heart of Moses' mother became empty. She would have almost disclosed it had We not strengthened her heart so that she would be among the believers.

statement, "Indeed, We will return him to you. **It was said that the ba in li-tawkun bih**" is redundant for emphasis. The meaning is: so that she would disclose it, as you say, "I took a rope to a rope."

Tafsir al-Baghawi

And the Almighty said: 10- **And the heart of Moses' mother became empty**, meaning: empty of everything except the remembrance of Moses and his thoughts, and this is the opinion of most of the commentators.

Al-Hasan said: Empty, meaning: forgetting the revelation that God revealed to her when He ordered her to throw him into the sea and not to fear or grieve, and the covenant that He promised that He would return him to her and make him one of the messengers. Then Satan came to her and said: I hated for Pharaoh to kill your son so that his reward and recompense would be for you, and you took it upon yourself to kill him, so you threw him into the sea and drowned him. When the report came to her that Pharaoh had killed him in the Nile, she said: He fell into the hands of his enemy from whom you fled. So the great affliction made her forget what had been God's covenant with her.

Abu Ubaidah said: *Empty* means: empty of sadness, because she knew the truth of God's promise.

Al-Qatibi denied this and said: How can this be when God Almighty says: **She would have almost disclosed it had We not strengthened her heart?** The first is more correct.

God the Almighty said: "She almost revealed him, **the letter ha' before the word bihi**" refers to Moses, meaning: She almost revealed that he was her son due to the intensity of her grief. Ikrimah said on the authority of Ibn Abbas: She almost said: "Oh, my son!" Muqatil said: When she saw the ark being lifted by a wave and lowered by another, she feared that it would drown and almost cried out in compassion. Al-Kalbi said: She almost revealed that he was her son, and that was when she heard people saying to Moses after he had grown up: "Moses is the son of Pharaoh!" It was difficult for her and she almost said: "Rather, he is my son." Some of them said: The ha' refers to the revelation, meaning: She almost revealed the revelation that God revealed to her to return him to her.

Had We not strengthened her heart, with protection, patience, and steadfastness, **that she would be among the believers**, those who believed in God's promise when He said to her: **Indeed, We will return him to you.**

fallen into the hands of Pharaoh, as God Almighty said: "And their hearts were empty" meaning void, with no reason in them. This is supported by the fact that it was read (*empty*) from their saying their blood was wasted among them, meaning wasted, or from worry due to her extreme trust in God Almighty's promise or her hearing that Pharaoh had shown compassion towards him and adopted him. "She was about to disclose it" that she was about to disclose Moses, meaning his matter and story, due to the extreme annoyance or joy at adopting him. "Had We not strengthened her heart" with patience and steadfastness. **To be among the believers** of those who believe in God's promise, or of those who trust in His protection, not in Pharaoh's adoption and kindness. And Musa was read with the damma in the vicinity of the waw, in the manner of its damma in calling for its hamza as a hamza of the waw of faces, which is the reason for the connection, and the answer to /a is omitted, indicated by what preceded it.

Tafsir al-Baidawi

10 - "And the heart of Moses' mother became empty" devoid of reason because of the fear and confusion that overwhelmed her when she heard that he had

Surat al-Qasas 28:11

And she said to his sister, **Follow him**. So she looked at him from a distance, while they perceived not.

Tafsir al-Jalalayn

11 - **And she said to his sister** Mary **Follow him** follow his trace until you learn report of him **So she saw him** she saw him **from a distance** from a far place stealthily **and they did not perceive** that she was his sister and that she was watching him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the mother of Moses said to the sister of Moses when she threw him into the river, 'Follow him.'** He says: Follow the traces of Moses, follow his traces. You say: I followed the traces of the al-Nas 114:if you followed their traces.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, he said: Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **For his sister, follow him**, he said: Follow his traces to see what he does with him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: *Qusayyah* means his trace was cut off.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: "And she said to his sister: Follow him." He said: Follow his trace.

Bishr bin Muadh told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And she said to his sister: 'Follow him.'" That is, see what they will do to him.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **And she said to his sister, 'Follow him.'** Meaning: Follow his trace.

Al-Abbas bin Al-Walid told me, he said: Yazid told us, he said: Al-Asbagh bin Zaid told us, he said: Al-Qasim bin Abi Ayyub told us, he said: Saeed bin Jubair told us, on the authority of Ibn Abbas, **And she said to his sister, 'Follow him.'** That is, follow his traces and look for him. Do you hear any mention of him? Is my son alive or has the sea creatures and whales eaten him? And she has forgotten what God had promised her. And His statement, **Then she saw him from afar**, God Almighty says: So Moses' sister followed his traces, and she saw him from afar. He says, **She saw Moses from afar, she did not come near him or draw near, lest**

he know that she was on her way to him. It is said from this: **She saw him** and **She saw him**. These are two well-known expressions. **She saw from afar** means from a state of ritual impurity, as the poet said:

I came to Harith as a visitor because of ritual impurity, but Harith was ungrateful for my gift.

He means by his saying: from ritual impurity: from a distance.

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

Who said that?

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

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **On the side of** he said: From a distance. Ibn Jurayj said, **On the side of** he said: It is on the border of the earth, and Moses is flowing with the Nile and they are aligned like that, looking at him with one look, and at the people with one look, and he was placed in a chest with its back and belly cut out, and she looked it on him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Sufyan, on the authority of Muammar, on the authority of Qatada: **Then she saw him from the side** meaning: she saw him while she was parallel to him, she did not approach him.

Al-Abbas bin Al-Walid told me, he said: Yazid told us, he said: Al-Asbagh bin Zaid told us, he said: Al-Qasim bin Abi Ayyub told me, he said: Saeed bin Jubair told me, on the authority of Ibn Abbas: **Then I saw him from the side**. The side is when a person's sight rises to something far away, and it is to his side, and he is not aware of it.

His saying, **and they do not realize it**, means: Pharaoh's people did not realize that Moses' sister was his sister.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And they do not perceive**, he said: The people of Pharaoh.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then she saw him from the side, and they did not perceive** that she was his sister. He said: She kept looking at him as if she did not want him.

Surat al-Qasas 28:11

And she said to his sister, "Follow him." So she looked at him from a distance, while they perceived not.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **and they do not perceive** that she is his sister.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **And they do not perceive** meaning they do not know that it is from Him in any way.

Tafsir al-Qurtubi

God the Almighty said: **And she said to his sister, 'Follow him.'** That is, the mother of Moses said to the sister of Moses: Follow his footsteps until you know about him. Her name was Maryam bint Imran, and her name matched the name of Maryam, the mother of Jesus, peace be upon him, as mentioned by Al-Suhayli and Al-Tha'labi. Al-Mawardi reported on the authority of Al-Dahhak that her name was Kalthama. Al-Suhayli said: Kalthum. This came in a hadith narrated by Al-Zubayr ibn Bakkar that the Messenger of God, peace and blessings be upon him, said to Khadija: **Do you know that God married me to you in Paradise, Maryam bint Imran, Kulthum, the sister of Moses, and Asiya, the wife of Pharaoh?** She said: **Has God told you this?** He said: **Yes.** She said: **With comfort and children.** "Then she saw him from afar," meaning from afar, as said by Mujahid. And from this comes the word "al-ajbi."

The poet said:

Do not deprive me of what I have attained due to my impurity, for I am a stranger among the domes.

Its origin is from a place called *janb*. Ibn Abbas said: **an janb** meaning from one side. An-Nu'man ibn Salim read: **an janb** meaning from a direction. It was also said: from longing. Abu Amr ibn al-Ala' said that it is a language of Judham, they say: **I janbt ilaik** meaning I longed for him. It was also said: **an janb** meaning from her distancing herself from him, so they did not know that she was his mother by any means. Qatada said: She kept looking at him from one side as if she did not want him. He used to read: **an janb** with a fatha on the jim and a sukoon on the noon. **And they did not perceive** that she was his sister because she was walking on the seashore until she saw that they had taken him.

Tafsir Ibn Kathir

God the Almighty says, informing us about the heart of Moses' mother when her son went into the sea, that it became empty, that is, of everything in this world except for Moses. This was said by Ibn Abbas, Mujahid, Ikrimah, Sa'id ibn Jubayr, Abu Ubaidah, Ad-Dahhak, Al-Hasan Al-Basri, Qatadah and others. "She was about to disclose him" means that she was about to disclose, due to the intensity of her grief, sorrow and regret, that her son had gone, and to disclose her condition, had it not been for God's

steadfastness and patience. God the Almighty says: "Had We not strengthened her heart so that she would be among the believers. * And she said to his sister, **Follow him** meaning that she ordered her daughter, who was an adult and could understand what was being said to her, so she said to her, **Follow him** meaning follow his traces, get report of him, and seek out his affairs from the outskirts of the city. So she went out for that purpose. **And she saw him from afar** Ibn Abbas said: from afar. Mujahid said: she saw him from afar.

Qatada said: She kept looking at him as if she did not want him. When Moses (peace be upon him) settled in Pharaoh's house and the king's wife loved him and divorced him, they offered him the wet nurses in their house, but he did not accept a breast from them and refused to accept any of them. So they went out with him to the market to see if they could find a woman who would be suitable to breastfeed him. When she saw him in their hands, she recognized him but did not reveal that, and they did not notice her. God the Almighty said: {And We had forbidden him wet nurses before}, meaning a predestined prohibition. That was because of his honor before God and His protection for him to be breastfed by anyone other than his mother. And because God the Almighty made that a reason for his return to his mother to breastfeed him, and she was safe after she had been afraid. So when she saw them confused about who would breastfeed him, "She said: Shall I direct you to a household who will take care of him for you and who are sincere to him?" Ibn Abbas said: When she said that, they took her and doubted her situation, and said to her: How do you know about their sincere advice to him and their compassion for him? She said to them: Their advice to him and their compassion for him, their desire to please the king and the hope of his benefit, so they sent her, and when she said that to them and was freed from their harm, they went with her to their house and entered with him to his mother, so she gave him her breast and he took it, and they were very happy with that, and the bearer of good report went to the king's wife, so she summoned the mother of Moses and treated her well and gave her a generous gift, although she did not know that she was in fact his mother, but because he agreed with her breast, then Asiya asked her to stay with her and breastfeed him, but she refused and said: I have a husband and children, and I am not able to stay with you, but if you like to breastfeed him in my house I will do so, so the wife of Pharaoh agreed to that and provided for her and provided for her and gave her a lot of money and clothes and generous treatment, so the mother of Moses returned with her son, satisfied and pleased, for God had replaced her fear with security, in honor and prestige and a house of provision. And for this reason it is stated in the hadith: **The example of the one who works and expects good from his work is like the example of the mother of Moses who breastfeeds her son and takes her reward.** And there was only a short time between hardship and relief, a day and a night or so, and God knows best. So glory be to He in whose hand is the command. Whatever He wills will be, and

whatever He does not will will not be. He who makes for the one who fears Him after every worry relief and after every hardship a way out. And for this reason the Most High said: **So We restored him to his mother that her eye might be refreshed** meaning with him **and she would not grieve** meaning over him **and that she might know that the promise of God is true** meaning in what He promised her of returning him to her and making him one of the messengers. So she realized by returning him to her that he was a messenger from the messengers, so she treated him in raising him as he should be by nature and by the law. And the Almighty's saying: **But most of them do not know** meaning the ruling of God regarding His actions and their praiseworthy consequences for which He is praised in this world and the hereafter. Perhaps a matter is disliked by the souls but its consequence is praiseworthy in reality, as the Almighty said: **But perhaps you dislike a thing and it is good for you; and perhaps you like a thing and it is bad for you** and the Almighty said: **But perhaps you dislike a thing and God makes therein much good.**

Fath al-Qadir

And it was said that the meaning is: to express the saying about it 11- **And she said to his sister, 'Follow him.'** That is, Moses' mother said to Moses' sister, who was Mary, 'Follow him.' That is, follow his traces and know his report and see where he fell and to whom he went. It is said that you followed something: if you followed its traces, getting to know its condition. **Then I saw it from afar**, that is, I saw it from afar. Its root is from a place on the side, and from it comes the foreigner. The poet said:

Do not deprive me of what I have gained due to my impurity, for I am a stranger in the midst of a land.

It was said that what is meant by his saying **from the side** is **from the side**, and the meaning is that she looked at him, turning away and deceiving him. This is supported by the reading of Al-Nu'man bin Salim **from the side**. The place of **from the side** is the accusative case as a state, either from the agent: meaning she looked at him secretly, being from the side, or from the genitive: meaning far from her. The majority read **I saw him** with a fatha on the ba' and a damma on the sad. Qatadah read it with a fatha on the sad and 'Isa bin 'Umar read it with a kasra. Al-Mubarrad said: **I saw him** and **I saw him** have the same meaning. The majority read **from the side** with two dhammah. Qatadah, Al-Hasan, Al-A'raj and Zaid bin 'Ali read it with a fatha on the jim and a sukoon on the noon. Abu 'Umar bin Al-'Ala' said: The meaning of **from the side** is **from longing**. He said: It is the language of Jutham, they say **I yearned for you** meaning I missed you, **and they do not realize** that she is telling him stories and following his report and that she is his sister.

Tafsir al-Baghawi

11- **And she said to his sister**, that is, to Mary, the sister of Moses: **Follow him**, follow his traces until you learn report of him, **and she saw him from afar**, that is, from afar, and in the story she was walking to the side

and looking stealthily so that she thought she was not seeing him, **and they did not perceive**, that she was his sister and that she was watching him.

Tafsir al-Baidawi

11 - "And she said to his sister, Maryam, 'Follow him.' Follow his traces and track down his report. 'So she saw him from afar.'" From afar, and it was read as **from afar** or **from afar**, and it has the same meaning. **And they did not perceive** that she was narrating or that she was his sister.

Surat al-Qasas 28:12

And We had forbidden him wet nurses before, so she said, "Shall I direct you to a family who will take care of him for you and be sincere to him?"

Surat al-Qasas 28:12

And We had forbidden him wet nurses before, so she said, **Shall I direct you to a family who will take care of him for you and be sincere to him?**

Tafsir al-Jalalayn

12 - **And We had forbidden him wet-nurses before** before returning him to his mother, that is, We prevented him from accepting the breast of a wet-nurse other than his mother, so he did not accept the breast of any of the wet-nurses prepared for him. **Then she said** his sister **Shall I direct you to a household** when she saw their compassion for him **who will take care of him for you** through wet-nursing and other means **and who are sincere to him** and she interpreted the pronoun for him as ownership in response to them, so she was answered, so she brought his mother, so he accepted her breast, and she answered them about his acceptance by saying that she had a pleasant smell and good milk, so He gave her permission to breastfeed him in her house, so she returned with him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We forbade Moses from having wet nurses to suckle him before his mother. It was mentioned that Moses' sister was the one who said to the people of Pharaoh, **Shall I direct you to a family who will take care of him for you and who will be sincere to him?**

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

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: They wanted wet nurses for him, but he did not take from any of the women, and the women began to ask for that so that they would be with Pharaoh in breastfeeding, but he refused to take, so his saying, **And We had forbidden him wet nurses before, and his sister said, 'Shall I direct you to a household who will take care of him for you and be sincere to him?'** So when his mother came, he took from her.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And We had forbidden him wet nurses before**, he said: He should not accept a woman's breast until he returns to his mother.

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 Hassan, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, **And We had forbidden him wet-nurses before**. He said: A wet-nurse would not be brought to him so that he could kiss her.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And We had forbidden him wet-nurses before**, he said: He should not suckle the breast of a woman until he returns to his mother.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We had forbidden him wet-nurses before**. He said: He would not be brought to a woman unless he took her breast. He said: "His sister said: Shall I direct you to a household that will take care of him for you and be sincere to him?"

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, who said: They gathered the wet nurses when God bestowed their love upon him, so no woman would be brought to him whose breast he would kiss, which would make them weary. Then wet nurse after wet nurse would be brought to him, and he would not accept anything from them. His sister said to them when she saw how much they loved him and how much they cared for him, **Shall I direct you to a household that will take care of him for you?** What is meant by his statement, **take care of him for you** is that they will take him into their care. And his statement, **and they are sincere to him**, it was mentioned that she was taken, and it was said: I know him, so she said: I only meant that they are sincere to the king.

Who said that?

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When his sister said: **Shall I direct you to a family who will take care of him for you and who will be sincere to him?** They took her and said: You know this boy, so direct us to his family. She said: I do not know him, but I only said: They are sincere to the king.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **Shall I direct you to a family who will take care of him for you and who are sincere to him?** He said: So they suspended her when she said: **And who are sincere to him?** They said: I know him. She said: I only meant that they are sincere to the king.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **And they are sincere advisors to him**, meaning because of his status with you and your eagerness to please the king. They said: Give it to me.

Tafsir al-Qurtubi

The Almighty said: **And We had forbidden him wet nurses before** meaning before the arrival of his mother

and sister. And *places* is the plural of wet nurse. And whoever says wet nurses, it is the plural of wet nurse, and mifa'al is for multiplication, and the ha' is not added to it to differentiate between the feminine and the masculine because it is not a verb, but whoever says wet nurse, he added the ha' to emphasize, as it is said matarabah. Ibn Abbas said: A wet nurse should not be brought to him so that he can kiss her. This is a prohibition, a prevention, not a prohibition, a law. Imru' al-Qais said:

She tried to defeat me, but I told her to stop. I am a man whose defeat is forbidden to you.

Any impossibility. When his sister saw that, she said: **Shall I direct you to a household who will take care of him for you?** [The verse]. They said to her when she said: **And they are sincere to him.** How do you know? Perhaps you know his family? She said: No, but they are keen on pleasing the king and desire his wet nurse. Al-Suddi and Ibn Jurayj said: It was said to her when she said: **And they are sincere to him**, "You know the family of this boy, so direct us to them." She said: **I meant them as sincere to the king.** So she directed them to Moses' mother, so she went to her with their orders and brought her. The boy was in Pharaoh's hand, nursing him out of compassion and crying, asking to be nursed. Pharaoh handed him over to her. When he found the boy in Pharaoh's hand, nursing him out of compassion and crying, asking to be nursed, he handed him over to her. When he found the boy, the breast of his slave girl, he accepted her breast. Ibn Zayd said: They were suspicious when she said that, so she said: **And they are sincere to the king.** And Qaybil said: When she said: **Shall I direct you to a household that will take care of him for you?** and they were asking too much in asking for a wet nurse whose breast he would accept, so they said: Who is she? She said: Who is she? She said: My mother. It was said: Does she have milk? She said: Yes! The milk of Aaron - and he was born in a year in which boys were not killed - so they said: You have spoken the truth, by God. **And they are sincere to him** meaning they have compassion and sincere advice. It was narrated that it was said to the mother of Moses when he breastfed from her: How did he breastfeed from you and not from anyone else? She said: I am a woman with good husbands and good milk. No boy is born without him breastfeeding from me. Abu Omar al-Jawni said: Pharaoh used to give Moses' mother a dinar every day. Al-Zamakhshari said: If you ask how it was permissible for her to take payment for breastfeeding her son, I say: She did not take it as payment for breastfeeding, but it was war property that she took in a permissible manner.

Tafsir Ibn Kathir

God the Almighty says, informing us about the heart of Moses' mother when her son went into the sea, that it became empty, that is, of everything in this world except for Moses. This was said by Ibn Abbas, Mujahid, Ikrimah, Sa'id ibn Jubayr, Abu Ubaidah, Ad-Dahhak, Al-Hasan Al-Basri, Qatadah and others. **She was about to disclose him** means that she was about to disclose, due to the intensity of her grief, sorrow and regret, that her son had gone, and to

disclose her condition, had it not been for God's steadfastness and patience. God the Almighty says: "Had We not strengthened her heart so that she would be among the believers. * And she said to his sister, "Follow him **meaning that she ordered her daughter, who was an adult and could understand what was being said to her, so she said to her**, Follow him" meaning follow his traces, get report of him, and seek out his affairs from the outskirts of the city. So she went out for that purpose. "And she saw him from afar" Ibn Abbas said: from afar. Mujahid said: she saw him from afar.

Qatada said: She kept looking at him as if she did not want him. When Moses (peace be upon him) settled in Pharaoh's house and the king's wife loved him and divorced him, they offered him the wet nurses in their house, but he did not accept a breast from them and refused to accept any of them. So they went out with him to the market to see if they could find a woman who would be suitable to breastfeed him. When she saw him in their hands, she recognized him but did not reveal that, and they did not notice her. God the Almighty said: {And We had forbidden him wet nurses before}, meaning a predestined prohibition. That was because of his honor before God and His protection for him to be breastfed by anyone other than his mother. And because God the Almighty made that a reason for his return to his mother to breastfeed him, and she was safe after she had been afraid. So when she saw them confused about who would breastfeed him, "She said: Shall I direct you to a household who will take care of him for you and who are sincere to him?" Ibn Abbas said: When she said that, they took her and doubted her situation, and said to her: How do you know about their sincere advice to him and their compassion for him? She said to them: Their advice to him and their compassion for him, their desire to please the king and the hope of his benefit, so they sent her, and when she said that to them and was freed from their harm, they went with her to their house and entered with him to his mother, so she gave him her breast and he took it, and they were very happy with that, and the bearer of good report went to the king's wife, so she summoned the mother of Moses and treated her well and gave her a generous gift, although she did not know that she was in fact his mother, but because he agreed with her breast, then Asiya asked her to stay with her and breastfeed him, but she refused and said: I have a husband and children, and I am not able to stay with you, but if you like to breastfeed him in my house I will do so, so the wife of Pharaoh agreed to that and provided for her and provided for her and gave her a lot of money and clothes and generous treatment, so the mother of Moses returned with her son, satisfied and pleased, for God had replaced her fear with security, in honor and prestige and a house of provision. And for this reason it is stated in the hadith: **The example of the one who works and expects good from his work is like the example of the mother of Moses who breastfeeds her son and takes her reward.** And there was only a short time between hardship and relief, a day and a night or so, and God knows best. So glory be to He in whose hand is the command. Whatever He wills will be, and whatever He does not will will not be. He who makes for the one who fears Him after every worry relief and

Surat al-Qasas 28:12

And We had forbidden him wet nurses before, so she said, "Shall I direct you to a family who will take care of him for you and be sincere to him?"

after every hardship a way out. And for this reason the Most High said: **So We restored him to his mother that her eye might be refreshed** meaning with him and **she would not grieve** meaning over him and **that she might know that the promise of God is true** meaning in what He promised her of returning him to her and making him one of the messengers. So she realized by returning him to her that he was a messenger from the messengers, so she treated him in raising him as he should be by nature and by the law. And the Almighty's saying: **But most of them do not know** meaning the ruling of God regarding His actions and their praiseworthy consequences for which He is praised in this world and the hereafter. Perhaps a matter is disliked by the souls but its consequence is praiseworthy in reality, as the Almighty said: **But perhaps you dislike a thing and it is good for you; and perhaps you like a thing and it is bad for you** and the Almighty said: **But perhaps you dislike a thing and God makes therein much good.**

Fath al-Qadir

12- "And We forbade him from wet nurses" Wet nurses are the plural of wet nurse: meaning we forbade him from being breastfed by wet nurses. It is also said that wet nurses are the plural of wet nurse, with the letter dād open, and it means breastfeeding or its place, which is the breast. The meaning of "before" is before we return him to his mother, or before his mother comes to him, or before she traces his traces. Pharaoh's wife had sought wet nurses for Moses to breastfeed him, but he did not breastfeed from any of them. Then she said, meaning his sister, when she saw his refusal to breastfeed, "Shall I direct you to a household who will take care of him for you?" That is, they will guarantee that they will take care of him and breastfeed him. "And who are sincere to him?" That is, compassionate toward him and will not fall short in breastfeeding and raising him. There is an ellipsis in the speech, and the meaning is: So they said to her, who are they? She said, "My mother." So she was asked: Does your mother have milk? She said, "Yes, the milk of my brother Aaron." So she directed them to Moses' mother, and they gave him to her. He kissed her breast and suckled from it.

Tafsir al-Baghawi

Ibn Abbas said: Pharaoh's wife's main concern in this world was to find a wet nurse, but whenever they brought a wet nurse, he would not take her breast. This is what God Almighty said:

12- **And We forbade him wet nurses.** What is meant by prohibition is prevention. Wet nurses is the plural of wet nurse. *before* means before the arrival of Moses' mother. When Moses' sister, whom his mother had sent to look for him, saw that, she said to them: **Shall I guide you?** And in the story, Moses remained for eight nights without accepting a breast, and he would wake up in the morning looking for a wet nurse for him.

She said, meaning Moses' sister, **Shall I direct you to a household that will take care of him**, that is, guarantee him **for you**, and nurse him? She was a woman whose child had been killed, and the most beloved thing to her was to find a young child to nurse, **and who are sincere to him**. Sincerity is the opposite of deception, and it is purifying the work from the impurities of corruption. They said: Yes, so we brought her.

Ibn Jurayj and Al-Suddi said: When Moses' sister said, "And they are his sincere advisers, **they seized her and said**, You know this boy, so guide us to his family. **She said**, I do not know him, **and I said**, They are his sincere advisers."

It was said that she said: I only said this out of a desire to please the king and connect with him.

It was said that when she said: **Shall I direct you to a household?** they asked her: *Who?* She said: **My mother**. They said: **Does your mother have a son?** She said: **Yes, Aaron**. Aaron was born in a year in which no one was to be killed. They said: **You have spoken the truth**. So they brought her to us. She went to her mother and told her about her son's condition, and she came with her to them. When the boy smelled his mother's scent, he kissed her breast and began to suck it until his sides were filled with wetness.

Al-Suddi said: They used to give her a dinar every day.

Tafsir al-Baidawi

12 - "And We forbade him wet nurses" We forbade him from being breastfed by wet nurses, the plural of wet nurse or wet nurse is breastfeeding, or its location means the breast. "Before" From before, she narrated its trace. "Then she said: Shall I direct you to a household who will take care of him for you" For your sake. "And they are sincere to him" They will not fall short in taking care of him and raising him. It was narrated that when Haman heard this, he said: She knows him and his family, so take her so that she may inform him of his condition. She said: I only wanted them to be sincere to the king. So Pharaoh ordered her to bring someone who would take care of him. So she brought her mother and Moses was crying on Pharaoh's hand while he was comforting him. When he smelled her scent, he was comforted and took her breast. He said to her: Who are you in relation to him, for he has refused every breast except yours? She said: I am a woman with a pleasant scent and pleasant milk. No boy is brought to me except that I kiss him. So he gave him to her and treated her well. She returned with him to her house that day. This is what God Almighty said:

Surat al-Qasas 28:13

So We returned him to his mother so that her eye might be refreshed and she would not grieve and that she would know that the promise of God is true, but most of them do not know.

Tafsir al-Jalalayn

13 - **And We restored him to his mother that her eye might be refreshed** by meeting him **and not grieve** then **and that she might know that the promise of God** to return him to her **is true, but most of them** the people **do not know** this promise nor that this is his sister and this is his mother. So he stayed with her until she weaned him and gave her a wage of one dinar for each day, and she took it because it was the property of a free man. So she brought him to Pharaoh and he was raised by him, as the Most High said, narrating from him in Surat Ash-Shu'ara': Did We not raise you among us as a child, and did you not remain among us for years of your life?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So We returned Moses to his mother** after Pharaoh's people had taken him in, so that she might be comforted by her son, as he had returned to her safe from Pharaoh's murder **and not grieve** over his separation from her **and that she might know that the promise of God** which He promised her when He said to her **But when you fear for him, cast him into the river and do not fear and do not grieve...** the verse, is true.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We returned him to his mother**, and he recited until he reached **they do not know**, and he promised her that He would return him to her and make him one of the messengers, so God did that to her.

And His statement: **But most of them do not know**, God Almighty says: But most of the polytheists do not know that God's promise is true, and they do not believe that it is so.

Tafsir al-Qurtubi

The Almighty says: **So We returned him to his mother** meaning, We returned him, and God had softened the enemy's heart towards him, and We fulfilled the promise to her. **That her eye might be refreshed** meaning with her son. **And not grieve** meaning with the separation from her son. **And that she might know that the promise of God is true** meaning, so that she

might know that it would happen, for she knew that his return to her would happen. **But most of them do not know** meaning, most of Pharaoh's people did not know, meaning, they were unaware of the estimation and secret of the decree. It was said: meaning, most people do not know that the promise of God in everything He promised is true.

Tafsir Ibn Kathir

God the Almighty says, informing us about the heart of Moses' mother when her son went into the sea, that it became empty, that is, of everything in this world except for Moses. This was said by Ibn Abbas, Mujahid, Ikrimah, Sa'id ibn Jubayr, Abu Ubaidah, Ad-Dahhak, Al-Hasan Al-Basri, Qatadah and others. **She was about to disclose him** means that she was about to disclose, due to the intensity of her grief, sorrow and regret, that her son had gone, and to disclose her condition, had it not been for God's steadfastness and patience. God the Almighty says: "Had We not strengthened her heart so that she would be among the believers. * And she said to his sister, "Follow him **meaning that she ordered her daughter, who was an adult and could understand what was being said to her, so she said to her, Follow him**" meaning follow his traces, get report of him, and seek out his affairs from the outskirts of the city. So she went out for that purpose. "And she saw him from afar" Ibn Abbas said: from afar. Mujahid said: she saw him from afar.

Qatada said: She kept looking at him as if she did not want him. When Moses (peace be upon him) settled in Pharaoh's house and the king's wife loved him and divorced him, they offered him the wet nurses in their house, but he did not accept a breast from them and refused to accept any of them. So they went out with him to the market to see if they could find a woman who would be suitable to breastfeed him. When she saw him in their hands, she recognized him but did not reveal that, and they did not notice her. God the Almighty said: {And We had forbidden him wet nurses before}, meaning a predestined prohibition. That was because of his honor before God and His protection for him to be breastfed by anyone other than his mother. And because God the Almighty made that a reason for his return to his mother to breastfeed him, and she was safe after she had been afraid. So when she saw them confused about who would breastfeed him, "She said: Shall I direct you to a household who will take care of him for you and who are sincere to him?" Ibn Abbas said: When she said that, they took her and doubted her situation, and said to her: How do you know about their sincere advice to him and their compassion for him? She said to them: Their advice to him and their compassion for him, their desire to please the king and the hope of his benefit, so they sent her, and when she said that to them and was freed from their harm, they went with her to their house and entered with him to his mother, so she gave him her breast and he took it, and they were very happy with that, and the bearer of good report went to the king's wife, so she summoned the mother of Moses and treated her well and gave her a generous gift,

Surat al-Qasas 28:13

So We returned him to his mother so that her eye might be refreshed and she would not grieve and that she would know that the promise of God is true, but most of them do not know.

although she did not know that she was in fact his mother, but because he agreed with her breast, then Asiya asked her to stay with her and breastfeed him, but she refused and said: I have a husband and children, and I am not able to stay with you, but if you like to breastfeed him in my house I will do so, so the wife of Pharaoh agreed to that and provided for her and provided for her and gave her a lot of money and clothes and generous treatment, so the mother of Moses returned with her son, satisfied and pleased, for God had replaced her fear with security, in honor and prestige and a house of provision. And for this reason it is stated in the hadith: **The example of the one who works and expects good from his work is like the example of the mother of Moses who breastfeeds her son and takes her reward.** And there was only a short time between hardship and relief, a day and a night or so, and God knows best. So glory be to He in whose hand is the command. Whatever He wills will be, and whatever He does not will will not be. He who makes for the one who fears Him after every worry relief and after every hardship a way out. And for this reason the Most High said: **So We restored him to his mother that her eye might be refreshed** meaning with him and **she would not grieve** meaning over him and **that she might know that the promise of God is true** meaning in what He promised her of returning him to her and making him one of the messengers. So she realized by returning him to her that he was a messenger from the messengers, so she treated him in raising him as he should be by nature and by the law. And the Almighty's saying: **But most of them do not know** meaning the ruling of God regarding His actions and their praiseworthy consequences for which He is praised in this world and the hereafter. Perhaps a matter is disliked by the souls but its consequence is praiseworthy in reality, as the Almighty said: **But perhaps you dislike a thing and it is good for you; and perhaps you like a thing and it is bad for you** and the Almighty said: **But perhaps you dislike a thing and God makes therein much good.**

Fath al-Qadir

And this is the meaning of His Almighty saying: 13- **So We restored him to his mother that her eye might be refreshed** with her son and **not grieve** over his separation and **that she might know that the promise of God** meaning all of His promises, including what He promised her when He said, **We will surely return him to you** "is true" and will inevitably happen **but most of them do not know** meaning most of Pharaoh's people did not know that, rather they were unaware of the fate and the secret of the decree, or most people do not know that or they do not know that God promised her that He would return him to her.

Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **And He made its people into sects**, meaning He separated them. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatadah, **And He made its people into sects**, meaning He enslaved a group of them and

left a group alone, killed a group and kept a group alive. Ibn Abi Shaybah, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib, regarding His statement, **And We desired to bestow a favor upon those who were oppressed in the land and make them leaders**, meaning the rulers, and **make them heirs**, meaning those who inherit the land after Pharaoh and his people, and **to show Pharaoh and Haman and their soldiers from them that which they had feared**, he said, **that which the people had feared**. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, **And We inspired the mother of Moses**, meaning We inspired her with what she did to Moses. Ibn Abi Hatim narrated on the authority of Al-A'mash who said: Ibn Abbas said regarding His statement, **And when you fear for him**, he said: That your neighbors may hear his voice. Ibn Abi Hatim narrated on the authority of Ibn Mas'ud regarding His statement, **And the heart of Moses' mother became empty**, he said: It was emptied of all worldly matters except for the mention of Moses. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated it - and he authenticated it - from various chains of narration on the authority of Ibn Abbas regarding His statement, **And the heart of Moses' mother became empty**, he said: Empty of everything except the mention of Moses. And regarding His statement, **She was about to disclose him**, he said: She would say, **O my son**. Al-Faryabi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated it - and he authenticated it - from him regarding His statement, **And she said to his sister, 'Follow him,'** meaning, follow his traces. **So she saw him from afar**, he said: from afar. At-Tabarani and Ibn Asakir narrated on the authority of Abu Umamah that the Messenger of God (peace and blessings of God be upon him) said to Khadija: **Did you not know that God married me to Mary, daughter of Imran, and Kulthum, the sister of Moses, and the wife of Pharaoh?** She said: **Congratulations, O Messenger of God**. Ibn Asakir narrated it on the authority of Ibn Abi Rawad, with a longer chain of transmission than this, and at the end of it she said: **With comfort and children**. Al-Firyabi, Ibn Jarir, Ibn Abi Hatim, and Al-Hakim narrated it - and authenticated it - on the authority of Ibn Abbas, regarding the statement of God, **And We had forbidden him wet nurses before**, he said: A wet nurse should not be brought to him so that he could kiss her.

Tafsir al-Baghawi

This is what God Almighty said:

13- **So We restored him to his mother so that her eyes might be refreshed**, by returning Moses to her, and **she would not grieve**, that is, so that she would not grieve, and **that she might know that the promise of God is true**, by returning him to her, **but most of them do not know**, that God promised her by returning him to her.

Tafsir al-Baidawi

13 - "So We restored him to his mother that her eye might be refreshed" with her son. "And she would not grieve" over his separation. "And that she might know that the promise of God is true" with visible knowledge. "But most of them do not know" that His promise is true, so they doubt it, or that the original purpose of the return was her knowledge of that, and everything else was subordinate, and in it is an allusion to what she had neglected when she heard that he had fallen into the hands of Pharaoh.

Surat al-Qasas 28:14

And when he reached his full strength and was fully mature, We gave him wisdom and knowledge.
And thus do We reward the doers of good.

Surat al-Qasas 28:14

And when he reached his full strength and was fully mature, We gave him wisdom and knowledge. And thus do We reward the doers of good.

Tafsir al-Jalalayn

14 - **And when he reached his full strength** which was thirty or three years **and was established** he reached forty years **We gave him judgment wisdom and knowledge** understanding of the religion before he was sent as a prophet **and thus** as We rewarded him **We reward the doers of good** to themselves.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And when Moses reached his full strength**, meaning his body and strength reached their peak, and that was the end of him. We have already explained the meaning of **most powerful** with evidence, so there is no need to repeat it here:

His statement, **and he became established**, means: His youth reached its peak, his creation was complete and he became perfect. There is disagreement about the number of years of establishment. Some of them said: It would be in forty years.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, regarding his statement: **And He rose up** he said: Forty years.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And when he reached his full strength**, he said: thirty-three years. His statement, **and he was mature**, he said: he reached forty years.

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

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Mujahid, on the authority of Ibn Abbas, **And when he reached his prime**, he said: thirty-odd years.

He said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And when he reached his prime**, he said: thirty-three years.

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 Qatada, **His strength and his maturity**.

He said: My father used to say: The strength is the endurance, and maturity is forty years.

Some of them said: It will be in thirty years.

His saying: **We gave him wisdom and knowledge** means by wisdom: understanding of religion and knowledge.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **We gave him wisdom and knowledge**, he said: jurisprudence, reason, and action before prophethood.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **We gave him wisdom and knowledge**. He said: Jurisprudence and action before prophethood.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **And when he reached his full strength and was mature**, God gave him wisdom and knowledge: understanding of his religion and the religion of his fathers, and knowledge of what was in his religion, its laws, and its limits.

And His statement: **And thus do We reward the doers of good**. God Almighty says: And just as We rewarded Moses for his obedience to Us and his good deeds through his patience in obeying Our command, thus do We reward every one of Our messengers and servants who did good, so he was patient in obeying Our command and obeyed Us, and refrained from what We forbade him from.

Tafsir al-Qurtubi

God the Almighty says: **And when he reached his full strength and was mature, We gave him wisdom and knowledge**. We have already discussed maturity in Al-An'am. Rabi'ah and Malik's statement that it is maturity is the first thing said about it, because God the Almighty says: **Until they reach the age of marriage** (An-Nisa': 6). That is the beginning of maturity, and its maximum is thirty-four years, and this is the statement of Sufyan Ath-Thawri. Ibn Abbas said: He reached forty years. Wisdom is wisdom before prophethood. It was also said: Understanding of religion. Its explanation was previously mentioned in Al-Baqarah and other surahs. Knowledge is understanding according to As-Suddi. It was also said: Prophethood. Mujahid said: Understanding. Muhammad ibn Ishaq: That is, knowledge of what is in his religion and the religion of his fathers. He had nine children from the Children of Israel who would listen to him, follow his example, and gather around him, and this was before prophethood. **And thus do We reward the doers of good**. That is, just as We rewarded the mother of Moses when she submitted to God's command, and threw her son into the sea and believed in God's

promise, so We returned her son to her with gifts and a glance while she was safe, then We gave him reason, wisdom, and prophethood. And thus do We reward every doer of good.

Tafsir Ibn Kathir

When God the Almighty mentioned the beginning of the matter of Moses, peace be upon him, he mentioned that when he reached maturity and was well-adjusted, God gave him wisdom and knowledge. Mujahid said: He means prophethood. **And thus do We reward the doers of good.** Then God the Almighty mentioned the reason for his attainment of what God the Almighty had destined for him of prophethood and speaking in the matter of his killing the Copt who was the reason for his departure from Egypt to the land of Madyan. God the Almighty said: **And he entered the city at a time when its people were unaware.** Ibn Jurayj said on the authority of Ata' al-Khurasani on the authority of Ibn Abbas: That was between sunset and night prayers. Ibn Al-Munkadir said on the authority of Ata' bin Yasar on the authority of Ibn Abbas: That was midday. Sa'id bin Jubayr, Ikrimah, As-Suddi and Qatadah said the same. **And he found therein two men fighting** meaning they were fighting and disputing. **This one was of his party** meaning an Israelite **and this one was of his enemy** meaning a Copt. This was said by Ibn Abbas, Qatadah, As-Suddi and Muhammad bin Ishaq. So the Israelite called for help from Moses, peace be upon him, and Moses found an opportunity, which was that the people were not paying attention, so he went to the Copt. **And Moses struck him and killed him.** Mujahid said: **So he struck him** means he stabbed him with the palm of his hand. Qatadah said: He struck him with a stick that was with him, and he was killed, meaning that it was his death, so he died. Moses said: This is from the work of Satan. Indeed, he is a clear, misleading enemy. He said: My Lord, indeed I have wronged myself, so forgive me. So He forgave him. Indeed, it is He who is the Forgiving, the Merciful. He said: My Lord, because You have bestowed favor upon me, I will never be a supporter, meaning a helper, for the criminals, meaning those who disbelieve in You and disobey Your command.

Fath al-Qadir

His saying: 14- **And when he reaches maturity** He presented the discussion of reaching maturity in livestock. Rabi'ah and Malik said: It is puberty, based on the Almighty's saying: **Until, when they reach the age of marriage, if you perceive in them sound judgment** (al-Quran 2:14). The maximum is thirty-four years, as Mujahid, Sufyan al-Thawri and others said. It was said that maturity is between eighteen and thirty, and maturity is from thirty to forty. It was said that maturity is reaching forty. It was said that maturity is a reference to the perfection of creation. It was said that it has one meaning, but it is weak because the conjunction indicates difference. **We gave him judgment and knowledge.** Judgment is wisdom in general. It was said that it is prophethood. It was said that it is understanding in religion. Knowledge is understanding, as al-Suddi said. Mujahid said that it is

jurisprudence. Ibn Ishaq said: Knowledge of his religion and the religion of his fathers. It was said that this was before the prophethood. The meaning of this was explained in Surat al-Baqarah 2: **And thus do We reward the doers of good.** That is, like the reward that We rewarded the mother of Moses when she submitted to the command of God and threw her son into the sea and believed in God's promise. We reward the doers of good for their goodness. What is meant is generality.

Tafsir al-Baghawi

14- **And when he reached his prime,** Al-Kalbi said: The prime is between eighteen and thirty years old. Mujahid and others said: Thirty-three years old. **And he reached maturity,** meaning: he reached forty years old. It was narrated by Saeed bin Jubair on the authority of Ibn Abbas. It was said: he reached maturity and his youth had ended. **We gave him wisdom and knowledge,** meaning: understanding, reason, and knowledge of the religion. So Moses learned and judged before he was sent as a prophet. **And thus do We reward the doers of good.**

Tafsir al-Baidawi

14 - **And when he reached his full strength** the age beyond which his growth does not exceed, which is from thirty to forty years, because the mind is complete at that time. It was narrated that no prophet was sent except at the beginning of forty years. **And his stature or mind was complete.** "We gave him wisdom" meaning prophethood. "And knowledge" of the religion, or the knowledge of the wise and learned and their characteristics before his growth, so he does not say or do anything that is unknown, and this is more in keeping with the structure of the story because the request to be asked after the migration is for review. "And thus" and similarly to what We did with Moses and his mother. "We reward the doers of good" for their good.

Surat al-Qasas 28:15

And he entered the city at a time when its people were unaware, and he found therein two men fighting, one of his party and the other of his enemy. So the one of his party called for help against the one of his enemy, so Moses struck him and killed him. He said, "This is from the work of Satan. Indeed, he is a clear, misleading enemy."

Surat al-Qasas 28:15

And he entered the city at a time when its people were unaware, and he found therein two men fighting, one of his party and the other of his enemy. So the one of his party called for help against the one of his enemy, so Moses struck him and killed him. He said, "This is from the work of Satan. Indeed, he is a clear, misleading enemy."

Tafsir al-Jalalayn

15 - And Moses entered the city, the city of Pharaoh, which was Memphis, after he had been away from it for a while, while its people were unaware, at the time of the siesta. He found therein two men fighting, one of his own party, an Israelite, and the other of his enemy, a Copt who was using the Israelite to carry firewood to Pharaoh's kitchen. Then the one of his own party called out to him against the one of his enemy. So Moses said to him, **Let him go**. It was said that he said to Moses, **I was about to make him attack you**. So Moses struck him with his fist, and he was very strong and violent. **So he finished him off**, and he did not intend to kill him and bury him in the sand. **He said, 'This,' killing him, "is the work of Satan**, the one who stirs up my anger. He is an enemy, a clear misleader, to the son of Adam."

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And Moses entered the city, the city of Memphis in Egypt, while its people were unaware**, that was at noon.

Scholars differed about the reason why Moses entered this city at this time. Some of them said: He entered it following in Pharaoh's footsteps, because Pharaoh rode away while Moses was not present. When he arrived, he learned of Moses' riding, so he rode away and followed his footsteps. The afternoon nap caught up with him in this city.

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, he said: When Moses grew up, he used to ride Pharaoh's ships, and he dressed like what he wore, and he was only called Moses, son of Pharaoh. Then Pharaoh rode a ship and Moses was not with him. When Moses came, he was told: Pharaoh has ridden, so he rode after him and the siesta caught up with him in a land called Memphis. He entered it at noon, and its markets were closed, and there was no one on its roads. It is the city about which God says: **And he entered the city at a time when its**

people were unaware.

Others said: Rather, he entered it in secret from Pharaoh and his people, because he had differed with them in their religion and criticized what they were doing.

Who said that?

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, who said: When Moses reached maturity and was of sound mind, God gave him wisdom and knowledge, and he had a group of people from among the Children of Israel who listened to him, obeyed him, and gathered around him. When he had established his opinion and known what was right, he saw the separation of Pharaoh and his people from what they were rightly upon in his religion, so he spoke, became hostile, and denounced it, until that was mentioned about him, and until they feared him and he feared them, until he did not enter Pharaoh's city except in fear and concealment. So he entered it one day while its people were unaware.

Others said: Rather, Pharaoh had ordered him to be expelled from his city when he had beaten him with the staff, and he did not enter it until he had grown old and reached maturity. They said: The meaning of the statement is: And he entered the city while the people were unaware of the mention of Moses, meaning after they had forgotten about him and his command.

Who said that?

Yunus narrated to us, saying: Ibn Wahb informed us, saying: Ibn Zayd said, regarding His statement, **while its people were unaware**, he said: It was not an hour of heedlessness, but he was unaware of the remembrance of Moses and his command. And Pharaoh said to his wife, **Take him away from me**. He struck his head with the staff, and this is what caused the killing of the Children of Israel. She said, "He is young, and he is such and such. Bring live coals." Live coals were brought, and he took a live coal and threw it in his mouth, and it formed a knot in his tongue. That was the knot about which God said, **And untie the knot from my tongue that they may understand my speech**. (Ta-Ha: 27). He said, **Take him away from me**. So he was taken out, and he did not enter upon them until he had grown old, so he entered while they were unaware of his remembrance.

The first of the sayings about the validity of this is that it is as God Almighty said: **And when he reached his full strength and was well-mannered... and he entered the city at a time when its people were unaware.**

They differed about the time meant by his saying: **while its people were unaware**. Some of them said: It was midday.

Who said that?

Al-Qasim narrated to us, saying: Al-Husayn narrated to

us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Muhammad ibn al-Munkadir, on the authority of Ata' ibn Yasar, on the authority of Ibn Abbas, regarding his statement: **And he entered the city at a time when its people were unaware**, he said: At noon. Ibn Jurayj said, on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas, he said: They say during the siesta, he said: And between the sunset and the night prayer.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And he entered the city while its people were unaware**, he said: He entered it after he had reached his prime at noon.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Midday came.

And his saying: **And he found therein two men fighting, one of his party** meaning: this one of the people of Moses' religion from the Children of Israel **and this one of his enemy** from the Copts from the people of Pharaoh **so the one of his party sought help from him** meaning: the one of Moses' religion sought help from him against the one of his enemy from the Copts **so Moses struck him and killed him** meaning: so he struck him and shook him in the chest with the palm of his hand.

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

Who said that?

Yaqub ibn Ibrahim narrated to us: Hafs narrated to us, on the authority of Al-A'mash, on the authority of Sa'id ibn Jubayr, who said: Moses committed an evil act when he committed an evil act, and he was very angry and very strong. He passed by a Copt who had mocked a Muslim man. He said: When he saw Moses, he cried out to him, saying: O Moses. Moses said: Let him go. He said: I was about to make him attack you. So Moses struck him and killed him. He said: When the next day it was midday, he went out to see what had happened. He said: Then another man had seized that man in the same manner. He said: So he said: O Moses. Moses became very angry. He said: So he fell. He said: He was afraid that he meant him. He said: Do you want to kill me as you killed a person yesterday? He said: So the man said: Do I not see, O Moses, that you are the one who killed?

Abu Kurayb told us: Uthman bin Ali told us: Al-A'mash told us, on the authority of Saeed bin Jubair: **He found therein two men fighting**. He said: A man from the Children of Israel was fighting a tyrant of Pharaoh. **So he called out to him for help**. "So Moses struck him and killed him." The next day, he called out to him for help and found him fighting another, so he helped him. He said: **Do you want to kill me as you killed a person yesterday?** So they recognized that it was Moses, so he went out of it, fearful and watching. Uthman said: Or something like that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And he found therein two men fighting, one of his followers and one of his enemies**. As for the one of his followers, he was from the Children of Israel, and as for the one of his

enemy, he was a Copt from the family of Pharaoh.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **He found therein two men fighting, one of his followers and one of his enemies**, meaning: from the Copts. **So the one of his followers sought help from him against the one of his enemy**.

Al-Abbas ibn al-Walid told us: Yazid told us: Al-Asbagh ibn Zayd told us: Al-Qasim ibn Abi Ayyub told us: Saeed ibn Jubayr told us, on the authority of Ibn Abbas, who said: When Moses reached his full maturity and was a man, no one from the family of Pharaoh would get close to any of the children of Israel who were with him, by oppression or forced labor, until they refused completely. Then, while he was walking one day in the outskirts of the city, he saw two men fighting: one of them from the children of Israel, and the other from the family of Pharaoh. The Israelite sought his help against the Pharaoh, and Moses became angry and became very angry because he attacked him while he knew the status of Moses among the children of Israel, and his protection of them, and the people did not know except that this was due to the breastfeeding from Moses' mother, unless God had informed Moses of that knowledge that no one else had been informed of. So Moses struck the Pharaoh and killed him, and no one saw them except God and the Israelite. So Moses said when he killed the man, **This is from the work of Satan...** the verse.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq: **He found therein two men fighting, one of his own party a Muslim**, and the other of the people of Pharaoh's religion, an unbeliever. **So the one of his own party sought help from him against the one of his enemy a Muslim**, and Moses had been given a broad disposition and a strong grip, so he became angry with their enemy and disputed with him. **So Moses struck him a strike that killed him, although he did not intend to kill him**, so "he said, 'This is from the work of Satan. Indeed, he is a clear, misleading enemy.'"

Muhammad bin Amr told me, he said: Abu Asim told us, Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **This is from his followers**, he said: from his people from the Children of Israel, and Pharaoh was from Persia from Istakhr.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar.

He said: Hajjaj narrated to me, on the authority of Abu Bakr bin Abdullah, on the authority of his companions: **This one is from his party, an Israelite, and this one is from his enemy, a Copt**. So the one from his party called for help from him against the one from his enemy.

And in a similar manner to what we said, they also said about the meaning of his saying: **So Moses poked him**.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said:

Surat al-Qasas 28:15

And he entered the city at a time when its people were unaware, and he found therein two men fighting, one of his party and the other of his enemy. So the one of his party called for help against the one of his enemy, so Moses struck him and killed him. He said, "This is from the work of Satan. Indeed, he is a clear, misleading enemy."

Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **So Moses poked him**, he said: with his palm.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Moses, the Prophet of God, poked him, but he did not intend to kill him.**

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: He killed him even though he did not want to kill him.

His statement: **He finished killing him** means: He finished killing him. I have previously explained that the meaning of *finishing* is to finish, so there is no need to repeat it here.

He said that he killed him and then buried him in the sand.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Bakr bin Abdullah, on the authority of his companions, **So Moses poked him and killed him**, then he buried him in the sand.

And His statement: "He said, 'This is from the work of Satan. Indeed, he is a clear enemy, misleading.'" God Almighty says: Moses said when he killed the slain man: This killing is from Satan's causing me to rage until I struck this man and he perished from my strike. **Indeed, he is an enemy**, meaning that Satan is an enemy to the son of Adam, *misleading* him from the path of guidance by making ugly deeds appear attractive to him and making them seem good to him. *Clear*, meaning that he makes clear his enmity towards them in the past and his misleading of them.

Tafsir al-Qurtubi

God the Almighty says: **And he entered the city while its people were unaware.** It was said: When Moses, peace be upon him, realized the truth of his religion, he criticized the people of Pharaoh, and that became widespread, so they frightened him, so he spoke to them. He would not enter Pharaoh's city except in fear and in secret. Al-Suddi said: At the time of this story, Moses was in the habit of being attached to Pharaoh, and he used to ride mounts until he was called Moses, son of Pharaoh. One day, Pharaoh rode and went to a city in Egypt called Memphis - Muqatil said it was two farsakhs from Egypt - then Moses learned that Pharaoh had stopped, so he rode his servant and reached that city at noon, which is the time of heedlessness, as Ibn Abbas said. He also said: It is between the evening and night prayers. Ibn Ishaq said: Rather, the city of Egypt itself, and Moses, at that time,

had openly opposed Pharaoh, and criticized their worship of Pharaoh and idols. One day, he entered the city of Kafr Nabwan while its people were unaware. Sa'id ibn Jubayr and Qatada said: It was noon when people were asleep. Ibn Zayd said: Pharaoh had rebelled against Moses and expelled him from the city, and he was absent from it for years. He came while the people were heedless, having forgotten his command and after their covenant with him. That was the day of Ubayd. Ad-Dahhak said: He asked to enter the city when its people were heedless, so he entered when he knew that they were heeding him. One of them killed a man before he was ordered to kill him, so he asked forgiveness of his Lord and He forgave him. It is said in speech: He entered the city when its people were heedless, but it is not said: At a time when its people were heedless. So the word *'ala* was used in this verse because what is meant is heedlessness, so this is like saying: I came heedlessly, or if you like, you can say: I came at a time of heedlessness. And so is the verse. **And he found therein two men fighting, one of them from his party** The meaning is, if someone looked at it, he would say: This is from his party, meaning from the Children of Israel, **and this is from his enemy** meaning from the words of Pharaoh. **Then one of his party sought his aid** meaning he asked for his support and assistance. This is also what He said in the verse after it: **And behold, he who had sought his aid the day before sought his aid** meaning he sought his aid against another Copt. He aided him because aid for the oppressed is a duty in all religions and is imposed in all laws. Qatada said: The Copt wanted to force the Israelite to carry firewood to Pharaoh's kitchen, but he refused, so he sought aid from Moses. Sa'id ibn Jubayr said: He was a baker for Pharaoh. **So Moses prodded him** Qatada said: With his staff. Mujahid said: With his hand, meaning he pushed him. The prodding, the *lakaz*, and *allahu akbar* have the same meaning, which is to strike with the whole hand together like knotting seventy-three. Ibn Mas'ud read: *fa-lakazhu*. It was said: The prodding is to the beard and the prodding is to the heart. Al-Tha'labi related that in the copy of Abdullah ibn Mas'ud it is *fa-nakazhu* with the letter *nun* but the meaning is the same. Al-Jawhari said on the authority of Abu Ubaidah: *Lakaz* is hitting the chest with the plural. Abu Zaid said: On the entire body. Lahaz is hitting with the plural hand on the chest like *Lakaz*, also on the authority of Abu Ubaidah. Abu Zaid said: It is in the plural on the *lahazim* and the neck, and the man is *malhaz* with a *kasra* on the *m*. Al-Asma'i said: *Nakazahu*, meaning he hit and pushed him. Al-Kisa'i: *Nahazahu* is like *Nakazahu* and *Wakozahu*, meaning he hit him and pushed him. And *Lahda Lahdan* means he pushed him to humiliate him so he is *Malhud*, and likewise *Lahdakahu*. Tarflah said, criticizing a man:

He is slow to respond to the caller, quick to commit adultery, and submissive, according to the consensus of men.

Any cannon, but it is emphasized for the large number.

Aisha, may God be pleased with her, said: "He guided me - meaning the Prophet, may God's prayers and peace be upon him - to a direction that hurt me." Narrated by Muslim. Moses, peace be upon him, did that without intending to kill him, but rather intending to push him away, so his soul was in him. This is the meaning of: **He finished him off**. And everything that you have done and finished with, you have finished with it. He said:

He bit him, so Ashja' killed him.

He said, '**This is from the work of Satan,**' meaning from his temptation. Al-Hasan said, **It was not permissible to kill an unbeliever at that time, because it was a time when he had ceased fighting**. "Indeed, he is a clear, misleading enemy," one report after another.

Tafsir Ibn Kathir

When God the Almighty mentioned the beginning of the matter of Moses, peace be upon him, he mentioned that when he reached maturity and was well-adjusted, God gave him wisdom and knowledge. Mujahid said: He means prophethood. **And thus do We reward the doers of good**. Then God the Almighty mentioned the reason for his attainment of what God the Almighty had destined for him of prophethood and speaking in the matter of his killing the Copt who was the reason for his departure from Egypt to the land of Madyan. God the Almighty said: **And he entered the city at a time when its people were unaware**. Ibn Jurayj said on the authority of Ata' al-Khurasani on the authority of Ibn Abbas: That was between sunset and night prayers. Ibn Al-Munkadir said on the authority of Ata' bin Yasar on the authority of Ibn Abbas: That was midday. Sa'id bin Jubayr, Ikrimah, As-Suddi and Qatadah said the same. **And he found therein two men fighting** meaning they were fighting and disputing. **This one was of his party** meaning an Israelite **and this one was of his enemy** meaning a Copt. This was said by Ibn Abbas, Qatadah, As-Suddi and Muhammad bin Ishaq. So the Israelite called for help from Moses, peace be upon him, and Moses found an opportunity, which was that the people were not paying attention, so he went to the Copt. **And Moses struck him and killed him**. Mujahid said: **So he struck him** means he stabbed him with the palm of his hand. Qatadah said: He struck him with a stick that was with him, and he was killed, meaning that it was his death, so he died. Moses said: This is from the work of Satan. Indeed, he is a clear, misleading enemy. He said: My Lord, indeed I have wronged myself, so forgive me. So He forgave him. Indeed, it is He who is the Forgiving, the Merciful. He said: My Lord, because You have bestowed favor upon me, I will never be a supporter, meaning a helper, for the criminals, meaning those who disbelieve in You and disobey Your command.

Fath al-Qadir

15- "And he entered the city **meaning Moses entered the great city of Egypt, or it was said that it was another city from the cities of Egypt, and the place of his saying** while its people were unaware" is the accusative case as a state: either from the subject:

meaning in secret, or from the object. It was said that when Moses knew what he was upon of the truth in his religion, he criticized what Pharaoh's people were upon and that spread about him, so they frightened him and he feared them, so he did not enter the city except in secret. It was said that his entry was between the evening and night prayers, and it was said that it was during the midday meal. Ad-Dahhak said: He asked to enter the city when its people were not paying attention, so he entered when he knew about them, and what happened was what God narrated in His saying: **And he found therein two men fighting, one of his own party** meaning of those who supported him in his religion, and they were the Children of Israel **and this one of his enemy** meaning of those who were hostile to him in his religion, and they were the people of Pharaoh. **Then the one of his own party sought aid from him** meaning he asked him to support him and aid him against his opponent **against the one of his enemy** and he aided him because supporting the oppressed is obligatory in all religions. It was said that Al-Qutbi wanted to force the Israelite to carry firewood to Pharaoh's kitchen, but he refused, so he sought aid from Moses. **So Moses prodded him**. Prod is by pluralizing the palm, and similarly, the pronunciation of *laz* and *lahz*. It was also said that prodding is on the beard, and prodding is on the heart. It was also said that he struck him with his staff. Ibn Mas'ud read *fa-lazhu*. Al-Tha'labi narrated that in the copy of Uthman, *fa-nazhu* with a *nun nun* is *nazhu nun* meaning he struck him and pushed him. Al-Asma'i said: Nazhu with a *nun* means he struck him and pushed him. Al-Jawhari said: Lakaz is striking on the chest. Abu Zaid said: On the entire body, meaning that it is called Lakaz. Lahz is striking with both hands on the chest. Similar to it is reported by Abu Ubaidah: **He killed him**, meaning he killed him. And everything you have done and finished with: you have finished with it. From this is the saying of the poet:

He bit him, so Ashja' killed him.

It was said that Moses did not intend to kill the Copt, but rather intended to push him away, but that led to his own downfall. That is why he said, **This is the work of Satan**. He only said this statement even though the one killed was an infidel who deserved to be killed, because at that time he was not commanded to kill infidels. It was also said that this situation was one of refraining from fighting because he was considered safe by them, so he did not have the right to assassinate them. Then he described Satan by saying, **Indeed, he is a clear, misleading enemy**, meaning an enemy of man who seeks to mislead him, clearly hostile and misleading. It was also said that the reference in his statement was to the action of the one killed because he was an infidel, which was contrary to what God wants. It was also said that it was a reference to the one killed himself, meaning that he was from the soldiers and party of Satan. Then he asked God, the Almighty, to forgive him for what he had done.

Tafsir al-Baghawi

God Almighty says: "And he entered the city," meaning:

Surat al-Qasas 28:15

And he entered the city at a time when its people were unaware, and he found therein two men fighting, one of his party and the other of his enemy. So the one of his party called for help against the one of his enemy, so Moses struck him and killed him. He said, "This is from the work of Satan. Indeed, he is a clear, misleading enemy."

Moses entered the city. Al-Suddi said: It is the city of Memphis in the land of Egypt. Muqatil said: The village of Hayin was two farsakhs from Egypt. It was also said: The city of Ain al-Shams, "while its people were unaware," which was the time of the midday nap when people were busy taking a siesta. Muhammad ibn Ka'b al-Qurazi said: He entered it between sunset and night prayers.

They differed about the reason for which he entered the city at this time. Al-Suddi said: That is because Moses, peace be upon him, was called the son of Pharaoh, so he used to ride Pharaoh's ships and wear clothes like his. One day, Pharaoh rode while Moses was not with him. When Moses came, he was told: Pharaoh has ridden, so he rode after him and the one approaching caught up with him in the land of Memphis, so he entered it during the day, and there was no one at its edge. That is what God Almighty said: **And he entered the city at a time when its people were unaware.**

Ibn Ishaq said: Moses had a group of followers from the Children of Israel who listened to him and followed his example. When he realized what he was doing, he saw the truth and saw the separation from Pharaoh and his people. He differed from them in his religion until he was remembered and they feared him and he feared them. He would not enter a village except in fear and in secret. One day he entered it while its people were unaware.

Ibn Zayd said: When Moses, in his youth, attacked Pharaoh with the staff, Pharaoh wanted to kill him. His wife said: He is too young. So he left him alone and ordered him to be taken out of his city. He did not enter upon them until he had grown up and reached his prime. He entered the city while its people were unaware, meaning: of the mention of Moses, that is: after they had forgotten about him and his command due to the length of time they had known him.

It was narrated on the authority of Ali regarding his saying: **When they were heedless**, that it was a holiday for them and they were busy with their amusement and games.

He found therein two men fighting, arguing and disputing. **This one was from his party**, from the Children of Israel, **and this one was from his enemy**, from the Copts. It was said that the one from his party was the Samaritan, and the one from his enemy was from the Copts. It was said that he was Pharaoh's cook named Philiston. It was also said: "This one was from his party. This one was from his enemy," meaning: this one was a believer and this one was an unbeliever. The Copt would make the Israelite carry firewood to the kitchen.

Saeed bin Jubair said on the authority of Ibn Abbas: When Moses reached his prime, no one from the family of Pharaoh could get to any of the children of Israel unjustly until they completely resisted. The

children of Israel were proud of Moses' position, because they knew that he was one of them. Moses found two men fighting, one from the children of Israel and the other from the family of Pharaoh. **The one from his party sought help from him against the one from his enemy.** The Israelite sought help from him against the Pharaoh. Seeking help means asking for help. Moses became angry and became very angry because he took him while he knew Moses' position among the children of Israel and his protection of them, and the people only knew that he was breastfed by Moses' mother. So he said to the Pharaoh: **Let him go.** He said: **I only took him to carry firewood to your father's kitchen.** So he disputed with him, and the Pharaoh said: **I was about to make him attack you.** Moses had been given a broad nature and great strength and power. **So Moses struck him.** Ibn Masoud read: **Moses struck him.** Their meaning is the same, which is striking with the palm of the hand. It was said: Al-Wakkaz is a strike in the chest and a shove in the back. Al-Farraa said: Their meaning is one, which is pushing. Abu Ubaidah said: Al-Wakkaz is pushing with the fingertips. In some interpretations: Moses counted eighty-three times and struck him in the chest, **then he finished with him**, meaning: he killed him and finished with his matter, and everything that you finished with, you have finished with it and decided upon him. Moses, peace be upon him, regretted it, and he did not intend to kill him, so he buried him in the sand. "He said, 'This is from the work of Satan. Indeed, he is a clear, misleading enemy,'" meaning: he made misguidance clear.

Tafsir al-Baidawi

15 - "And he entered the city" He entered Egypt coming from the palace of Pharaoh, and it was said Memphis or Ha'in, or Ain Shams from its outskirts. "While its people were unaware" at a time when it was not customary for him to enter it and they did not expect him. It was said that it was the time of the siesta, and it was said that it was between the two evening prayers. "And he found therein two men fighting, one of his party and one of his enemy" One of them was one of those who supported him in his religion, and they were the Children of Israel, and the other was one of his opponents, and they were the Copts. The allusion is to the story. "So the one of his party sought help from him against the one **who was** of his enemy, **so he asked him to help him with support, and for this reason it is transitive with on**" and it was read **(he sought help)** . "So Moses struck him" so he struck the Copt with his fist, and it was read that he struck him with it in the chest. **So he finished him off** so he killed him and his origin so he ended his life from his saying **And We decreed for him that matter.** "He said, 'This is from the work of Satan'" because he was not commanded to kill the infidels or because he was trusted with them so he did not have the right to

assassinate them. This does not detract from his infallibility because it was a mistake, but he considered it from the work of Satan and called it injustice and asked forgiveness for it according to their custom of exaggerating the trivial things they had done. **Indeed, he is a clear, misleading enemy** apparent enmity.

Surat al-Qasas 28:16

He said, "My Lord, indeed I have wronged myself, so forgive me." So He forgave him. Indeed, it is He who is the Forgiving, the Merciful.

Surat al-Qasas 28:16

He said, **My Lord, indeed I have wronged myself, so forgive me.** So He forgave him. Indeed, it is He who is the Forgiving, the Merciful.

Tafsir al-Jalalayn

16 - **He said** regretfully **My Lord, I have wronged myself** by killing him **so forgive me.** So He forgave him. Indeed, it is He who is the Forgiving, the Merciful.) That is, the One described by both of them eternally and forever.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of Moses' regret for killing the soul he had killed, his repentance to Him for it, and his asking Him to forgive him for it: **My Lord, I have wronged myself** by killing the soul that You did not command me to kill, so pardon my sin, conceal it from me, and do not hold me accountable for it or punish me for it.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **My Lord, I have wronged myself**, he said: By killing me because it is not appropriate for a prophet to be killed until he is commanded, and he was not commanded.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: He knew the way out, so he said: **I have wronged myself, so forgive me**, so he was forgiven.

And His statement: **So He forgave him** means that God Almighty says: So God forgave Moses for his sin and did not punish him for it. **Indeed, it is He who is the Forgiving, the Merciful** meaning that God is the One who covers up the sins of those who turn to Him, the One who is gracious to them by forgiving them, the One who is merciful to people, that He does not punish them for their sins after they have repented from them.

Tafsir al-Qurtubi

God the Almighty says: **He said, 'My Lord, indeed I have wronged myself, so forgive me.'** So He forgave him. Moses, peace be upon him, regretted that prod which had caused his soul to perish. His regret led him to submit to his Lord and seek forgiveness for his sin. Qatada said: By God, he knew the way out, so he

sought forgiveness. Then the Prophet, peace be upon him, continued to count that against himself, even though he knew that he had been forgiven, to the point that on the Day of Resurrection he would say: 'I killed a soul I was not commanded to kill.' He only counted it against himself as a sin. He said, 'I have wronged myself, so forgive me.' This is because it is not permissible for a prophet to kill until he is commanded to do so. Also, prophets fear things that others do not fear. Al-Naqqash said: He did not kill him intentionally, intending to kill, but rather he poked him with a prod to avert his wrongdoing. It has also been said that this happened before he became a prophet. Ka'b said: He was twelve years old at that time, and his killing was still a mistake, as a nudge or a shove usually does not kill. Muslim narrated on the authority of Salim ibn Abdullah that he said: O people of Iraq! I do not ask you about minor sins, but I make you commit major sins! I heard Abu Abdullah ibn Umar say: I heard the Messenger of God (peace and blessings of God be upon him) say: **The trial will come from here** - and he pointed with his hand towards the east - "from where the horns of Satan rise, and you will strike the necks of one another. Moses killed only those of Pharaoh's family by mistake, so God the Almighty said: "And you killed a soul, but We saved you from distress and tested you with a trial" (Ta-Ha: 40)."

Tafsir Ibn Kathir

When God the Almighty mentioned the beginning of the matter of Moses, peace be upon him, he mentioned that when he reached maturity and was well-adjusted, God gave him wisdom and knowledge. Mujahid said: He means prophethood. **And thus do We reward the doers of good.** Then God the Almighty mentioned the reason for his attainment of what God the Almighty had destined for him of prophethood and speaking in the matter of his killing the Copt who was the reason for his departure from Egypt to the land of Madyan. God the Almighty said: **And he entered the city at a time when its people were unaware.** Ibn Jurayj said on the authority of Ata' al-Khurasani on the authority of Ibn Abbas: That was between sunset and night prayers. Ibn Al-Munkadir said on the authority of Ata' bin Yasar on the authority of Ibn Abbas: That was midday. Sa'id bin Jubayr, Ikrimah, As-Suddi and Qatadah said the same. **And he found therein two men fighting** meaning they were fighting and disputing. **This one was of his party** meaning an Israelite and **this one was of his enemy** meaning a Copt. This was said by Ibn Abbas, Qatadah, As-Suddi and Muhammad bin Ishaq. So the Israelite called for help from Moses, peace be upon him, and Moses found an opportunity, which was that the people were not paying attention, so he went to the Copt. **And Moses struck him and killed him.** Mujahid said: **So he struck him** means he stabbed him with the palm of his hand. Qatada said: He struck him with a stick that was with him, and he was killed, meaning that it was his death, so he died. Moses said: This is from the work of Satan. Indeed, he is a clear, misleading enemy. He said: My Lord, indeed

I have wronged myself, so forgive me. So He forgave him. Indeed, it is He who is the Forgiving, the Merciful. He said: My Lord, because You have bestowed favor upon me, I will never be a supporter, meaning a helper, for the criminals, meaning those who disbelieve in You and disobey Your command.

Fath al-Qadir

16- He said, **My Lord, I have wronged myself, so forgive me.** So God forgave him that. **He is the Forgiving, the Merciful.** The reason for his seeking forgiveness is that no prophet could kill until he was commanded to do so. It was said that he sought forgiveness for leaving the first one, as is the way of the messengers, or he meant that I have wronged myself by killing this infidel, because if Pharaoh had known of that, he would have killed me because of it. The meaning of **so forgive me** is: conceal that from me so that Pharaoh does not find out about it. This is contrary to what appears, because Moses, peace be upon him, continued to regret that and fear punishment because of it, to the point that on the Day of Resurrection, when people asked him for intercession, he would say, **I killed a soul that I was not commanded to kill**, as was proven in the authentic hadith of intercession. It has been said that this was before the prophethood, and it was said that it was before he reached the age of accountability and that he was at that time twelve years old. All of these far-fetched interpretations preserve what has been established regarding the infallibility of the prophets, and there is no doubt that they are infallible from major sins. The killing that he committed was not intentional, so it is not a major sin, because a stab does not usually kill. Then when God answered his question and forgave him, he did not ask for His forgiveness.

Tafsir al-Baghawi

16- "He said, 'My Lord, I have wronged myself,' by killing the Copt without command, 'so forgive me,' so He forgave him. Indeed, it is He who is the Forgiving, the Merciful."

Tafsir al-Baidawi

16 - He said, **My Lord, I have wronged myself** by killing him. **So forgive me** my sin. **So He forgave him** because of his seeking forgiveness. **He is the Forgiving** of the sins of His servants, **the Merciful** towards them.

Surat al-Qasas 28:17

He said, "My Lord, because You have bestowed favor upon me, I will never be a supporter of the criminals."

Surat al-Qasas 28:17

He said, **My Lord, because You have bestowed favor upon me, I will never be a supporter of the criminals.**

Tafsir al-Jalalayn

17 - **He said, "My Lord, because You have bestowed favor upon me** by virtue of Your favor **with forgiveness**, protect me. **I will never be a supporter** of the criminals, the disbelievers, after this. If You protect me."

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He said, 'My Lord, because You have bestowed Your favor upon me,'** God Almighty says: Moses said, **My Lord, because of Your favor upon me by pardoning me for killing this soul, "I will never be a supporter of the criminals,** meaning the polytheists, as if he swore by that. It has been mentioned that this is in Abdullah's reading **so make me not a supporter of the criminals,** as if he, with this reading, called upon his Lord and said: O God, I will never be a supporter, and he did not make an exception when he said, **I will never be a supporter of the criminals,** so he was tested.

Qatada used to say about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **I will never be a supporter of the criminals,** meaning: I will never help a wrongdoer in his immorality after that. He said: And rarely has a man said it without being tested. He said: So he was tested as you hear.

Tafsir al-Qurtubi

The Almighty said: **He said, 'My Lord, because You have bestowed favor upon me, I will never be a supporter of the criminals.'** There are two issues in this:

First: The Almighty's saying: **He said, 'My Lord, because You have bestowed favor upon me'** meaning of knowledge, wisdom, and monotheism, **I will never be a supporter of the criminals** meaning a helper to the disbelievers. Al-Qushayri said: He did not say **because You have bestowed favor upon me** of forgiveness, because this was before the revelation, and he did not know that God had forgiven him for that murder. Al-Mawardi said: **Because You have bestowed favor upon me** has two interpretations: One: of forgiveness, and this is what Al-Mahdawi and Al-Tha'labi mentioned. Al-Mahdawi said: **Because You have bestowed favor upon me** of forgiveness, so you did not punish me. The second interpretation: of guidance.

I said: His statement, **So He forgave him** indicates forgiveness, and God knows best. Al-Zamakhshari said: God's statement, **Because You have bestowed Your favor upon me,** may be an oath with an omitted answer, meaning, **I swear by Your favor upon me of forgiveness that I may repent,** "for I will never be a supporter of the criminals. **Or it may be an appeal, as if he said,** My Lord, forgive me by the right of what You have bestowed upon me of forgiveness, for if You protect me, I will never be a supporter of the criminals." By supporting the criminals, what is meant is either the company of Pharaoh and joining his ranks, and increasing his numbers, as he used to ride with him like a son with his father, and he was called the son of Pharaoh, or by supporting someone whose support leads to crime and sin, like the support of the Israelite that led to killing whom it was not permissible for him to kill. It was said: He meant that even if I do wrong in this, I will kill the one I was not commanded to do, so I will not abandon supporting the Muslims against the criminals. Based on this, the Israelite was a believer, and supporting the believer is obligatory in all religious laws. It was said in some narrations: That Israelite was an unbeliever, and he was only told that he was one of his followers because he was an Israelite and did not want to agree with him in religion. Based on this, he regretted helping an unbeliever against an unbeliever, so he said, **I will never be an ally of the unbelievers after this.** It was also said: This is not a statement, but rather a supplication, meaning, **I will never be an ally after this,** meaning, **O Lord, do not make me an ally of the criminals.** Al-Farra' said: The meaning is, **O God, I will never be an ally of the criminals.** He claimed that this statement of his was the statement of Ibn Abbas. Al-Nahhas said: It is more appropriate for it to have the meaning of a statement and more closely resembles the flow of speech, as one says, **I will not disobey you because you have bestowed favor upon me.** This is the true statement of Ibn Abbas, not what Al-Farra' narrated, because Ibn Abbas said, **He did not make an exception, so he was tested the next day.** An exception is not made in a supplication, one does not say, **O God, forgive me if you wish.** The most amazing thing is that Al-Farra' narrated that this Abbas was, and then narrated his statement.

I said: This meaning has already been summarized and explained in Surat An-Naml, and that it is a statement, not a supplication. Ibn Abbas did not make an exception, so he was tested with it again, meaning he did not say, **I will not be, God willing.** This is similar to His statement, **And do not incline toward those who do wrong.** (Hud 11:113)

Second: Salamah ibn Nabit said: Abdurrahman ibn Muslim sent to Ad-Dahhak the stipend of the people of Bukhara and said: Give them. He said: Excuse me. He kept on asking him to excuse him until he did. Then he was asked: What is wrong with you giving them when you do not pay them anything? He said: Excuse me. He kept asking him to excuse him until he did. Then he was asked: What is wrong with you giving them when you do not pay them anything? He said: I do not like to help the oppressors in any of their affairs. Ubayd ibn

Al-Walid Al-Wasafi said: I said to Ata ibn Abi Rabah: I have someone who holds his pen, but he only calculates what comes in and goes out, and he has children; if he did not do that, he would be in need and in debt. He said: Who is the head? I said: Khalid bin Abdullah Al-Qasri said: Have you not read what the righteous servant said: **My Lord, because You have bestowed favor upon me, I will never be a supporter of the criminals.** Ibn Abbas said: He did not make an exception, so he was tested with it a second time, and God aided him. So, your brother should not aid them, for God will aid him. Ata' said: It is not permissible for anyone to aid injustice, or write for it, or accompany it, and that if he does any of that, then he has become an aid to the oppressors. In the hadith: "A crier will call out on the Day of Resurrection, 'Where are the oppressors and those like them, and the helpers of the oppressors?' Even the one who finds their inkwell or sharpens their pen will be gathered in an iron coffin and thrown into Hellfire." It is narrated from the Prophet, peace and blessings be upon him, that he said:

"Whoever walks with an oppressed person to help him in his oppression, God will make his feet firm on the path on the Day of Resurrection, the day when feet will slip. And whoever walks with an oppressor to help him in his oppression, God will make his feet slip on the path on the day when feet will slip." And in the hadith:

Whoever walks with an oppressor has committed a crime. Walking with an oppressor is not a crime unless he walks with him to help him, because he has committed what God Almighty has forbidden in His saying, the Most High: **And do not cooperate in sin and aggression** (Al-Ma'id: 2).

Tafsir Ibn Kathir

When God the Almighty mentioned the beginning of the matter of Moses, peace be upon him, he mentioned that when he reached maturity and was well-adjusted, God gave him wisdom and knowledge. Mujahid said: He means prophethood. **And thus do We reward the doers of good.** Then God the Almighty mentioned the reason for his attainment of what God the Almighty had destined for him of prophethood and speaking in the matter of his killing the Copt who was the reason for his departure from Egypt to the land of Madyan. God the Almighty said: **And he entered the city at a time when its people were unaware.** Ibn Jurayj said on the authority of Ata' al-Khurasani on the authority of Ibn Abbas: That was between sunset and night prayers. Ibn Al-Munkadir said on the authority of Ata' bin Yasar on the authority of Ibn Abbas: That was midday. Sa'id bin Jubayr, Ikrimah, As-Suddi and Qatadah said the same. **And he found therein two men fighting** meaning they were fighting and disputing. **This one was of his party** meaning an Israelite **and this one was of his enemy** meaning a Copt. This was said by Ibn Abbas, Qatadah, As-Suddi and Muhammad bin Ishaq. So the Israelite called for help from Moses, peace be upon him, and Moses found an opportunity, which was that the people were not paying attention, so he went to the Copt. **And Moses struck him and killed him.** Mujahid said: **So he struck him** means he

stabbed him with the palm of his hand. Qatada said: He struck him with a stick that was with him, and he was killed, meaning that it was his death, so he died. Moses said: This is from the work of Satan. Indeed, he is a clear, misleading enemy. He said: My Lord, indeed I have wronged myself, so forgive me. So He forgave him. Indeed, it is He who is the Forgiving, the Merciful. He said: My Lord, because You have bestowed favor upon me, I will never be a supporter, meaning a helper, for the criminals, meaning those who disbelieve in You and disobey Your command.

Fath al-Qadir

17- "He said, 'My Lord, because You have bestowed favor upon me,' **This preposition** by" could be the preposition of an oath, and the answer is understood: i.e., I swear by Your favor upon me that I will repent. The sentence "I will never be a supporter of the criminals" could be an explanation of the answer, as if he swore by the favor God had bestowed upon him that he would not support a criminal. It is also possible that this preposition "by" is the preposition of causality related to something omitted: i.e., protect me because of the favor You have bestowed upon me, and his saying "I will never be a supporter of the criminals" could be a consequence of it, and in that there would be an appeal to God the Most High and a means of attaining His favor through His favor. What is in His saying "by the favor You have bestowed" is either a relative pronoun or a verbal noun. What is meant by "by the favor He bestowed upon him" is what He gave him of wisdom and knowledge, or forgiveness, or all of them. What is meant by supporting the criminals is either the company of Pharaoh and being a member of his group, apparently, or supporting him in something that is sinful. Al-Kisa'i and Al-Farra' said: His statement, "I will never be a supporter of the criminals" is not a statement, but rather a supplication: "So do not make me, O Lord, a supporter of them." Al-Kisa'i said: In Abdullah's reading, it is: "So do not make me, O Lord, a supporter of the criminals." Al-Farra' said: The meaning is, O God, I will never be a supporter of the criminals." Al-Nahhas said: Making it a statement is more complete and more consistent with the flow of speech.

Tafsir al-Baghawi

17- He said, 'My Lord, because You have bestowed Your favor upon me,' with forgiveness, 'I will never be a supporter,' 'helper,' 'of the criminals.' Ibn Abbas said: **of the disbelievers.** This indicates that the Israelite whom Moses helped was a disbeliever, and this is the opinion of Muqatil. Qatada said: **I will never repeat a sin after that.** Ibn Abbas said: **He did not make an exception, so he was tested with it on the second day.**

Tafsir al-Baidawi

17 He said, 'My Lord, because You have bestowed favor upon me' An oath with an omitted answer, meaning I swear by Your favor upon me of forgiveness

Surat al-Qasas 28:17

He said, "My Lord, because You have bestowed favor upon me, I will never be a supporter of the criminals."

and other things, that I will repent. **I will never be a supporter of the criminals** Or a plea, meaning by the right of Your favor upon me, protect me, so that I will never be an aid to the one whose aid leads to a crime. And on the authority of Ibn Abbas, may God be pleased with him and his father: He did not make an exception, so he was tested with it again. And it was said that its meaning is because You have bestowed upon me the strength of the eyes of Your friends, so I will never use them to aid Your enemies.

Surat al-Qasas 28:18

So he came to the city in the morning, fearful and watching. Then, behold, he who had sought his help the day before cried out to him. Moses said to him, **Indeed, you are clearly erring.**

Tafsir al-Jalalayn

18 - **So he came to the city, fearful and anticipating** waiting for what he would get from the dead man **and suddenly he who had sought his help the day before called out to him** seeking his help against another Copt **Moses said to him, Indeed, you are clearly a heretic** between the error of what you did yesterday and today.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Moses awoke in the city of Pharaoh, fearing for the crime he had committed and the killing of the soul he had killed, lest he be taken and killed for it. *Waiting* means: waiting for al-Naba 78: that is, waiting for what people would say, what they would do regarding him and the one he had killed.

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

Who said that?

Al-Abbas bin Al-Walid told me, he said: Yazid told us, he said: Asbagh bin Zaid told us, he said: Al-Qasim told us, on the authority of Abu Ayoub, he said: Saeed bin Jubair told us, on the authority of Ibn Abbas, **So he went out into the city, fearful and anticipating.** He said: Afraid of killing himself, anticipating that he would be captured.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **So he went to the city in the morning, fearful and watching.** He said: Fearful that he would be taken.

And His statement: **And behold, he who had sought his aid the day before was crying out to him.** God Almighty says: When Moses entered the city in fear, awaiting report about himself and the slain man, behold, the Israelite whom he had sought aid from the day before against the Pharaoh was fighting another Pharaoh. The Israelite saw him and cried out to him for aid against the Pharaoh. He says: He also cried out to him for aid against the Pharaoh, and its origin is from crying out, as it is said: The sons of so-and-so said, **Oh, morning!** Moses said to him, **Indeed, you are clearly a heretic.** God Almighty says: Moses said to the Israelite who had cried out to him, and he had found Moses regretting what he had done in killing the slain man the day before, and he was crying out to him today against another: You, O one who is crying out, are clearly a heretic. He says: You are clearly a heretic. He says: Your delusion has become clear by your killing a man yesterday, and another today.

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

Who said that?

Al-Abbas told me, saying: Yazid told us, saying: Asbagh bin Zaid told us, saying: Al-Qasim told us, saying: Saeed bin Jubair told us, on the authority of Ibn Abbas, who said: Pharaoh was approached and told: The Children of Israel have killed a man from the family of Pharaoh, so take our right for us and do not give them permission to do so. He said: Find me his killer and someone to testify against him. It is not right for us to judge without evidence or confirmation, so seek that. While they were wandering around and finding nothing, Moses passed by the next day and saw that Israelite fighting a Pharaoh. The Israelite sought his help against the Pharaoh, and he came across Moses regretting what he had done the day before and hating what he had seen. Moses became angry and stretched out his hand, wanting to strike the Pharaoh. He said to the Israelite, what he had done yesterday and today: **You are clearly a liar.** The Israelite looked at Moses after he had said this and saw that he was as angry as he had been the day before when he had killed the Pharaoh. He was afraid that what he had meant after he had said to him: **You are clearly a liar**, was what he had meant, and it was not. He wanted it, but he wanted the Pharaoh, so the Israelite was afraid and argued with him, saying, **O Moses, do you want to kill me as you killed a person yesterday? You only want to be a tyrant on earth.** He only said that out of fear that it was him that Moses wanted to kill, so they parted ways.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then he who had sought his help the day before called out to him for help.** He said: Seeking help and calling out for help are the same.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **Then he who had sought his help the day before cried out to him for help.** He said: He sought his aid.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: When Moses killed the man, he went out and went back to his home in Egypt, and the people talked about him. It was said that Moses killed a man, and that reached Pharaoh. So Moses went out the next morning, and the day before he had accompanied him, embracing another man from his enemy. Moses said to him, **You are clearly a heretic.** Yesterday he was a man, and today he is another.

Yaqub bin Ibrahim told me: Hafs told us, on the authority of Al-A'mash, on the authority of Saeed bin Jubair and Al-Shaibani, on the authority of Ikrimah, who said: The one who sought his help is the one who called for his aid.

Tafsir al-Qurtubi

The Almighty says: **So he began in the city, fearful.** It has been mentioned in *Taha* and other verses that the prophets, may God's prayers be upon them, are afraid,

Surat al-Qasas 28:18

So he came to the city in the morning, fearful and watching. Then, behold, he who had sought his help the day before cried out to him. Moses said to him, "Indeed, you are clearly erring."

in response to those who said that, and that fear does not contradict knowledge of God or trust in Him. It was said: He began fearing that the soul would be taken by it. It was also said: Fearing that his people would accuse him. It was also said: Fearing God Almighty. *Waiting*. Saeed bin Jubair said: He looks around in fear. And Qaybil: Waiting for the request, waiting for what people would say. Qatada said: *Waiting* means waiting for the request. And it was said: He went out to find out the report, and no one knew about the killing of the Copt except the Israelite. And *became* may mean he became, meaning when he was killed he became fearful. And it may mean that he entered in the morning, meaning the morning of the day following his day. And *fearing* is accusative as the predicate of *became*, and if you wish it is in the state, and the adverbial phrase is in the place of the predicate. **And behold, he whom he had sought for help the day before cried out to him.** That is, behold, his Israelite companion whom he had saved the day before was fighting another Copt whom he wanted to subjugate. And crying out to him is seeking help. It comes from screaming, because the one seeking help screams and makes a noise in requesting aid. He said:

Whenever a screaming, terrified person came to us, our screams would fill the air with tears.

It was said: This Israelite Al-Mustansir Al-Samaritan was mistreated by Pharaoh's cook, so he carried firewood to the kitchen. Al-Qushayri mentioned it. *Alladhi* is in the nominative case, and *istathquhu* is in the predicate position. It is permissible for it to be in the accusative case as a state. *Amrs* refers to the day before your day, and it is built on the kasra not because of the meeting of two quiescent letters. If the definite article or the addition enters it, it is possible, so it is parsed with the nominative and the fatha according to most grammarians. Some of them build it with the definite article and the lam. Sibawayh and others narrated that some Arabs treat *Amrs* as something indeclinable in the nominative case only, and sometimes a poet is forced to do this in the genitive and accusative cases. The poet said:

I saw something amazing yesterday

So he lowered the subject with *madh* and the good language is the nominative, so he made *ays* in the lowering its course in the nominative according to the second language. **Moses said to him, 'Indeed, you are clearly a heretic.'** A heretic is someone who is a loser, meaning because you are fighting someone you cannot stand. It was also said: "One who is misguided among misguidance. Yesterday I killed a man because of you, and today you are calling me to another." A heretic is a fa'il from *aghawa* to incite, and it means *maghwā*, and it is like *al-jaba* 'to ache and *al-alaym* to hurt in the sense of **the painful and the hurtful**. It was also said: *Al-ghawi* means **the seducer**. Meaning, you are a heretic in fighting someone whose evil you cannot repel from yourself. Al-Hasan said: He only said to the Copt, **You are clearly a heretic** in mocking this Israelite and he wanted to attack him. It is said: *batash* to beat, *yabatash* to beat, and *yabatash* to beat.

The dammah is more correct because it is an intransitive verb. **He said, 'O Moses, do you want to kill me?'** Ibn Jarir said: Moses wanted to hit the Copt, but the Israelite thought that he wanted him because he spoke harshly to him. He said, **Do you want to kill me as you killed a person yesterday?** The Copt heard what he said and spread it out. It was also said that the Israelite wanted to hit the Copt, but Moses forbade him. The Copt was afraid of him, so he said, **Do you want to kill me as you killed a person yesterday?** "If you want" means whatever you want. **Unless you are a tyrant on earth** meaning a fighter. Ikrimah and Ash-Sha'bi said: A person is not a tyrant until he kills two people unjustly.

Tafsir Ibn Kathir

God Almighty says, informing about Moses, peace be upon him, when he killed that Copt, that he became **in the city, fearful**, that is, of the disgrace of what he had done, *watching*, that is, looking around and anticipating what would happen in this matter. So he passed by some roads, and there was the one whom he had sought help from the previous day against that Copt fighting another. When Moses passed by him, he called for his help against the other, and Moses said to him, **Indeed, you are clearly a heretic**, that is, one who is clearly misguided and full of evil. Then Moses resolved to strike that Copt, but the Israelite, due to his weakness, humiliation, and humiliation, believed that Moses only wanted to target him when he heard him say that. So he said, defending himself, **O Moses, do you want to kill me as you killed a person yesterday?** This was because no one knew about it except him and Moses, peace be upon him. When that Copt heard it, he took it from his mouth, then went with it to Pharaoh's door and threw it down before him. Pharaoh learned of that, and his anger intensified, and he resolved to kill Moses, so they sought him out and sent after him to bring him for that purpose.

Fath al-Qadir

18- **So he entered the city, fearful and anticipating** meaning he entered the city in which the Copt was killed in the morning. Fearful is the predicate of *became*, and it is possible that it is a state, and the predicate is **in the city**, and *anticipating* may be a second predicate, or a second state, or a substitute for fearful, and the object of *anticipates* is omitted, and the meaning is: anticipating the misfortune or anticipating the joy. **Then he who had sought his aid yesterday cried out to him** If is the suddenness, and the relative pronoun is the subject and its predicate is crying out to him: meaning, then his Israelite companion who had sought his aid yesterday was fighting another Copt whom he wanted to mock and oppress, just as he wanted the Copt whom Moses had killed yesterday. And crying out is seeking help, and it is from screaming, and that is because the one seeking help makes a sound and screams in request for help, and from it the poet said:

Whenever a screaming person came to us in panic, our response was the banging of pipes.

Moses said to him, **You are clearly misguided**. That is, you are clearly misguided, because you are fighting someone you cannot fight and cannot stand. It was said that he said this to him because he had caused the death of a man the day before and wanted to cause the death of another today.

Tafsir al-Baghawi

18- **So he entered the city**, that is, in the city where the Copt was killed, *fearful*, of his killing the Copt, *watching*, waiting for something bad to happen. Watching is waiting for something bad. Al-Kalbi said: He waits for when he will be taken, **and then he who had sought his help the day before cried out to him**: seeking his help and crying out to him later. Ibn Abbas said: Pharaoh was approached and told: The Children of Israel killed a man from among us, so take our right for us. He said: Find for me his killer and someone to testify against him, for it is not right to judge without evidence. While they were wandering around and could not find any evidence, Moses passed by the next day and saw that Israelite fighting a Pharaoh, so he sought his help against the Pharaoh and came across Moses, who had regretted what he had done the day before in killing the Copt. **Moses said to him**, to the Israelite: **You are clearly a heretic**, clearly a heretic. Yesterday I fought a man and killed him because of you, and today you are fighting another and you are asking me for help against him? It was said: Moses said to the Pharaoh: You are a blatant heretic, and your injustice is clear. The first is more correct, and most of the scholars agree that he said that to the Israelite.

Tafsir al-Baidawi

18 - **So he came to the city, fearful and waiting**. Waiting for help. **Then he who had sought his help the day before cried out to him**. "Cried out to him is derived from crying out. Moses said to him, **Indeed, you are clearly a heretic**. He was a heretic because you caused one man to be killed and another to fight.

Surat al-Qasas 28:19

So when he intended to seize him who was an enemy to them both, he said, "O Moses, do you intend to kill me as you killed a person yesterday? You only intend to be a tyrant in the land, and you do not intend to be among the reformers."

Surat al-Qasas 28:19

So when he intended to seize him who was an enemy to them both, he said, **O Moses, do you intend to kill me as you killed a person yesterday? You only intend to be a tyrant in the land, and you do not intend to be among the reformers.**

Tafsir al-Jalalayn

19 - **So when** an extra **he intended to seize the one who was an enemy to them both** to Moses and the one who sought his aid **he said** the one seeking his aid, thinking that he would seize him when he said to him **O Moses, do you want to kill me as you killed a person yesterday? You only want to be a tyrant in the land, and you do not want to be among the reformers** So the Copt heard that and knew that the killer was Moses, so he went to Pharaoh and informed him of that, so Pharaoh ordered the slaughterers to kill Moses, so they took him on the way to him

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When Moses wanted to strike the Pharaoh, who was an enemy of him and of the Israelite, the Israelite said to Moses, thinking that he meant him, **Do you want to kill me as you killed a person yesterday?**

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: **So when he wanted to strike the one who was an enemy to them both, he said:** The one from his party feared him when Moses said, **Indeed, you are clearly a heretic.**

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, that Moses said to the Israelite, **You are clearly a liar.** Then he came forward to help him. When he saw that Moses had come towards him to strike the man who was fighting the Israelite, the Israelite said, and he was afraid of Moses striking him because he had spoken harshly to him: **O Moses, do you want to kill me as you killed a person yesterday? You only want to be a tyrant on earth, and you do not want to be among the reformers.** So Moses left him.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me on the authority of Abu Bakr ibn Abdullah, on the authority of his companions, who said: After he had killed the man, he regretted it and said, "This is the work of Satan. Indeed,

he is a clear enemy, misleading." He said: Then after that, the Israelite sought his help against another Copt, and Moses said to him, **Indeed, you are a clear sinner.** When he wanted to strike the Copt, the Israelite thought that he meant him, so he said, **O Moses, do you want to kill me as you killed a person yesterday?** He said: Ibn Jurayj said, or Ibn Abi Nujayh al-Tabari, who is uncertain and is in the book of Ibn Abi Nujayh, that when Moses woke up, he woke up regretful and repentant, wishing that he had not struck either of them. He said to the Israelite, **Indeed, you are a clear sinner.** So the Israelite knew that Moses would not support him, and when the Israelite wanted to strike the Copt, Moses forbade him, so the Israelite was afraid of Moses and said, **Do you want to kill me as you killed a person yesterday?** So the Copt went after her.

And His statement: **You only want to be a tyrant on earth** God Almighty says, informing us of what the Israelite said to Moses: **You only want** you only want to be a tyrant on earth. And among the actions of the tyrants was killing people unjustly, without right. And it was said that he only said that to Moses the Israelite because they believed that there were those who killed two al-Nas 114:tyrants.

Who said that?

Mujahid bin Musa narrated to us, he said: Yazid narrated to us, he said: Hisham bin Bashir narrated to us, on the authority of Ismail bin Salim, on the authority of Al-Sha'bi, he said: Whoever kills two men is a tyrant. He said: Then he recited: **Do you intend to kill me as you killed a person yesterday? You only want to be a tyrant on earth, and you do not want to be among the reformers.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **You only want to be a tyrant on earth.** Tyrants are like this, they kill a soul for something other than a soul.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **You only desire to be a tyrant on earth.** He said: That is the way of tyrants, to kill a soul for other than a soul. And His statement, **And you do not desire to be among the reformers,** he said: You do not desire to be among those who work on earth in a way that brings good to its people, out of obedience to God.

It was reported on the authority of Ibn Ishaq that he said about this:

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **And you do not want to be among the reformers.** That is, this is not how reform is done.

Tafsir al-Qurtubi

God Almighty says: **And you do not want to be among the reformers.** That is, among those who reconcile

between people.

Tafsir Ibn Kathir

God Almighty says, informing about Moses, peace be upon him, when he killed that Copt, that he became **in the city, fearful**, that is, of the disgrace of what he had done, *watching*, that is, looking around and anticipating what would happen in this matter. So he passed by some roads, and there was the one whom he had sought help from the previous day against that Copt fighting another. When Moses passed by him, he called for his help against the other, and Moses said to him, **Indeed, you are clearly a heretic**, that is, one who is clearly misguided and full of evil. Then Moses resolved to strike that Copt, but the Israelite, due to his weakness, humiliation, and humiliation, believed that Moses only wanted to target him when he heard him say that. So he said, defending himself, **O Moses, do you want to kill me as you killed a person yesterday?** This was because no one knew about it except him and Moses, peace be upon him. When that Copt heard it, he took it from his mouth, then went with it to Pharaoh's door and threw it down before him. Pharaoh learned of that, and his anger intensified, and he resolved to kill Moses, so they sought him out and sent after him to bring him for that purpose.

Fath al-Qadir

19- **So when he intended to seize the one who was an enemy to them both** meaning to seize the Copt who was an enemy to Moses and the Israelite since he was not of their religion. The meaning of seizing and the differences of the reciters in it have already been mentioned. **He said, 'O Moses, do you want to kill me as you killed a person yesterday?'** The one speaking was the Israelite when he heard Moses say to him: **You are clearly a liar** and saw him intending to seize the Copt, he thought that he wanted to seize him, so he said to Moses: **Do you want to kill me as you killed a person yesterday?** When the Copt heard that, he revealed it. None of Pharaoh's companions knew that Moses was the one who killed the Copt yesterday until the Israelite revealed it to him. This is what the majority of commentators said. It was said that the one who said, **Do you want to kill me as you killed someone yesterday?** was the Copt. He had heard the report from the Israelite, and this is what appears to be the case. The Copt was mentioned before without separation because he is the one meant by his saying, **An enemy of both of them**. There is no reason to contradict the apparent meaning, so as to necessitate that the believer in Moses was the one who sought his help the first time, and the second time he was the one who disclosed it to him. Also, his saying, **You only want to be a tyrant on earth** is only befitting of an unbeliever, and in his saying, **If you want** is the negative, meaning you only want to be a tyrant on earth. Al-Zajaj said: In the language, a tyrant is one who does not humble himself before the command of God, and the unjust killer is a tyrant. It was said that a tyrant is one who does whatever he wants of hitting and killing without considering the consequences and does not repel with what is best. **And you do not want**

to be of the reformers means those who reconcile between people.

Tafsir al-Baghawi

19- **So when he intended to seize him who was an enemy to them both**, that is, Moses was overcome by compassion for the Israelite, so he stretched out his hand to seize the Pharaoh. The Israelite thought that he intended to seize him because he saw his anger and heard him say: **Indeed, you are clearly a transgressor**. He said: **O Moses, do you intend to kill me as you killed a person yesterday? You only desire what you desire to be a tyrant in the land**, by killing unjustly, **and you do not intend to be among the reformers**. When the Copt heard what the Israelite said, he knew that Moses was the one who killed the Pharaoh, so he went to Pharaoh and informed him of that, and Pharaoh ordered Moses to be killed. Ibn Abbas said: When Pharaoh sent the slaughterers to kill Moses, they took the greatest path.

Tafsir al-Baidawi

19- **So when he intended to seize him who was an enemy to them both** to Moses and the Israelite because he was not of their religion and because the Copts were enemies of the Children of Israel. **He said, 'O Moses, do you intend to kill me as you killed a person yesterday?'** The Israelite said it because when he called him a heretic he thought he was going to seize him, or the Copt, as if he assumed from his statement that the one who killed the Copt yesterday was this Israelite. **You intend** what you intend. **Except to be a tyrant in the land** who acts arrogantly toward people and does not consider the consequences. "And you do not intend to be among the peacemakers" between people, so you resolve disputes in the best way. When he said this, the report spread and ascended to Pharaoh and his people, and they intended to kill him, so the believer of Pharaoh's family, who was his cousin, came out to inform him as God Almighty said:

Surat al-Qasas 28:20

And a man came running from the farthest end of the city. He said, "O Moses, indeed the eminent ones are conspiring against you to kill you, so depart. Indeed, I am to you among the sincere advisors."

Surat al-Qasas 28:20

And a man came running from the farthest end of the city. He said, "O Moses, indeed the eminent ones are conspiring against you to kill you, so depart. Indeed, I am to you among the sincere advisors."

Tafsir al-Jalalayn

20 - **And a man came** he was a believer from the people of Pharaoh **from the farthest part of the city** at the end of it *running* he was walking quickly from a path closer than their path **he said, O Moses, indeed the eminent ones** of Pharaoh's people **are conspiring to kill you** they are consulting about you **so leave** from the city **I am to you among the sincere advisors** in the matter of leaving

Tafsir al-Suyuti

Tafsir al-Tabari

It was mentioned that the Israelite's words were heard by a listener who spread them and informed the family of the murdered man. Then Pharaoh sought Moses and ordered him to be killed. When he ordered him to be killed, Moses came as an informant and told him what Pharaoh had ordered regarding his matter and advised him to leave Egypt, the country of Pharaoh and his people.

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

Who said that?

Al-Abbas told me, he said: Zaid told us, he said: Al-Asbagh bin Zaid told us, he said: Al-Qasim bin Abi Ayyub told us, he said: Saeed bin Jubair told us, on the authority of Ibn Abbas, he said: The Pharaoh who was fighting the Israelite went to his people and told them what he had heard from the Israelite when he said: **Do you want to kill me as you killed a person yesterday?** So Pharaoh sent his executioners to kill Moses, but they took the main road, not fearing that they would miss him. A man from Moses' party was at the farthest end of the city, so he took a short route and reached Moses before them, and told him the report.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The Copt who was their enemy informed them, so the leaders plotted to kill him. Then a man came from the farthest part of the city and recited *If...* to the end of the verse. He said: We were told that he was the believer of the family of Pharaoh.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, he said: The Copt went - meaning the one who was fighting the Israelite -

and revealed to him that it was Moses who had killed the man. Pharaoh sought him out and said: Take him, for he is our companion. And he said to those who sought him: Look for him in the middle of the road, for Moses is a young man who does not find his way. And Moses took the middle of the road, and the man came to him and told him: **The leaders are plotting against you to kill you.**

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Abu Bakr ibn Abdullah, on the authority of his companions, they said: When the Copt heard the Israelite saying to Moses, **Do you want to kill me as you killed a person yesterday?** he ran to the family of the slain man and said, "Moses is the one who killed your companion. If he had not heard it from the Israelite, no one would have known." When Moses knew that they had known, he ran away, and the people pursued him, but he outran them. Ibn Abi Nujayh said: The Copt ran.

Al-Qasim told us, he said, Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, he said: The Israelite said to Moses, **Do you want to kill me as you killed a person yesterday?** And a Copt was near them listening, so he revealed it to them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: An enemy heard that and spread the report about them.

His statement: **And a man came**, it was mentioned that he was a believer from the family of Pharaoh, and his name was said to be Simeon. Some of them said: Rather, his name was Shimon.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he told me Ibn Sulayman, on the authority of Shuayb al-Jubei, he said: His name is Shimon who said to Moses, **The eminent ones are plotting to kill you.**

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: The leaders of Pharaoh's people had gathered to kill Moses, based on what they had heard about him. Then a man came running from the farthest part of the city, whose name was Simeon, and said: "O Moses, the leaders are plotting to kill you, so leave. I am one of your sincere advisors."

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 Qatada, he said: **A man came running from the farthest part of the city** to Moses, "He said: O Moses, the eminent ones are conspiring to kill you, so go out. Indeed, I am to you among the sincere advisors."

His saying: **From the farthest part of the city** means: From the end of Pharaoh's city. **He runs** means: He hastens.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And a man came running from the farthest part of the city.** He said: He was hurrying, not hastening.

And His saying: **He said, 'O Moses, the eminent ones are conspiring to kill you.'** God Almighty says: The man who came to him from the farthest reaches of the city, seeking Moses, said: O Moses, the nobles and leaders of Pharaoh's people are conspiring to kill you, and they are consulting and deciding about you. And from this is the saying of the poet:

Whatever you command us to do, your command is in your right or your left

Meaning: what you see and care about, and from this is the saying of Al-Nimr bin Talib:

I see that people have created a habit and in every incident they are ordered

That is, he consults and decides on it.

And his saying: **Then leave, for I am among your sincere advisors.** He means: Leave this city, for I am among your sincere advisors in my advice to you to leave it.

Tafsir al-Qurtubi

God the Almighty says: **And there came a man** Most of the people of interpretation said: This man is Ezekiel bin Saburah, the believer of the family of Pharaoh, and he was the cousin of Pharaoh, mentioned by Al-Tha'labi. It was also said: Talut, mentioned by Al-Sahli. Al-Mahdawi said on the authority of Qatadah: Shimon, the believer of the family of Pharaoh. It was also said: Shamaan. Al-Daraqutni said: Shamaan is not known with the miraculous shin except as the believer of the family of Pharaoh. It was narrated that Pharaoh ordered the killing of Moses, but that man preceded him with the report, so **He said, O Moses, indeed the chiefs are taking counsel over you** meaning they are consulting about killing you because of the Copt whom you killed the day before. It was also said: they are giving orders to one another. Al-Azhari said: The people took counsel and conspired, meaning they ordered one another, similar to his saying: **And consult among yourselves in what is right** (al-Talaq 65:6). Al-Nimr bin Talib said:

I see that people have created a habit and in every incident they are ordered

Then go out, for I am among your sincere advisors. So he went out from it, fearful and waiting.

Tafsir Ibn Kathir

God Almighty said: **And there came a man** He described him as a man, because he took a different path, so he took a path closer to the path of those who were sent after him, so he preceded Moses and said to him: O Moses, **the eminent ones are conspiring against you** meaning they are consulting about you to

kill you, so leave meaning from the city **I am to you among the sincere advisors.**

Fath al-Qadir

20- And a man came running from the farthest part of the city. It was said that this man is Ezekiel, the believer of the family of Pharaoh, and he was the cousin of Moses. It was also said that his name was Shimon, or it was said that he was Talut, or it was said that Shaman. What is meant by the farthest part of the city is its last and furthest part. Running may be in the nominative case as an attribute of a man, or it may be in the accusative case as a state, because the word man, even though it is indefinite, is made specific by His statement: from the farthest part of the city. **He said, 'O Moses, indeed the eminent ones are taking counsel together about you to kill you,'** meaning they are consulting each other about killing you and plotting because of you. Al-Zajaj said: They are ordering each other to kill you. Abu Ubaid said: They are taking counsel together about you to kill you, meaning the most prominent people of Pharaoh. Al-Azhari said: The people took counsel together and conspired, meaning they ordered each other. Similar to His statement: **And consult among yourselves in what is right.** Al-Nimr ibn Talib said:

I see that people have created a habit and in every incident they are ordered

Then go out, for I am among your sincere advisors, in the command to go out. The lam is for clarification because the object of the genitive does not precede it.

Tafsir al-Baghawi

20- And a man came, from the party of Moses, **from the farthest part of the city,** meaning: from its end. Most of the people of interpretation said: His name was Hizbil, a believer from the family of Pharaoh. It was also said: His name was Shimon, and it was also said: Shaman. **He ran,** meaning: He walked quickly. He took a short path until he reached Moses first, so he informed him and warned him until he took another path. "He said: O Moses, indeed the chiefs are conspiring against you," meaning: the nobles of Pharaoh's people are consulting about you, **to kill you,** Al-Zajaj said: They are ordering each other to kill you, **so leave,** from the city, **I am to you among the sincere advisors,** in ordering you to leave.

Tafsir al-Baidawi

20 - And a man came running from the farthest part of the city Runs is an adjective for a man, or a state of him if he makes **from the farthest part of the city** an adjective for him, it has no connection to *came* because specifying it to it makes it related to the definite nouns. **He said, 'O Moses, indeed the eminent ones are conspiring against you to kill you'** They are consulting about you, and the consultation is called a conspiracy because each of the consulting ones orders the other and obeys. **Then go out, indeed I am**

Surat al-Qasas 28:20

And a man came running from the farthest end of the city. He said, "O Moses, indeed the eminent ones are conspiring against you to kill you, so depart. Indeed, I am to you among the sincere advisors."

to you among the sincere advisors The lam is for clarification and is not a connection to **the sincere advisors** because the object of the connection does not precede the relative pronoun.

Surat al-Qasas 28:21

So he went out from it, fearful and anticipating. He said, **My Lord, save me from the wrongdoing people.**

Tafsir al-Jalalayn

21 - **So he went out from it, fearful and waiting** for the pursuit of a seeker or for God's help to him **he said, My Lord, save me from the wrongdoing people** the people of Pharaoh.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Moses left the city of Pharaoh, fearing that he would kill himself, and that he would be killed by him, waiting: He says: waiting for the pursuit to catch up with him and take him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So he went out from it, fearful and anticipating** fearing that he would kill himself, anticipating the pursuit "He said: My Lord, save me from the wrongdoing people."

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 Qatada, **So he went out from it, fearful and anticipating.** He said: Fearful of being killed, anticipating that he would be pursued.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: It was mentioned to me that he went out on his face, fearful, anticipating which direction to take, and he was saying, **My Lord, save me from the wrongdoing people.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So he went out from it, fearful and waiting,** he said: Waiting for fear of being pursued.

And His saying: **He said, 'My Lord, save me from the wrongdoing people.'** God Almighty says: Moses said, as he was leaving Pharaoh's city in fear: My Lord, save me from these disbelieving people, who wronged themselves by their disbelief in You.

And His saying: **And when he turned his face towards Madyan,** God Almighty says: And when Moses turned his face towards Madyan, proceeding towards it, turning away from the city of Pharaoh, and outside his authority, "he said: Perhaps my Lord will guide me to the right way." And what he meant by his saying *towards*: towards Madyan. And it is said: He did that of his own accord, meaning by it: from his own volition. And it is said: His house is opposite the house of so-and-so: if it is adjacent to it. And the name of Madyan is not declined because it is the name of a well-known town. This is what the Arabs do with the names of well-known towns. And from this is the saying of a poet:

The monks of Medina, if they saw you, would descend

and be protected from the passion of the weak minds.

And his saying: **Perhaps my Lord will guide me to the right path,** means: Jesus asked my Lord to show me the right path to Madyan, and he only said that because he did not know the way to it.

He mentioned that when he said, **My Lord, save me from the wrongdoing people,** God provided him with an angel who guided him on the path and made him know it.

Tafsir al-Qurtubi

God Almighty said: **He said, 'My Lord, save me from the wrongdoing people.'** It was said: The tyrant who does whatever he wants, whether it be beating or killing, is unjust, does not consider the consequences, and does not repel evil with what is better. It was also said: The arrogant one who does not humble himself before God's command.

Tafsir Ibn Kathir

When that man told him what Pharaoh and his state had conspired to do with him, he left Egypt alone. He had not been used to that before, but had been in luxury, comfort, and leadership. **So he went out from it, fearful and watching.** That is, looking around. **He said, 'My Lord, save me from the wrongdoing people.'** That is, from Pharaoh and his people. They mentioned that God Almighty had sent him an angel on a horse, who guided him to the way. God knows best. **And when he turned toward Madyan,** that is, he took a passable, well-trodden path, he was happy about that. **He said, 'Perhaps my Lord will guide me to the right way.'** That is, the most upright path. So God did that with him and guided him to the straight path in this world and the hereafter, making him a guide who was guided. **And when he came to the water of Madyan,** that is, when he arrived at Madyan and came to its water, and it had a well that the shepherds used to go to, **He found there a group of people watering.** That is, a group watering. **And he found besides them two women holding back.** That is, holding back. Their sheep were to be returned with the sheep of those shepherds lest they be harmed. When Moses, peace be upon him, saw them, he felt compassion for them and had mercy on them. He said, **What is the matter with you?** meaning, what is the matter with you that you do not return with these people? They said, **We cannot water our flocks until the shepherds depart.** Meaning, we will not be watered until these people have finished. **And our father is a very old man.** Meaning, this is the situation that compels us to do what you see. God, the Most High, said, **So he watered for them.** Abu Bakr ibn Abi Shaybah said: Abdullah told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun al-Awdi, on the authority of Umar ibn al-Khattab, may God be pleased with him, that when Moses, peace be upon him, came to the well of Madyan, he found a group of people watering their flocks. He said, "When they had finished, they put the rock back on the well, and only ten men could lift it.

Surat al-Qasas 28:21

So he went out from it, fearful and anticipating. He said, "My Lord, save me from the wrongdoing people."

Then he saw two women holding back their flocks. He said, "What is the matter with you?" They told him, so he went to the rock and lifted it. Then he did not draw water except for one drop until the sheep had had their fill. Sahih chain of transmission.

And the Almighty said: **Then he turned to the shade and said, 'My Lord, indeed I am, for whatever good You send down to me, in need.'** Ibn Abbas said:

Moses traveled from Egypt to Madyan, having no food except herbs and tree leaves, and he was barefoot. By the time he reached Madyan, the soles of his feet had fallen off, and he sat in the shade, although he was the best of God's creation, and his stomach was stuck to his back from hunger, and the greenery of the herbs could be seen from inside his stomach, and he was in need of a piece of date. And his saying **to the shade**, Ibn Abbas, Ibn Masoud, and Al-Suddi said: He sat under a tree. Ibn Jarir said: Al-Husayn ibn Amr Al-Anqazi told me, my father told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Abdullah - he is Ibn Mas'ud - who said: I urged my camel on for two nights until I reached Madyan in the morning. I asked about the tree under which Moses had taken refuge. It was a lush green tree. I urged my camel towards it, as it was hungry, so my camel took it and treated it for a while, then spat it out. So I supplicated to God for Moses, peace be upon him, and then I left. And in a narration on the authority of Ibn Mas'ud, he went to the tree from which God spoke to Moses, as will come, God willing. And God knows best. Al-Suddi said: The tree was from the samr tree. Ata' ibn Al-Sa'ib said: When Moses said, **My Lord, indeed I, for whatever good You may send down to me, am in need**, he heard the woman.

anticipating the pursuit of Talib. **He said, 'My Lord, save me from the wrongdoing people'** Save me from them and protect me from their pursuit.

Fath al-Qadir

21- **So he went out from it, fearful and waiting.** So Moses went out from the city while he was afraid of the oppressors, waiting for them to catch up with him and overtake him. Then he called upon his Lord to save him from what he feared, saying: **My Lord, save me from the wrongdoing people.** That is, save me from the disbelieving people and repel them from me, and stand between me and them.

Tafsir al-Baghawi

21- **So he went out from it**, Moses, **fearing and watching**, that is, waiting for the request, **he said, 'My Lord, save me from the wrongdoing people,'** the disbelievers. And in the story: Pharaoh sent for him when he was informed of his escape, so he said, **Take the winding path, for he does not know which way to go.**

Tafsir al-Baidawi

21 - **So he went out from it** from the city. **Fearful and**

Surat al-Qasas 28:22

And when he set out toward Madyan, he said, **Perhaps my Lord will guide me to the right way.**

Tafsir al-Jalalayn

22 - **And when he turned** he intended to face **the direction of Madyan** its direction, which is the village of Shu'ayb, an eight-day journey from Egypt, named after Madyan, son of Ibrahim, and he did not know its route **he said, Perhaps my Lord will guide me to the right way** meaning he intended the road, that is, the middle road to it, so God sent an angel with a goat in his hand, and he went with him to it.

Tafsir al-Suyuti

Tafsir al-Tabari

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When Moses took the path of the open spaces, an angel came to him on a horse with a goat in his hand. When Moses saw him, he prostrated himself to him out of fear. He said: Do not prostrate yourself to me, but follow me. So he followed him, and he guided him towards Madyan. Moses said while he was heading towards Madyan: **Perhaps my Lord will guide me to the right path.** So he set off with him until he reached Madyan.

Al-Abbas told us, he said: Yazid told us, he said: Al-Asbagh bin Zaid told us, he said: Al-Qasim told us, he said: Saeed bin Jubair told us, on the authority of Ibn Abbas, he said: Moses set out heading towards Madyan, and he had no knowledge of the road except his good opinion of his Lord, so he said: **Perhaps my Lord will guide me to the right path.**

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: It was mentioned to me that he went out saying, **My Lord, save me from the wrongdoing people.** Then God prepared the road to Madyan, so he left Egypt without provisions, shoes, a backpack, a dirham, or a loaf of bread, fearful and watching, until he came upon a group of people who were watering the land in Madyan.

Abu Ammar Al-Hussein bin Harith Al-Marwazi told us: Al-Fadl bin Musa told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, who said: Moses left Egypt for Madyan, and between it and it was a journey of eight days. He said: It was said that it was about the distance from Kufa to Basra, and he had no food except tree leaves, and he left barefoot, and he had not reached it until his shoe fell off.

Abu Kurayb narrated to us, saying: Atham narrated to us, saying: Al-A'mash narrated to us, on the authority of Al-Munhal, on the authority of Saeed, on the authority of Ibn Abbas, who said: When Moses left Egypt for Madyan, which was eight nights away, it was

said: It was about the distance from Basra to Kufa, and then he mentioned something similar. And Madyan was in that time the people of Shuaib, peace be upon him.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And when he turned towards Madyan**, and Madyan is a water source on which the people of Shuaib were, **he said, 'Perhaps my Lord will guide me to the right way.'**

As for his saying, **the straight path**, the people of interpretation differed in their interpretation of it, similar to what we said about it.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **The straight path** he said: The road to Madyan.

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

He said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, **He said, 'Perhaps my Lord will guide me to the right path.'** He said: Towards the right path.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Ibad ibn Rashid told us, on the authority of al-Hasan, **Perhaps my Lord will guide me to the right path.** He said: The straight path.

Tafsir al-Qurtubi

The Almighty said: **And when he turned toward Madyan, he said, 'Perhaps my Lord will guide me to the right way.'** When Moses, peace be upon him, went out fleeing alone and in fear, with nothing with him of provisions, a mount, or shoes, towards Madyan because of the relationship between him and them, because Madyan was from the descendants of Abraham, and Moses was from the descendants of Jacob, son of Isaac, son of Abraham. He saw his condition and his lack of knowledge of the road, and his lack of provisions and other things, he entrusted his matter to God Almighty by saying: **Perhaps my Lord will guide me to the right way.** This is the condition of someone in need.

I said: It was narrated that he ate tree leaves, and before he could reach them, his sandals fell off. Abu Malik said: Pharaoh was looking for him and told them about a goat. He said to Moses: Follow me, so he followed him and Moses guided him to the road. It was said that he gave him the goat and it became his staff. It was narrated that he took his staff to herd sheep from Madyan. This is more common and more correct. Muqatil and Al-Suddi said: God sent Gabriel to him, and God knows best. There were eight days between Madyan and Egypt, as Ibn Jubayr and the people said. The king of Madyan was not for Pharaoh.

And when he set out toward Madyan, he said, "Perhaps my Lord will guide me to the right way."

Tafsir Ibn Kathir

When that man told him what Pharaoh and his state had conspired to do with him, he left Egypt alone. He had not been used to that before, but had been in luxury, comfort, and leadership. **So he went out from it, fearful and watching.** That is, looking around. **He said, 'My Lord, save me from the wrongdoing people.'** That is, from Pharaoh and his people. They mentioned that God Almighty had sent him an angel on a horse, who guided him to the way. God knows best. **And when he turned toward Madyan,** that is, he took a passable, well-trodden path, he was happy about that. **He said, 'Perhaps my Lord will guide me to the right way.'** That is, the most upright path. So God did that with him and guided him to the straight path in this world and the hereafter, making him a guide who was guided. **And when he came to the water of Madyan,** that is, when he arrived at Madyan and came to its water, and it had a well that the shepherds used to go to, **He found there a group of people watering.** That is, a group watering. **And he found besides them two women holding back.** That is, holding back. Their sheep were to be returned with the sheep of those shepherds lest they be harmed. When Moses, peace be upon him, saw them, he felt compassion for them and had mercy on them. He said, **What is the matter with you?** meaning, what is the matter with you that you do not return with these people? They said, **We cannot water our flocks until the shepherds depart.** Meaning, we will not be watered until these people have finished. **And our father is a very old man.** Meaning, this is the situation that compels us to do what you see. God, the Most High, said, **So he watered for them.** Abu Bakr ibn Abi Shaybah said: Abdullah told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun al-Awdi, on the authority of Umar ibn al-Khattab, may God be pleased with him, that when Moses, peace be upon him, came to the well of Madyan, he found a group of people watering their flocks. He said, "When they had finished, they put the rock back on the well, and only ten men could lift it. Then he saw two women holding back their flocks. He said, "What is the matter with you?" They told him, so he went to the rock and lifted it. Then he did not draw water except for one drop until the sheep had had their fill. Sahih chain of transmission.

And the Almighty said: **Then he turned to the shade and said, 'My Lord, indeed I am, for whatever good You send down to me, in need.'** Ibn Abbas said: Moses traveled from Egypt to Madyan, having no food except herbs and tree leaves, and he was barefoot. By the time he reached Madyan, the soles of his feet had fallen off, and he sat in the shade, although he was the best of God's creation, and his stomach was stuck to his back from hunger, and the greenery of the herbs could be seen from inside his stomach, and he was in need of a piece of date. And his saying **to the shade,** Ibn Abbas, Ibn Masoud, and Al-Suddi said: He sat under a tree. Ibn Jarir said: Al-Husayn ibn Amr Al-Anqazi told me, my father told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn

Maymun, on the authority of Abdullah - he is Ibn Mas'ud - who said: I urged my camel on for two nights until I reached Madyan in the morning. I asked about the tree under which Moses had taken refuge. It was a lush green tree. I urged my camel towards it, as it was hungry, so my camel took it and treated it for a while, then spat it out. So I supplicated to God for Moses, peace be upon him, and then I left. And in a narration on the authority of Ibn Mas'ud, he went to the tree from which God spoke to Moses, as will come, God willing. And God knows best. Al-Suddi said: The tree was from the samr tree. Ata' ibn Al-Sa'ib said: When Moses said, **My Lord, indeed I, for whatever good You may send down to me, am in need,** he heard the woman.

Fath al-Qadir

22- **And when he turned toward Madyan** meaning toward Madyan intending it. Al-Zajaj said: meaning he took the road toward Madyan and ended up there. It is said that his house was opposite the house of so-and-so, and its origin is from the word *meeting*. This village was not under the authority of Pharaoh, and that is why he went out to it. **He said, 'Perhaps my Lord will guide me to the right way'** meaning that He will direct me toward the straight road to Madyan.

Tafsir al-Baghawi

22- **And when he turned towards Madyan,** meaning: he intended to go towards it, continuing towards it. It is said: his house is opposite the house of so-and-so, if it is adjacent to it, and its origin is from the meeting. Al-Zajaj said: It means he took the road that is opposite Madyan in it, and Madyan is Madyan bin Ibrahim, the town was named after him, and Moses had left in fear without a backpack, shoes or provisions, and Madyan was an eight-day journey from Egypt. "He said: Perhaps my Lord will guide me to the right way," meaning: he intended to go on the road to Madyan, he said that because he did not know the road to it before, so when he called, an angel came to him with a goat in his hand and took him to Madyan.

The commentators said: Moses left Egypt and had no food except tree leaves and greens, until he could see the greenness in his stomach, and he did not reach Madyan until his feet fell off.

Ibn Abbas said: It was the first trial from God Almighty to Moses, peace be upon him.

Tafsir al-Baidawi

22 - **And when he turned toward Madyan** Opposite Madyan was the village of Shu'ayb, it was named after Madyan, son of Abraham, peace be upon them, and it was not under the control of Pharaoh, and there was between it and Egypt a distance of eight days' journey. **He said, 'Perhaps my Lord will guide me to the right way'** Putting his trust in God and having good thoughts about Him, and he did not know the way, so three

paths were revealed to him, so he took the middle one,
and the students followed him and took the others.

Surat al-Qasas 28:23

And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women driving back their flocks. He said, "What is the matter with you?" They said, "We will not water our flocks until the shepherds depart, and our father is an old man."

Surat al-Qasas 28:23

And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women driving back their flocks. He said, **What is the matter with you?** They said, **We will not water our flocks until the shepherds depart, and our father is an old man.**

Tafsir al-Jalalayn

23 - **And when he came to the water of Madyan** a well in it, that is, he reached it **he found there a group of people watering their livestock, and he found besides them, other than them, two women holding back** preventing their sheep from the water. **He said** to them, **What is the matter with you?** They said, **We will not water our flocks until the shepherds depart plural of shepherd**, that is, they return from their watering flocks for fear of the crowding, so we will water them. And in a reading, *descends* from the quadrilateral, that is, they divert their flocks from the water. **And our father is an old man** he is unable to water their flocks.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And when Moses came to the water of Madyan, he found there a group of people watering their livestock and cattle.**

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

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **He found a group of people watering his flock.** He said: A large number of people watering his flock.

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **A nation of people**, he said: People.

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

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: It happened that a group of people were watering the people of Madyan with livestock and sheep.

Ali ibn Musa and Ibn Basharr told us: Abu Dawud told us: Imran al-Qattan told us: Abu Hamza told us, on the authority of Ibn Abbas, regarding the statement, **And**

when he came to the water of Madyan, Ali ibn Musa said: It is like the water of this place of yours, meaning the newly created place. Ibn Basharr said: It is like the water of this place of yours, meaning this place of yours.

And his statement: **And he found two women driving them back.** He says: And he found two women driving them back from the people who were by the water. By his statement **driving them back**, he means that they were holding back their sheep. It is said from this: **So-and-so drove his sheep and cattle back**, if he wanted something of that to stray and go, so he stopped it and prevented it by driving them back. Some of the Arab scholars from Kufa said: It is not permissible to say: **I drove the man back** in the sense of: **I detained him**. Rather, this is said of sheep and camels. It has been narrated from the Prophet (peace and blessings of God be upon him): **I am at my cistern driving people away from it with my staff.** So the Prophet (peace and blessings of God be upon him) made driving people back. Among the driving is the statement of Suwayd ibn Kara':

I spend the night at the door of rhymes as if I am fending off a swarm of wild beasts with it.

And the other said:

Your staff was taken away by Banu Tamim, so you do not know with which staff to defend yourself.

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **you repel** means: you hold back.

Al-Abbas told me, he said: Yazid told us, he said: Al-Asbagh told us, he said: Al-Qasim told us, he said: Saeed bin Jubair told us, on the authority of Ibn Abbas: **And he found two women holding back.** Meaning by that that they were holding back.

Ibn Basharr told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu al-Haytham, on the authority of Sa'id ibn Jubayr, regarding his statement, **Two women who keep back**, he said: Two who hold back.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And he found two women holding back their sheep.** He said: They were keeping back their sheep.

The commentators differed about what these two women were trying to prevent. Some of them said: They were preventing their sheep from the water until the people's livestock left it, then they watered their livestock because they were weak.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Hisin told us, on the authority of Abu Malik, regarding his statement: **Two women who keep back** he said: They keep their sheep away from the people until they finish and the well is empty for them.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **And he found two women behind them**, meaning behind the people, keeping their sheep away from the water, which was the water of Madyan.

Others said: Rather, the meaning of this is: They drive people away from their sheep.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women holding back their sheep.** He said: That is, holding back their sheep, keeping the people away from their sheep.

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 his companions, **They both repel** he said: They repel people from their sheep.

The more correct of the two interpretations is the one that says that it means: they keep their sheep away from people until they finish watering their livestock.

We said that this is more correct because of the evidence of his statement: **What is the matter with you? They said, 'We do not water until the shepherds depart.'** This is because they only complained that they would not water until the shepherds departed, when Moses asked them about their flocks. If they had been protecting their sheep from the people, there would have been no doubt that they were informing about the reason for protecting them from the people, not about the reason for delaying their watering until the shepherds departed.

And His saying: **He said, 'What is the matter with you two?'** God Almighty says: Moses said to the two women, **What is the matter with you and what is your affair that you are keeping your livestock away from the people? Why don't you water them with the livestock of the people and the Arabs?** She says to the man: **What is the matter with you?** meaning what is your affair and your condition, as the rajaz poet said:

Oh wonder what is wrong with him and me

The people of Tawī said something similar to what we said about this.

Who said that?

Al-Abbas told us, he said: Yazid told us, he said: Al-Asbagh told us, he said: Al-Qasim told us, he said: Saeed bin Jubair told me, on the authority of Ibn Abbas, he said: He said to them, **What is the matter with you two?** Why are you isolating yourself and not watering your flocks with the people?

Ibn Hamid told us: Salamah told us, on the authority of

Ibn Ishaq, who said: He felt compassion for them and was filled with fear for them, when he saw their weakness and the people's dominance over the water, so he said to them: What is the matter with you?

And His saying: **They said, 'We will not water our flocks until the shepherds depart,'** God Almighty says: The two women said to Moses: We will not water our flocks until the shepherds depart their flocks, because we are not able to water them, but we only water our flocks with what the shepherds' flocks leave in the cistern. Shepherds is the plural of shepherd, and the shepherd's plural is shepherds, shepherds, and shepherds.

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

Who said that?

Al-Abbas told me, he said: Yazid told us, he said: Al-Asbagh told us, he said: Al-Qasim told us, he said: Saeed bin Jubair told me, on the authority of Ibn Abbas, he said: When Moses said to the two women, **What is the matter with you?** They said, **We cannot water our flocks until the shepherds depart, and our father is an old man.** That is, we cannot water our flocks until the people have been watered, and then we will follow up on their waste.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **until the shepherds depart**, he said: You wait to be watered from the excess water in the troughs, the troughs of the shepherds.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: "They said: We will not water our flocks until the shepherds depart. Two women, we cannot compete with the men. And our father is a very old man, he is not able to do that on his own, nor water his flocks. So we wait for the people until they have finished, then we water our flocks and leave."

The reciters differed in their recitation of the statement: **until the shepherds depart.** The majority of the reciters of Hijaz, except for Abu Ja'far al-Qari', and the majority of the reciters of Iraq, except for Abu 'Amr, recited it as **the shepherds depart** with a damma on the ya'. Abu Ja'far and Abu 'Amr recited it with a fatha on the ya' from yaṣadur al-ra`ān 'an al-hawd. As for the others, they added a damma to the ya', meaning: the shepherds depart their livestock. In my opinion, they are two recitations with close meanings, and scholars from the reciters have recited each of them, so whichever one the reciter recites, he is correct.

And his saying: **And our father is an old man** means: he is unable, due to old age and weakness, to water his livestock.

His saying: **He watered for them** means that he, peace be upon him, opened for them the top of a well on which there was a stone that only a group of people could lift. Then he asked for water and watered their livestock from it.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said:

Surat al-Qasas 28:23

And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women driving back their flocks. He said, "What is the matter with you?" They said, "We will not water our flocks until the shepherds depart, and our father is an old man."

Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: He opened a well for them, a stone over its mouth, and he watered them from it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, in a similar manner, and he added to it: Ibn Jurayj said: A stone that only ten men could bear.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Muawiyah told us, on the authority of Al-Hajjaj, on the authority of Al-Hakam, on the authority of Shureih, he said: He came to a stone that only ten men could lift, so he lifted it alone.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Moses had mercy on them when they said, **We will not water our flocks until the shepherds depart, and our father is an old man.** So he came to the well and pulled out a rock on the well around which the people of Madyan used to gather to lift it. Then Musa watered them with a bucket, so they watered their flocks, and they quickly returned, although they used to water their flocks from the excess water of the troughs.

Al-Abbas told me, he said: Yazid told us, he said: Al-Asbagh told us, he said: Al-Qasim told us, he said: Saeed bin Jubair told us, on the authority of Ibn Abbas: **So he watered for them** so he began to scoop up a lot of water into the bucket until the first shepherds were satisfied, then they returned to their father with their sheep.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: The Prophet of God, may God bless him and grant him peace, gave them charity, so he watered their flocks, and it was not long before he had watered their sheep.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Moses took their bucket, then advanced to the water carrier with his remaining strength, and jostled the people for the water until he pushed them away from it, then he watered for them.

Tafsir al-Qurtubi

It contains twenty-four issues:

First: The Almighty's saying: **And when he came to the water of Madyan**, Moses, peace be upon him, walked until he came to the water of Madyan, meaning he reached it. His coming to the water means he reached it, not that he entered it. The word *coming* may mean entering the place where he came to drink, or it may mean looking at it and reaching it even if he did not enter. So Moses' coming to this water was by reaching it, and from this is the saying of Zuhair:

When they reached the blue water, they put down the

sticks of the campers.

These meanings were mentioned previously in His statement: **There is not one of you but will pass over it** (Maryam 19:71). Madyan is not declined as it is a well-known town.

The poet said:

The monks of Madyan, if they saw you, would come down and protect you from the peaks of the mountains.

It was said: A tribe from the descendants of Madyan bin Ibrahim, and it was mentioned previously in *Al-A'raf*. The nation: a large group. And **they water** means their livestock. And **from below them** means a direction towards which he came, so he reached the two women before he reached the nation, and he found them repelling, and its meaning is they prevent and restrain, from which his saying, peace be upon him: **So let men be repelled from my Cistern.** And in some copies of the Qur'an: **Two restraining women repelling.** It is said: *Dhāda yadhūd* if he restrained. And *Dhādat* means I detained something. The poet said:

I spend the night at the door of rhymes as if I am fending off a swarm of wild beasts with it.

That is, they drive away, restrain, and prevent. Ibn Salam: They prevent their sheep so that they do not mix with the sheep of the people. The object was omitted, either to confuse the addressee, or because he knows enough. Ibn Abasa said: They drive their sheep away from the water for fear of the strong waterers. Qatada: They drive people away from their sheep. An-Nahhas said: The first is more appropriate, because after it is: **They said, 'We do not water until the shepherds depart.'** If they had been driving people away from their sheep, they would not have told us the reason for delaying their watering until the shepherds depart. When Moses, peace be upon him, saw that from them, **He said, 'What is the matter with you?'** That is, what is your business? Ru'bah said:

Oh wonder what is wrong with him and yours

Ibn Atiyyah: The use of the question in speeches is only in the case of a calamity, or a persecution, or someone who is pitied, or someone who commits an evil act, so it is as if he is in general evil, so they informed him of their story, and that their father is a very old man, so the meaning is: he is not able, due to his weakness, to take care of his sheep, and that they, due to their weakness and lack of energy, are not able to compete with the strong, and that their habit is to wait until the people leave the water and it is empty, and then they return. Ibn Amir and Abu Amr read: *issur* from *sadr*, which is the opposite of *ward*, meaning the shepherds return. And the rest (issued with a damma on the ya from *asdara*, meaning until they send their livestock from their watering place. And the shepherds are the plural of shepherd, Musal, merchant and merchants, and companion and companions. A group

said: The wells were uncovered, and the crowd of people prevented them, so when Moses wanted to water them, the people crowded and overpowered them to the water until he watered, so one of them described it as force. A group said: They were following their leftovers in the cisterns, so if they found some in the basin, that was their watering place, and if there was no leftover, their sheep would be thirsty, so Moses felt sorry for them, so he went to a well that was covered and the people were watering from another one, and its bucket could only be lifted by seven, said Ibn Zayd. Ibn Jurayj: ten. Ibn Abbas: thirty. Al-Zajaj: forty, so he lifted it. And he watered for the two women, so it is about lifting the rock and its bank by force. And it was said: Their well was one, and that the rock was lifted from it after the water carriers had separated. If it was the habit of the two women to drink leftovers. Omar bin Maymun narrated on the authority of Omar bin Al-Khattab that he said: When the shepherds were looking for water, they covered the well with a rock that could only be removed by ten men. Then Moses came, removed it, and drew water from one well, so they did not need anyone else, so he gave them water to drink.

Second: If it is said, "How could it be permissible for the Prophet of God, who was Shuaib, peace be upon him, to be content with his daughters watering the livestock?" He is told, "That is not forbidden, and religion does not prohibit it. As for chivalry, people differ in other matters, and custom is mixed in this regard. The Arabs' conditions in this regard are different from those of the non-Arabs, and the way of the Bedouins is different from that of the urbanites, especially if the situation is one of necessity."

Tafsir Ibn Kathir

When that man told him what Pharaoh and his state had conspired to do with him, he left Egypt alone. He had not been used to that before, but had been in luxury, comfort, and leadership. **So he went out from it, fearful and watching.** That is, looking around. **He said, 'My Lord, save me from the wrongdoing people.'** That is, from Pharaoh and his people. They mentioned that God Almighty had sent him an angel on a horse, who guided him to the way. God knows best. **And when he turned toward Madyan,** that is, he took a passable, well-trodden path, he was happy about that. **He said, 'Perhaps my Lord will guide me to the right way.'** That is, the most upright path. So God did that with him and guided him to the straight path in this world and the hereafter, making him a guide who was guided. **And when he came to the water of Madyan,** that is, when he arrived at Madyan and came to its water, and it had a well that the shepherds used to go to, **He found there a group of people watering.** That is, a group watering. **And he found besides them two women holding back.** That is, holding back. Their sheep were to be returned with the sheep of those shepherds lest they be harmed. When Moses, peace be upon him, saw them, he felt compassion for them and had mercy on them. He said, **What is the matter with you?** meaning, what is the matter with you that you do not return with these people? They said, **We cannot water our flocks until the shepherds depart.** Meaning, we will not be watered

until these people have finished. **And our father is a very old man.** Meaning, this is the situation that compels us to do what you see. God, the Most High, said, **So he watered for them.** Abu Bakr ibn Abi Shaybah said: Abdullah told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun al-Awdi, on the authority of Umar ibn al-Khattab, may God be pleased with him, that when Moses, peace be upon him, came to the well of Madyan, he found a group of people watering their flocks. He said, "When they had finished, they put the rock back on the well, and only ten men could lift it. Then he saw two women holding back their flocks. He said, "What is the matter with you?" They told him, so he went to the rock and lifted it. Then he did not draw water except for one drop until the sheep had had their fill. Sahih chain of transmission.

And the Almighty said: **Then he turned to the shade and said, 'My Lord, indeed I am, for whatever good You send down to me, in need.'** Ibn Abbas said: Moses traveled from Egypt to Madyan, having no food except herbs and tree leaves, and he was barefoot. By the time he reached Madyan, the soles of his feet had fallen off, and he sat in the shade, although he was the best of God's creation, and his stomach was stuck to his back from hunger, and the greenery of the herbs could be seen from inside his stomach, and he was in need of a piece of date. And his saying **to the shade,** Ibn Abbas, Ibn Masoud, and Al-Suddi said: He sat under a tree. Ibn Jarir said: Al-Husayn ibn Amr Al-Anqazi told me, my father told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Abdullah - he is Ibn Mas'ud - who said: I urged my camel on for two nights until I reached Madyan in the morning. I asked about the tree under which Moses had taken refuge. It was a lush green tree. I urged my camel towards it, as it was hungry, so my camel took it and treated it for a while, then spat it out. So I supplicated to God for Moses, peace be upon him, and then I left. And in a narration on the authority of Ibn Mas'ud, he went to the tree from which God spoke to Moses, as will come, God willing. And God knows best. Al-Suddi said: The tree was from the samr tree. Ata' ibn Al-Sa'ib said: When Moses said, **My Lord, indeed I, for whatever good You may send down to me, am in need,** he heard the woman.

Fath al-Qadir

23- **And when he came to the water of Madyan** meaning he reached it, which is the water from which they draw water, **he found there a group of people watering their livestock** meaning he found there a large group of people watering their livestock. The word *arriving* may refer to entering a watering place, or it may refer to reaching it even if he does not enter it, and this is what is meant here. From this is the saying of Zuhair:

When we reached the water, the doves were blue.

The meaning of *al-wurud* has already been investigated in His statement: **And there is not one of you but will pass by it.** It has been said that Madyan is the name of the tribe, and it is not declined in both cases. **And he found, besides them,** meaning, besides the people who water what is between them and the

Surat al-Qasas 28:23

And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women driving back their flocks. He said, "What is the matter with you?" They said, "We will not water our flocks until the shepherds depart, and our father is an old man."

direction from which he came. It has also been said that its meaning is: in a place lower than them. **Two women who are holding back**, meaning, they are holding back their sheep from the water until the people have finished and it is clear between them and the water. The meaning of *al-wurud* is pushing and holding back. From this is the saying of the poet:

I spend the night at the door of rhymes as if I am
fending off a swarm of wild beasts with it.

That is, I detain and prevent. The word *ward* means to expel, and from this comes the poet's saying:

Your stick was taken away by Banu Tamim, so you do not know which stick to use to defend yourself.

Any expulsion **He said**, What is the matter with you two?" That is, Moses said to the two women: What is the matter with you that you do not water your sheep with the people? And the matter is the matter, it was said that it is only said, "What is the matter with you" to someone who is afflicted, or persecuted, or to someone who commits an evil. "They said, **We do not water [their flocks] until the shepherds depart**. That is, it is our custom to wait until the people depart from the water and leave it, for fear of mixing with them, or for being unable to water their flocks with them. The majority read *yusdur* with a damma on the ya' and a kasra on the dal, the present tense of *asbara* transitive with a hamza. Ibn Amir, Abu Amr, and Abu Ja'far read it with a fatha on the ya' and a damma on the dal from *sadra* yasdur intransitive. So the object in the first reading is deleted: that is, they return their livestock. The shepherds are the plural of *ra'a*. The majority read al-ri'a with a kasra on the ra'. Abu Amr read it in a narration from him with a fatha. Abu al-Fadl said: It is a verbal noun that replaces an adjective, and therefore the singular and plural are the same in it. Al-ri'a was read with a damma as a plural noun. Talha bin Musarraf read *Nasqi* with a damma on the *nun* from *asqa* "and our father is a great old man," and this is part of their statement: meaning he is unable to water his livestock due to his old age, so we, two weak women, needed to water the sheep because there was no man to do that for us. So when Moses heard their statement.

Tafsir al-Baghawi

23- **And when he came to the water of Madyan**, which was a well from which they used to water their livestock, **he found there a group of people watering their livestock, and he found besides them**, meaning: apart from the group, **two women holding back**, meaning: they were holding back and preventing their sheep from the water until the people had finished and the well was clear for them. Al-Hasan said: They were keeping the sheep from mixing with the sheep of the people. Qatada said: They were keeping the people away from their sheep. It was said: They were

preventing their sheep from straying and going astray. The first statement is more correct, because of what follows it, which is his statement: **He said**, meaning: Moses to the two women, **What is the matter with you?** What is the matter with you that you do not water your livestock with the people? They said, **We will not water our sheep until the shepherds depart**. Abu Ja'far, Abu 'Amr, and Ibn 'Amir read: *desired* with a fatha on the ya' and a damma on the dal, indicating necessity, meaning: until the shepherds return from the water. The others read it with a damma on the ya' and a kasra on the dal, meaning: until they turn their livestock away from the water. Shepherds is the plural of shepherd, like merchant and merchants.

The meaning of the verse is: We will not water our livestock until the shepherds depart, because we are two women who cannot bear to water, nor can we compete with the men. So when they depart, we will water our livestock as much as their livestock has left in the cistern.

Our father is very old, he cannot water his livestock, so we needed to water the sheep.

They differed about the name of their father. Mujahid, Ad-Dahhak, As-Suddi and Al-Hasan said: He is the Prophet Shuaib, peace be upon him.

Wahb ibn Munabbih and Saeed ibn Jubayr said: He is Jethro, the nephew of Shuaib. Shuaib had died before that after he lost his sight, so he was buried between the Maqam and Zamzam.

It was said: A man who believed in Shuaib.

They said: When Moses heard their words, he took pity on them and pulled out a rock from the top of another well that was near them, and only a group of people could lift it.

Ibn Ishaq said: Moses pushed the people away from the head of the well, and watered the two women's sheep.

It is narrated that when the people returned with their sheep, they covered the top of the well with a stone that could only be lifted by ten men. Then Moses came and lifted the stone alone, and watered the two women's sheep.

It is said that he removed one sin and prayed for blessings in it, so he watered all the sheep from it.

Tafsir al-Baidawi

23 - **And when he came to the water of Madyan**, he reached it, which was a well from which they used to water their flocks. **He found upon it**, he found above its edge. **A nation of people**, a large group of different people. *Watering*, their livestock. **And he found below them**, in a place lower than their place. **Two women**

holding back, preventing their sheep from the water lest they mix with their sheep. **He said, 'What is the matter with you?'** "What is the matter with you both holding back? They said, 'We will not water (our flocks) until the shepherds depart," the shepherds divert their livestock from the water, in order to avoid crowding the men. The object was omitted because the purpose was to show what indicates their chastity and prompts him to water them, then he wrote it down. Abu Amr and Ibn Amir read "yasdur," meaning he turns away. "Al-Ri'aa', **with the dammah, was read, and it is a collective noun like** rakhaal. And our father is an old man," very old and cannot go out to water, so he sends us out of necessity.

Surat al-Qasas 28:24

So he watered for them, then he turned to the shade and said, "My Lord, indeed I, for whatever good You may send down to me, am in need."

Surat al-Qasas 28:24

So he watered for them, then he turned to the shade and said, **My Lord, indeed I, for whatever good You may send down to me, am in need.**

Tafsir al-Jalalayn

24 - **So he watered for them** from another well near them, lifting a stone from it that only ten people could lift. **Then he turned** he went **to the shade** to get some shade from the intense sun while he was hungry. **And he said, My Lord, indeed I am, for whatever good You send down to me, in need.** food. (So they returned to their father in a shorter time than they usually returned. He asked them about that, and they informed him of who had watered for them.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Moses watered the two women's livestock, then he turned to the shade of a tree which he said was a tamarisk tree.

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **Then he turned** Moses to the shade of a tamarisk tree and said: **My Lord, indeed I am, for whatever good You may send down to me, in need.**

Al-Abbas told me, he said: Yazid told us, he said: Al-Asbagh told us, he said: Al-Qasim told us, he said: Saeed Ibn Jubayr told me, on the authority of Ibn Abbas, he said: Moses turned to a tree and took shelter in its shade, "and said: My Lord, indeed I am, for whatever good You may send down to me, in need."

Al-Husayn ibn Amr al-Anqazi narrated to me, saying: My father narrated to us, saying: Israel narrated to us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Abdullah, who said: I urged my camel on for two nights until I reached Madyan in the morning. I asked about the tree under which Moses had taken refuge. It was a lush green tree, so I urged my camel towards it, as it was hungry. My camel took it and treated it for a while, then vomited it out. So I supplicated to God for Moses, peace be upon him, and then I left. And His statement, **And he said, 'My Lord, indeed I am, for whatever good You may send down to me, in need.'** It was mentioned that the Prophet of God, Moses, peace be upon him, said this statement while he was in great difficulty, and he mentioned it to the two women as an allusion to them, so that perhaps they would feed him because of his intense hunger. It was said that the good about which the Prophet of God, peace and blessings be

upon him, said, **Indeed I am, for whatever good You may send down to me, in need,** what he meant by it was a full stomach of food.

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

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, on the authority of Ibn Abbas, who said: When Moses fled from Pharaoh, he was struck by a severe hunger, to the point that his intestines could be seen from the outside of his peritoneum. So when he had given the two women water to drink and taken refuge in the shade, he said, **My Lord, indeed I am, for whatever good You may send down to me, in need.**

Ibn Hamid told us: Hakam told us: Anbasa told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **And when he came to the water of Madyan,** he said: He came to the water and the greenery of the plants could be seen in his stomach from his emaciation, **and he said, 'My Lord, indeed I am, for whatever good You send down to me, in need.'** He said: Satisfaction.

Nasr bin Abdul Rahman Al-Awdi told me: Hakam bin Salm told us, on the authority of Anbasa, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **And when he came to the water of Madyan,** he said: He came to the water, and the greenness of the plants could be seen in his stomach from emaciation.

Nasr bin Abdul Rahman told me: Hakam bin Salm told us, on the authority of Anbasa, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **Indeed, I am, for whatever good you send down to me, needy.** He said: Satisfaction on that day.

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, regarding his statement, **My Lord, indeed I am, for whatever good You may send down to me, needy.** He said this and he had neither a dirham nor a dinar with him.

He said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **Indeed, I am, for whatever good you send down to me, in need.** He said: He only asked for food.

Ibn Hamid told us: Salamah bin Al-Fadl told us, on the authority of Sufyan Al-Thawri, on the authority of Laith, on the authority of Mujahid, regarding his statement, **He said, 'My Lord, indeed I am, for whatever good You may send down to me, needy.'** He said: He did not ask his Lord for anything but food.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **He said, 'My Lord, indeed I am, for whatever good You send down to me, in need.'** He said: Ibn Abbas said: Moses said, **If a**

person wanted to look at the greenness of his intestines from the intensity of hunger, and he does not ask God for anything but a bite to eat.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: **My Lord, indeed I am, for whatever good You send down to me, in need.** He said: The Prophet of God was in difficulty.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ata' ibn al-Sa'ib, regarding his statement, **Indeed, I am, for whatever good you send down to me, needy.** He said: It reached me that Moses said it and the woman heard it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **From the good of a poor person,** he said: Food.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **From the good of a poor person,** he said: Food.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, I am, for whatever good you send down to me, in need,** he said: Food is sought, he did not have food with him, but he asked for food.

Tafsir al-Qurtubi

The Almighty says: **Then he turned to the shade** to the shade of a tamarisk tree, as Ibn Mas'ud said. He was asked about what he would eat, saying: **Indeed, I am, for whatever good you send down to me, in need.** He had not tasted food for seven days, and his stomach was stuck to his back, so he offered a supplication without making a clear request. This is how all the commentators narrated that he asked in this statement for what he would eat. Good can mean food, as in this verse, and it can mean ownership, as in the statement: **If he leaves something good** (Al-Baqarah 2:180) and his statement: **And indeed, he is intense in his love of good** (Al-'Adiyat 51:8). It can mean strength, as in the statement: **Are they good or the people of Tubba'?** It can also mean worship, as in the statement: **And We inspired them to do good deeds** (Al-Anbiya' 21:73). Ibn Abbas said: He had been overcome by hunger, and his color had turned green from eating the greens in his stomach, and he was the most honored of creation in the sight of God. It is narrated that he did not reach Madyan before his feet fell off. This is significant and indicates the insignificance of this world in the sight of God. Abu Bakr ibn Tahir said about His statement, **Indeed, I am, for whatever good You may send down to me, needy,** meaning that for whatever good You may send down to me, I am needy until You make me independent of anyone other than You.

I said: What the commentators mentioned is gone, because God Almighty enriched him through Shuaib.

Tafsir Ibn Kathir

When that man told him what Pharaoh and his state had conspired to do with him, he left Egypt alone. He had not been used to that before, but had been in luxury, comfort, and leadership. **So he went out from it, fearful and watching.** That is, looking around. **He said, 'My Lord, save me from the wrongdoing people.'** That is, from Pharaoh and his people. They mentioned that God Almighty had sent him an angel on a horse, who guided him to the way. God knows best. **And when he turned toward Madyan,** that is, he took a passable, well-trodden path, he was happy about that. **He said, 'Perhaps my Lord will guide me to the right way.'** That is, the most upright path. So God did that with him and guided him to the straight path in this world and the hereafter, making him a guide who was guided. **And when he came to the water of Madyan,** that is, when he arrived at Madyan and came to its water, and it had a well that the shepherds used to go to, **He found there a group of people watering.** That is, a group watering. **And he found besides them two women holding back.** That is, holding back. Their sheep were to be returned with the sheep of those shepherds lest they be harmed. When Moses, peace be upon him, saw them, he felt compassion for them and had mercy on them. He said, **What is the matter with you?** meaning, what is the matter with you that you do not return with these people? They said, **We cannot water our flocks until the shepherds depart.** Meaning, we will not be watered until these people have finished. **And our father is a very old man.** Meaning, this is the situation that compels us to do what you see. God, the Most High, said, **So he watered for them.** Abu Bakr ibn Abi Shaybah said: Abdullah told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun al-Awdi, on the authority of Umar ibn al-Khattab, may God be pleased with him, that when Moses, peace be upon him, came to the well of Madyan, he found a group of people watering their flocks. He said, "When they had finished, they put the rock back on the well, and only ten men could lift it. Then he saw two women holding back their flocks. He said, "What is the matter with you?" They told him, so he went to the rock and lifted it. Then he did not draw water except for one drop until the sheep had had their fill. Sahih chain of transmission.

And the Almighty said: **Then he turned to the shade and said, 'My Lord, indeed I am, for whatever good You send down to me, in need.'** Ibn Abbas said: Moses traveled from Egypt to Madyan, having no food except herbs and tree leaves, and he was barefoot. By the time he reached Madyan, the soles of his feet had fallen off, and he sat in the shade, although he was the best of God's creation, and his stomach was stuck to his back from hunger, and the greenery of the herbs could be seen from inside his stomach, and he was in need of a piece of date. And his saying **to the shade,** Ibn Abbas, Ibn Masoud, and Al-Suddi said: He sat under a tree. Ibn Jarir said: Al-Husayn ibn Amr Al-Anqazi told me, my father told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Abdullah - he is Ibn Mas'ud - who said: I urged my camel on for two nights until I reached Madyan in the morning. I asked about the tree under which Moses had taken refuge. It was a

So he watered for them, then he turned to the shade and said, "My Lord, indeed I, for whatever good You may send down to me, am in need."

lush green tree. I urged my camel towards it, as it was hungry, so my camel took it and treated it for a while, then spat it out. So I supplicated to God for Moses, peace be upon him, and then I left. And in a narration on the authority of Ibn Mas'ud, he went to the tree from which God spoke to Moses, as will come, God willing. And God knows best. Al-Suddi said: The tree was from the samr tree. Ata' ibn Al-Sa'ib said: When Moses said, **My Lord, indeed I, for whatever good You may send down to me, am in need**, he heard the woman.

Fath al-Qadir

24- **He watered for them** out of mercy for them: meaning he watered their sheep for their sake. *Then* when he finished watering for them, **he turned to the shade** meaning he went to it and sat in it. It was said that this shade was the shade of a samura tree there. Then he said, due to the effort and fatigue that had befallen him, calling out to his Lord, **Indeed, I am, for whatever good You send down to me** meaning good. He was *poor* meaning in need of that. It was said that he meant food by that, and the *lam* in **lamma anzalta** means *to*. Al-Akhfash said: It is said that he is poor in it and towards it.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and Al-Muhammadi in his Amali narrated on the authority of Mujahid on the authority of Ibn Abbas regarding the statement of God, **And when he reached his full strength**, he said: thirty-three years, and **and reached full strength**, he said: forty years. Ibn Abi Al-Dunya narrated in the Book of Long-Long Lives on the authority of Al-Kalbi on the authority of Abi Saleh on his authority that he said: Full strength is between eighteen and thirty years, and full strength is between thirty and forty years, and when it exceeds forty it begins to decrease. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated on his authority on the statement of God, **and he entered the city at a time when its people were unaware**, he said: midday. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj on the authority of Ata Al-Khurasani, on his authority also regarding the verse that he said: between sunset and night prayers. Ibn Abi Hatim also narrated from him, **This one is from his party**, he said: an Israelite, **and this one is from his enemy**, he said: a Copt. **So the one from his party**, the Israelite, **sought help from him against the one from his enemy**, the Copt. **So Moses struck him and killed him**, he said: So he died. He said: That was a great burden on Moses. Abd ibn Humayd and Ibn Abi Hatim also narrated from him, regarding his statement, **Then he who had sought his aid the day before cried out to him**, he said: He is the companion of Moses who had sought his aid the day before. Ibn Abi Shaybah, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ikrimah, he said: The one who sought his aid is the one who cried out to him. Ibn al-Mundhir narrated from al-Sha'bi, he said: Whoever kills two men is a tyrant, then he recited this verse, **You only desire to be a tyrant on the earth**. Ibn al-Mundhir narrated from al-Sha'bi, he said: Whoever kills two men is a tyrant, then he recited this verse, **You only desire to be a tyrant on the earth**. Abd

ibn Humayd and Ibn Abi Hatim narrated from Ikrimah, he said: A man is not a tyrant until he kills two people. Al-Faryabi, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, who said: Moses went out in fear, watching for a hungry person who had no provisions with him until he reached the water of Madyan, and **there was a group of people watering their flocks** and two women were sitting with their sheep. He asked them, **What is the matter with you?** They said, **We will not water our flocks until the shepherds depart, and our father is a very old man**. He said, **Is there water near you?** They said: No, except a well with a rock covered over it, so that no group could bear it. He said: So they set out and showed it to me, and they set out with him. He took the rock in his hand and moved it, then drew a bucket for them and watered the sheep, then he returned the rock to its place. Then he turned to the shade and said: My Lord, indeed I am, for whatever good You send down to me, in need. So they heard. He said: So they returned to their father, and he was astonished at their quick arrival, so he asked them, and they told him. He said to one of them: Go and call him. So she came and said: My father calls you to reward you for having watered our sheep. So she walked in front of him, and he said to her: Walk behind me, for I am a man from the lineage of Abraham, and I cannot bear to see from you what God has forbidden me. So he showed me the way. So when he came to him and related to him the story, he said: Fear not; you have been saved from the wrongdoing people. One of them said: O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy. Her father said to her: What did you see of his strength and trustworthiness? So she told him what had happened. She said, "As for his strength, he turned the stone by himself, and no one could turn it over except a few. As for his trustworthiness, he said, 'Walk behind me and show me the way, for I am a man from the lineage of Abraham. What God has forbidden is not permissible for me from you.'" Ibn Abbas was asked, **Which of the two terms did Moses fulfill?** He said, **The more righteous and fulfilled of the two**. Al-Firyabi, Ibn Abi Shaybah in Al-Musannaf, Abd ibn Humayd, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated **who authenticated it** on the authority of Umar ibn Al-Khattab, who said, "When Moses arrived at the well of Madyan, he was surprised by two women. He said, 'What is the matter with you?' They told him. He went to the stone and lifted it by himself. Then he drew water, but he drew water only once until the sheep were satisfied. The two women returned to their father and told him, and Moses turned away to take shelter. 'My Lord, indeed I, for whatever good You may send down to me, am in need.'" He said: **One of them came to him walking shyly**, putting her garment over her face, not like the women who go out and come in. **She said, 'My father invites you that he may reward you for having watered our land for us.'** So Moses stood with her and said to her, **Walk behind me and describe the way to me, for I hate for the wind to catch your clothes and for you to describe your body to me**. When he reached her father, he told him what he told her. One of them said, **O my father, hire him, for the best one**

you can hire is the strong and trustworthy. He said, **O my daughter, how do you know that he is trustworthy and strong?** She said, "As for his strength, he can lift a stone, and only ten men can lift it. As for his trustworthiness, he said to her, 'Walk behind me and describe the way to me, for I hate for the wind to catch your clothes and for it to describe your body to me.'" When he reached her father, he told her what he told her. One of them said, **O my father, hire him, for the best one you can hire is the strong and trustworthy.** He said, **O my daughter, how do you know that he is trustworthy and strong?** She said: As for his strength, he could lift a stone, and only ten men could do it. As for his trustworthiness, he said, **Walk behind me and describe the way to me, for I hate for the wind to catch your clothes and describe your body to me.** This increased his desire for him. Then, **He said, 'Indeed, I want to marry you to one of these two daughters of mine,'** until His saying, **You will find me, if God wills, among the righteous,** meaning in good company and fulfilling what I said. **He said,** Moses, "That is between me and you. Whichever of the two terms you fulfill, there will be no aggression against me." He said, **Yes.** He said, **And God is Witness over what we say.** So, he married him to him and he stayed with him, providing for him and working to tend to his sheep and whatever he needed. He married Safoor and her sister Sharf, and they were the ones who used to drive them away. Ibn Kathir said, after citing various chains of narration for this hadith: Its chain of narration is sound. As-Salfa' was a bold and sharp woman. Ahmad reported in Az-Zuhd, Ibn Al-Mundhir and Ibn Abi Hatim on the authority of Ibn Abbas, regarding His statement, **And when he reached the water of Madyan,** he said: He reached the water wherever he reached, and the greenery of the plants could be seen in his belly due to his emaciation. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority that Moses left Egypt for Madyan, and the distance between them was eight nights. He had no food except tree leaves. He left barefoot, and as soon as he reached it, his sole fell off. Ibn Jarir and Ibn al-Mundhir also narrated on his authority that he said: **They kept back** means they kept their sheep back until the people left and the well was clear for them. Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Dhiya' in al-Mukhtara also narrated on his authority that Moses said: **My Lord, indeed I am, for whatever good You send down to me, in need.** And he was the most honorable of His creation to Him, and he was in need of even half a date, and his stomach clung to his back from the severity of hunger. Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority that he said: He asked for nothing but food. Abdullah ibn Ahmad narrated in Zawa'id al-Zuhd and Ibn Abi Hatim also narrated on his authority that he asked for a piece of bread to strengthen his back from hunger.

Tafsir al-Baghawi

That is what he said:

24- So he watered for them both, then he turned to the shade, the shade of a tree, so he sat in its shade because of the intense heat, and he was hungry. **And**

he said, 'My Lord, indeed I am, for whatever good You send down to me, in need.' Food, is in need. Linguists say that the lam means *to*. It is said: He is in need of it, and in need of it. He says: Indeed, I am, for whatever good You send down to me, meaning food. Poor, needy. He was asking for food because of his hunger. Ibn Abbas said: He asked God Almighty for a piece of bread to sustain him. Al-Baqir said: He said it even though he was in need of a half a date. Saeed bin Jubair said on the authority of Ibn Abbas: Moses said: **My Lord, indeed I am, for whatever good You send down to me, in need,** and he was the most honorable of His creation to Him, and he was in need of a half a date. Mujahid said: He did not ask Him for anything but bread.

They said: When they returned to their father, they quickly returned before the people and their sheep were full. He said to them: What made you hurry? They said: We found a righteous man who was merciful to us and watered our sheep for us. He said to one of them: Go and call him for me.

Tafsir al-Baidawi

24 - So he watered their livestock for them out of mercy for them. It was said that the shepherds used to put a stone on top of a well that could only be lifted by seven men or more, so he lifted it alone despite the fatigue, hunger, and leg injury he was in. It was also said that there was another well with a rock on it, so he lifted it and drew water from it. **Then he turned to the shade and said, 'My Lord, indeed, for whatever You have sent down to me'** for what You have sent down to me. **Of good** is little or much, and most interpret it to mean food. *Poor* is a needy beggar, and therefore it is transitive with the preposition lam. It was also said that its meaning is that when the good of religion was sent down to me, I became poor in this world. This is because it was within the means of Pharaoh's means, and the purpose of it was to show boasting and gratitude for that.

Surat al-Qasas 28:25

Then one of the two women came to him, walking modestly. She said, "Indeed, my father invites you to reward you for having watered our flocks for us." So when he came to him and related to him the story, he said, "Do not fear. You have escaped from the wrongdoing people."

Surat al-Qasas 28:25

Then one of the two women came to him, walking modestly. She said, **Indeed, my father invites you to reward you for having watered our flocks for us.** So when he came to him and related to him the story, he said, "Do not fear. You have escaped from the wrongdoing people."

Tafsir al-Jalalayn

25 - **And one of them came to him walking shyly** meaning, putting the sleeve of her armor over her face out of shyness before him **She said, Indeed, my father invites you that he may reward you for having watered our land for us.** So he answered her, denying in his heart that he would accept the wages, as if she intended to receive a reward if that was what he wanted. So she walked in front of him, and the wind began to blow her garment, exposing her legs. So he said to her, **Walk behind me and show me the way.** So she did until her father came, and he was Shu'ayb, peace be upon him, and he had dinner. So he said to him, **Sit down and eat.** He said, **I fear that it will be in exchange for what you watered our land for them, and we are a family who do not ask for compensation for a good deed.** He said, **It is not my custom and the custom of my fathers to honor the guest and feed the poor.** So he ate and told him his situation. God Almighty said, **So when he came to him and related to him the story** a source meaning the story of his killing the Copt and their intention to kill him and his fear of Pharaoh (He said, "Do not fear. You have escaped from the wrongdoing people.") For Pharaoh had no power over Madyan.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then one of the two women for whom he had watered came to Moses, walking shyly before Moses, covering her face with her garment.

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

Who said that?

Abu Al-Sa'ib and Al-Fadl bin Al-Sabah told us: Ibn Fadil told us, on the authority of Dharr bin Abdullah bin Abi Al-Hudhayl, on the authority of Umar bin Al-Khattab, may God be pleased with him, regarding his statement, **Then one of them came to him walking shyly**, he said: Covered by the sleeve of her shirt, or the sleeve of her shirt.

Ibn Wakee' told us: Abu Usamah told us, on the authority of Hammad bin Amr al-Asadi, on the authority of Abu Sinan, on the authority of Ibn Abi

al-Hudhayl, on the authority of Umar, may God be pleased with him, who said: She placed her hand on her face, covering it.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Nawf: **One of them came to him walking shyly.** He said: She covered her face with her hands.

He said: Yahya told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Nawf, in a similar manner.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Nawf: **One of them came to him walking shyly.** He said: She was saying with her hands on her face, and my father put his hand on his face.

Ibn Bashar told us: Abd al-Rahman told us: Israel told us, on the authority of Abu Ishaq, on the authority of Amr Ibn Maymun: **One of the two women came to him walking shyly.** He said: She was not a shy woman, going out and coming in, putting her garment over her face, saying: **My father is calling you to reward you for having watered our flocks.**

Ibn Wakee' told us: My father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Umar ibn al-Khattab, may God be pleased with him: **One of them came to him walking shyly.** He said: She was not a woman of the early age, going out and coming in, saying with her hand on her face: **My father is calling you to reward you for having watered our flocks.**

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us: Qara ibn Khalid told us: I heard al-Hasan say, regarding His statement: **Then one of them came to him walking shyly**, he said: Far from obscenity.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **She walked shyly.** He said: She came to him walking shyly before him.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: **One of them came to him walking shyly.** He said: Placing her hand on her forehead.

And His statement: **She said, 'Indeed, my father invites you that he may reward you for having watered our flocks for us.'** God Almighty says: The woman who came to Moses walking shyly said, **Indeed, my father invites you that he may reward you for having watered our flocks for us.** She said, **He may reward you for having watered our flocks for us.**

And his saying, **So when he came to him and told him the story**, means: Moses went with her to her father, and when he came to her father and told him his story with Pharaoh and his Coptic people, her father said to him, **Do not fear, for you have escaped from the wrongdoing people**, meaning: from Pharaoh and his people, because he had no authority over our land to which he had come.

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

Who said that?

Al-Abbas told me, he said: Yazid told us, he said: Al-Asbagh told us, he said: Al-Qasim told us, he said: Saeed bin Jubair told us on the authority of Ibn Abbas, he said: Abu Al-Jaritayn was surprised at the speed with which they had set out with their sheep, full and full, so he said: You two have a special matter today.

Abu Ja'far said: I think he said: So they told him the story, and when Moses came to him, he spoke to him, "He said: Fear not. You have escaped from the wrongdoing people." Pharaoh and his people have no authority over us, and we are not in his kingdom.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When the two girls returned to their father quickly, he asked them, and they told him the report of Musa. So he sent one of them to him, and she came to him walking shyly, and he was shy of him. She said: My father invites you to reward you for having watered our flocks for us. So he stood with her and said to her: Go, so she walked in front of him, and the wind hit her, and he looked at her rump, so Musa said to her: Walk behind me, and show me the way if I make a mistake. So when the old man came and told him the story, he said: Do not fear. You have escaped from the wrongdoing people.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Then one of them came to him walking shyly. She said: 'My father invites you that he may reward you for having watered our flocks.'" He said: Mufraf said: By God, if the Prophet of God had anything to say, he would not have followed their two tastes. Rather, what drove him to that effort was: "So when he came to him and related to him the story, he said: 'Do not fear. You have been saved from the wrongdoing people.'"

Ibn Humayd narrated to us: Salamah narrated to us, on the authority of Ibn Ishaq, who said: They returned to their father at a time when they usually did not return, and he was displeased with their situation. He asked them, and they told him the report. He said to one of them: **Hurry up and bring it to me.** She came to him shyly and said: **My father invites you to reward you for having watered our flocks.** So he stood with her, as Layyin mentioned, and said to her: **Walk behind me and describe the road to me, and I will walk in front of you, for we do not look at the backs of women.** So when he came to him, he told him the report and what he had told him about his country. "So when he came to him and related to him the story, he said: 'Do not fear. You have been saved from the wrongdoing people.'" She had told her father what he had said: **We do not look at the backs of women.**

Tafsir al-Qurtubi

Fourth: The Almighty said: **Then one of them came to him walking shyly.** This statement is an abbreviation indicated by the apparent meaning, Ibn Ishaq estimated it as: So they went to their father quickly, as

it was their custom to be slow in watering their flocks. They told him what had happened to the man who had watered their flocks. So he ordered the elder of his two daughters - or it was said the younger - to summon him for himself. **She came** according to what is in this verse. Amr ibn Maymun said: She was not a fast-moving woman, neither a traveler nor a visitor. It was said: She came to him covering her face with the sleeve of her armor, as said by Umar ibn al-Khattab. It was narrated that the name of one of them was Leah and the other was Sepphoris, the daughters of Jethro, and Jethro is Shu'ayb, peace be upon him. It was also said: The son of Abu Shu'ayb, and that Shu'ayb had already died. Most people believe that they are the two daughters of Shu'ayb, peace be upon him, and this is the apparent meaning of the Qur'an. God the Almighty said: **And to Madyan We sent their brother Shu'ayb** (Al-A'raf: 85) This is how it is in Surah Al-A'raf. In Surah Ash-Shu'ara': **The companions of the thicket denied the messengers, * When Shu'ayb said to them** (Ash-Shu'ara': 176-177). Qatadah said: God the Almighty sent Shu'ayb to the companions of the thicket and the companions of Madyan. The disagreement over his father's name has already been mentioned in Al-A'raf. It was narrated that when the message came to Moses, peace be upon him, he said: **I will follow her.** There were three miles between Moses and her father, and a wind blew and she folded her shirt and described her buttocks. Moses was embarrassed to look at her, so he said: **Go back behind me and guide me to the road with your voice.** It was also said that Moses initially said: "Stand behind me, for I am a Hebrew man who does not look at women's backsides. Guide me to the right or the left." This is the reason for her describing him as trustworthy, as Ibn Abbas said. Moses reached a preacher and told him his story from beginning to end. The preacher comforted him by saying, "Do not fear. You have escaped from the wrongdoing people." Midian was outside Pharaoh's kingdom. Food was brought to him, but Moses said, "I will not eat. We are a family who will not sell our religion for the earth full of gold." Shu'aib said, "This is not in exchange for watering the land. It is my custom and the custom of my fathers to welcome guests and feed people." So Moses ate.

Tafsir Ibn Kathir

When the two women quickly returned with the sheep to their father, he was dismayed by their quick arrival. He asked them about their situation, and they told him what Moses had done. He sent one of them to invite him to her father. God the Almighty said: **Then one of them came to him walking shyly**, meaning the gait of a free woman, as narrated on the authority of the Commander of the Faithful, Omar **may God be pleased with him**, who said: She was hiding behind the sleeve of her armor. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: Omar **may God be pleased with him** said: She came walking shyly, holding her garment over her face, not a slutty woman, neither a coquettish nor a slut. This is a sound chain of transmission. Al-Jawhari said: The salafi' is a bold man, a strong-willed woman,

Surat al-Qasas 28:25

Then one of the two women came to him, walking modestly. She said, "Indeed, my father invites you to reward you for having watered our flocks for us." So when he came to him and related to him the story, he said, "Do not fear. You have escaped from the wrongdoing people."

and a strong camel. **She said, 'My father invites you to reward you for having watered our sheep for us.'** This is polite in the expression; she did not make an absolute request so as not to suggest suspicion. Rather, she said, **My father invites you to reward you for having watered our sheep for us**, meaning to reward you and recompense you for having watered our sheep. **So when he came to him and related to him the story**, that is, he mentioned to him what had happened to him and the reason for which he had left his country, "he said, 'Do not fear. You have escaped from the wrongdoing people.'" He said, "Be at peace and be content, for you have left their kingdom, for they have no power in our country." That is why he said, **You have escaped from the wrongdoing people.**

The commentators differed about who this man was. Some say that he was the Prophet Shuaib, peace be upon him, who was sent to the people of Madyan. This is the well-known view among many scholars. Al-Hasan Al-Basri and others also said this. Ibn Abi Hatim narrated: My father told us, Abdul Aziz Al-Awsi told us, Malik bin Anas told us that he heard that Shuaib was the one to whom Moses told the story. He said, **Do not fear, you have been saved from the wrongdoing people.** Al-Tabarani narrated on the authority of Salamah bin Sa'd Al-Ghazi that he visited the Messenger of God, peace and blessings be upon him, and he said to him, **Welcome to the people of Shuaib and the two sisters of Moses, you have been guided.** Others said, **Rather, he was the nephew of Shuaib.** It was also said that he was a believing man from the people of Shuaib. Still others said, "Shuaib lived a long time before the time of Moses, peace be upon him, because he said to his people, 'The people of Lot are not far from you.'" The destruction of the people of Lot occurred during the time of Abraham, peace be upon him, according to the text of the Quran. It is known that there was a long period of more than four hundred years between Abraham and Moses, peace be upon them, as mentioned by more than one person. What is said that Shu'ayb lived for a long time is - and God knows best - a precaution against this problem. What strengthens the fact that he was not Shu'ayb is that if he was him, his name would have been mentioned in the Qur'an here. What is mentioned in some hadiths that explicitly mention him in the story of Moses is not authentically attributed to them, as we will mention soon, God willing. What is found in the books of the Children of Israel is that this man's name was Thiron, and God knows best. Abu Ubaidah ibn Abdullah ibn Mas'ud said: Thiron is the nephew of Shu'ayb, peace be upon him. And on the authority of Abu Hamza, on the authority of Ibn Abbas, he said: The one whom Moses hired to enrich the ruler of Midian. Ibn Jarir narrated it with this chain of transmission. Then he said: The correct view is that this can only be understood through a report, and there is no report that can be used as evidence in this regard.

God the Almighty said: "One of the two daughters said, 'O my father, hire him. Indeed, the best one you can

hire is the strong and trustworthy.'" That is, one of the two daughters of this man said. It was said that she was the one who went behind Moses, peace be upon him. She said to her father, **O my father, hire him**, meaning to tend these sheep. Umar, Ibn Abbas, Shuraih al-Qadi, Abu Malik, Qatadah, Muhammad ibn Ishaq, and others said: When she said, **Indeed, the best one you can hire is the strong and trustworthy**, her father said to her, **And how do you know that?** She said to him, "He lifted a rock that only ten men could lift, and when I came with him, I went ahead of him, and he said to me, 'Stand behind me, and if the road differs from my side, throw me a pebble so that I may know the way and find my way to him.'" Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Abu Ubaidah on the authority of Abdullah - he is Ibn Masoud - who said: The three most discerning people are: Abu Bakr when he discerned Umar; the companion of Joseph when he said, **Make his stay honorable**; and the companion of Moses when she said, "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." He said, **Indeed, I want to marry you to one of these two daughters of mine.** That is, this old man asked him to tend his sheep and marry him to one of his two daughters. Shuaib al-Jubba'i said: They were Safuriya and Sharaf, and it is said that they were Liya. The companions of Abu Hanifa used this verse as evidence for the validity of a sale if someone says, **I have sold you one of these two slaves for one hundred**, and he says, **I have bought**, that it is valid, and God knows best.

And his saying: "On condition that you hire me for eight years. If you complete ten, then it is from you" meaning that you tend my sheep for eight years. If you volunteer two more years, then it is yours, otherwise eight is sufficient. "And I do not want to make it difficult for you. You will find me, if God wills, among the righteous" meaning that I will not make it difficult for you, nor will I harm you, nor will I argue with you. They used this noble verse as evidence for the school of thought of Al-Awza'i, that if he said: I sold this to you for ten in cash or twenty on credit, then it is valid, and the buyer chooses whichever he takes, it is valid. The hadith narrated in Sunan Abi Dawud, **Whoever sells two sales in one sale, he has the better of them or the interest** is based on this school of thought. There is some consideration in using this verse and this hadith as evidence for this school of thought, but this is not the place to elaborate on it due to its length. And God knows best.

Then the companions of Imam Ahmad and those who followed them in the validity of hiring a worker for food and clothing, used this verse as evidence, and they relied on what Abu Abdullah Muhammad bin Yazid bin Majah narrated in his book Al-Sunan where he said: Chapter on hiring a worker for food and clothing, Muhammad bin Al-Himsi told us, Baqiyah bin Al-Waleed told us, on the authority of Muslimah bin Ali, on the authority of Saeed bin Abi Ayyub, on the authority of Al-Harith bin Yazid, on the authority of Al bin Rabah, who said: I heard Utbah bin Al-Mundhir

Al-Sulami say: We were with the Messenger of God, may God bless him and grant him peace, and he recited Ta Seen Meem until he reached the story of Moses, he said: **Indeed, Moses hired himself for eight or ten years in exchange for the chastity of his private parts and the food of his stomach.** This hadith is weak from this source, because Muslimah bin Ali, who is Al-Khashani Al-Dimashqi Al-Balati, is a weak narrator according to the imams, but it has been narrated from another source, and there is also doubt about it.

Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Abdullah bin Lahi'ah told us, on the authority of Al-Harith bin Yazid Al-Hadrami, on the authority of Ali bin Rabah Al-Lakhmi, who said: I heard Utbah bin Al-Nadr Al-Sulami, the companion of the Messenger of God, may God bless him and grant him peace, narrating that the Messenger of God, may God bless him and grant him peace, said: "Moses, peace be upon him, hired himself out for the chastity of his private parts and the food of his stomach." And the Almighty's statement, informing about Moses, peace be upon him: "He said, 'This is between me and you. Whichever of the two terms I fulfill, there is no transgression against me. And God is Witness over what we say.'" He said: Moses said to his son-in-law: The matter is as you said, that you hired me for eight years. If I complete ten, then it is from me. So when I fulfill the lesser of the two terms, I have been released from the covenant and released from the condition. For this reason, he said: **Whichever of the two terms I fulfill, there is no transgression against me,** meaning there is no blame on me, even though the full term, although it is permissible, is still in excess from another aspect, based on external evidence, as God, may God bless him and grant him peace, said: **But whoever hastens to complete it within two days, there is no sin upon him, and whoever delays, there is no sin upon him.** And the Messenger of God, may God bless him and grant him peace, said: To Hamza bin Amr Al-Aslami, may God be pleased with him, who fasted a lot, and he asked him about fasting while traveling, so he said: **If you wish, then fast, and if you wish, then break your fast,** even though the act of fasting is more likely based on other evidence. This evidence indicates that Moses, peace be upon him, only did the most complete and perfect of the two terms.

Al-Bukhari said: Muhammad bin Abdul Rahim told us, Saeed bin Sulaiman told us, Marwan bin Shuja' told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: A Jew from the people of Al-Hirah asked me: Which of the two terms did Moses fulfill? So I said: I do not know until I go to the scholar of the Arabs and ask him. So I went to Ibn Abbas **may God be pleased with him** and asked him. He said: He fulfilled most of them and the best of them. When the Messenger of God (blessings and peace of God be upon him) said, he does. This is how Al-Bukhari narrated it, and this is how Hakim bin Jubair and others narrated it on the authority of Saeed bin Jubair. It was mentioned in the Hadith of Al-Fitun, on the authority of Al-Qasim bin Abi Ayyub, on the authority of Saeed bin Jubair: The one who asked him was a Christian man, and the first is more likely, and God knows best. It was narrated on the authority of Ibn Abbas with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him).

Ibn Jarir said: Ahmad bin Muhammad Al-Tusi told us, Al-Humaidi told us, Sufyan told us, Ibrahim bin Yahya bin Abi Ya'qub told me, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas that the Messenger of God (blessings and peace of God be upon him) said: "I asked Gabriel: Which of the two terms did Moses fulfill? He said: He completed and perfected them." Ibn Abi Hatim narrated it on the authority of his father, on the authority of Al-Humaidi, on the authority of Sufyan, who is Ibn Uyaynah: Ibrahim bin Yahya bin Abi Ya'qub told me, and he was of my age or younger than me, and he mentioned it. There is an inaccuracy in its chain of transmission, and this Ibrahim is not well-known. Al-Bazzar narrated it on the authority of Ahmad ibn Abaan al-Qurashi, on the authority of Sufyan ibn Uyaynah, on the authority of Ibrahim ibn A'yan, on the authority of al-Hakam ibn Abaan, 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. He then mentioned it and said: We do not know of it as having been transmitted from Ibn Abbas except through this chain of transmission.

Then Ibn Abi Hatim said: It was read to Yunus bin Abdul A'la, Ibn Wahb informed us, Amr bin Al-Harith informed us, on the authority of Yahya bin Maymun Al-Hadrami, on the authority of Yusuf bin Tirth, "The Messenger of God was asked: Which of the two terms did Moses fulfill? He said: I have no knowledge. So the Messenger of God, may God bless him and grant him peace, asked Gabriel, and Gabriel said: I have no knowledge. So Gabriel asked an angel above him, and he said: I have no knowledge. So that angel asked his Lord, the Mighty and Sublime, about what Gabriel had asked him, about what Muhammad, may God bless him and grant him peace, had asked him. So the Lord, the Mighty and Sublime, said: He fulfilled the more righteous and lasting of the two, or he said the purest of the two." This is a mural, but it has been transmitted in a mural form from another source. Sunayd said: Hajjaj told us, on the authority of Ibn Jurayj, who said: Mujahid said: "The Prophet, may God bless him and grant him peace, asked Gabriel, which of the two terms did Moses fulfill? He said: I will ask Israfil, so he asked him, and he said: I will ask the Lord, the Mighty and Sublime, so he asked him, and He said: The more righteous and fulfilling of the two."

Another chain of transmission also transmitted Ibn Jarir said: Ibn Wakee' narrated to us, my father narrated to us, Abu Ma'shar narrated to us, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: The Messenger of God (peace and blessings be upon him) was asked: Which of the two terms did Moses fulfill? He said: **The more fulfilling and complete of them.** These chains of transmission are mutually supportive. This has also been narrated with a chain of transmission traceable to the Prophet (peace and blessings be upon him) from the narration of Abu Dharr **may God be pleased with him.** Al-Hafiz Abu Bakr al-Bazzar said: Abu Ubaidullah Yahya ibn Muhammad ibn al-Sakn narrated to us, Ishaq ibn Idris narrated to us, Uwaidh ibn Imran al-Jawni narrated to us, on the authority of his father, on the authority of Abdullah ibn al-Samit, on the authority of Abu Dharr **may God be pleased with him** that the Prophet (peace and blessings be upon him) was asked: Which of the

Surat al-Qasas 28:25

Then one of the two women came to him, walking modestly. She said, "Indeed, my father invites you to reward you for having watered our flocks for us." So when he came to him and related to him the story, he said, "Do not fear. You have escaped from the wrongdoing people."

two terms did Moses fulfill? He said: **The more fulfilling and complete of them.** He said: "And if you are asked: Which of the two women did he marry? Say: The younger of the two." Al-Bazzar then said: We do not know of it being narrated from Abu Dharr except with this chain of transmission. Ibn Abi Hatim narrated it from the hadith of Ubadh ibn Abi Imran, and he is weak.

Then, a similar hadith was narrated from Utbah ibn al-Nadr with a very strange addition. Abu Bakr al-Bazzar said: Umar ibn al-Khattab al-Sijistani told us, Yahya ibn Bakir told us, Ibn Lahi'ah told us, al-Harith ibn Yazid told us on the authority of Ali ibn Rabah al-Lakhmi, who said: I heard Utbah ibn al-Nadr say: The Messenger of God, may God bless him and grant him peace, was asked: Which of the two terms did Moses fulfill? He said: **The more righteous and fulfilling of the two.** Then the Prophet, may God bless him and grant him peace, said: "When Moses, peace be upon him, wanted to leave Shu'ayb, peace be upon him, he ordered his wife to ask her father to give her enough from his sheep to live on. So he gave her what his sheep had given birth to that year of all colors. He said: Not a single sheep passed by without Moses striking its side with his staff, and it gave birth to all colors, and two or three, each sheep having no spots, no blemishes, no frills that would escape the hand, and no blemishes." And the Messenger of God, may God bless him and grant him peace, said: **When you conquer Syria, you will find remnants of it, and they are the Samaritans.** This is how al-Bazzar reported it.

Ibn Abi Hatim narrated it in a more detailed manner than this, saying: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me *H* and Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abdullah bin Lahi'ah told us on the authority of Al-Harith bin Yazid Al-Hadrami on the authority of Ali bin Rabah Al-Lakhmi, who said: I heard Utbah bin Al-Nadr Al-Sulami, the companion of the Messenger of God, may God bless him and grant him peace, narrating that the Messenger of God, may God bless him and grant him peace, said: "Moses, peace be upon him, hired himself for the chastity of his private parts and the food of his stomach. When he fulfilled the term, it was said: O Messenger of God, which of the two terms is better? He said: The more righteous and the more fulfilled. When he wanted to leave Shu'aib, he ordered his wife to ask her father to give her from his sheep what they would live on, so he gave her what his sheep had given birth to of different colors from the offspring of that year, and his sheep were black and beautiful. Moses, peace be upon him, went to his staff, named it from the end, then put it at the bottom of the basin, then brought it to drink. Moses stood in front of the pool and not a single sheep came out of it except that he struck its side with a sheep. He said: "So it gave birth and gave birth and all of them were of different colors except one or two sheep that had no spots." Yahya said: **Not a lizard.** Safwan said: **Not a monitor lizard.** Abu Zur'ah said: **The correct one is a hyena, not a fox, not a fox, not a hyena that could**

pass the hand. The Prophet, may God bless him and grant him peace, said: **If you were to conquer Syria, you would find the remains of those sheep, and they are the Samaritans.**

Abu Zur'ah narrated to us, Safwan told us: I heard Al-Walid say: I asked Ibn Lahi'ah what is a fashoosh? He said: It is the one that gushes forth its milk and has a wide mouth. I said: What is a lizard? He said: It is the one with a long udder that drags it. I said: What is an azouz? He said: It is the one with a narrow mouth. I said: What is a thawul? He said: It is the one that has no udder except in the form of two nipples. I said: What is a kameeshah? He said: It is the one that misses the hand, the kameeshah of the udder is small and cannot be grasped by the hand. This hadith is narrated by Abdullah ibn Lahi'ah Al-Misri, and his memory is poor, and I fear that it may be attributed to the Prophet in error, and God knows best. It should be narrated that there is no fushuh in it, nor azouz, nor dhuboob, nor tha'ool, nor kameeshah, to mention every deficient characteristic with its corresponding deficient characteristics. Ibn Jarir narrated from the words of Anas bin Malik, with a chain of transmission that is almost complete, so he said: Muhammad bin al-Muthanna told us, Muadh bin Hisham told us, my father told us, Qatadah told us, Anas bin Malik, may God be pleased with him, told us: When the Prophet of God, Moses, peace be upon him, called his companion to the appointed time between them, his companion said to him: Every ewe that gives birth to a color other than its own, its offspring is yours. So Moses raised ropes over the water, and when they saw the ghost, they were startled, so they wandered around, and they all gave birth to spotted ones except one ewe, and all of their offspring were lost that year.

Fath al-Qadir

His statement: 25- **Then one of the two came to him walking shyly.** There is an omission in the speech indicated by the context. Al-Zajjaj said: Its meaning is that they went to their father quickly, as it was their custom to be slow in watering their flocks. They told him what had happened to the man who had watered their flocks. He ordered the elder of his two daughters, or it was said the younger, to call him for him, so she came to him. Most of the commentators said that they were the daughters of Shu'ayb, and it was said that they were the daughters of Shu'ayb's brother, and that Shu'ayb had died. The first is more likely. This is the apparent meaning of the Qur'an. The place of walking is the accusative case of the subject of came, and on shyness is another case: that is, being on shyness in the states of walking and coming only, and the phrase **She said, my father invites you** is a resumption of the answer to an implied question, as if it was said what did she say to him when she came to him **so that he may reward you for having watered for us** that is, the reward for your watering for us **So when he came to him and related to him the story** the story is a source named after the object: that is, the one related,

meaning he told him everything that happened to him from when he killed the Copt until when he arrived at the water of Midian **He said Shuaib Do not fear, you have escaped from the wrongdoing people** that is, Pharaoh and his companions, because Pharaoh had no authority over Midian, and Al-Razi has very cold problems in this place that do not deserve to be mentioned in the interpretation of the words of God Almighty, and the answer to them is clear to the negligent, let alone the complete, and the most clear thing he came with is how Moses answered the invitation that was explained by the reward for what he did of watering. The answer is that he followed God's law in answering the call of one of God's prophets, and that answer was not for the sake of receiving a reward for this work. That is why it was reported that when food was presented to him, he said: We are a family who will not sell our religion for an earth full of gold.

drink. Perhaps Moses, peace be upon him, only responded to them to seek the blessing of seeing the old man and to gain his knowledge, not out of any hope of reward. Rather, it was narrated that when he came to him, food was offered to him, but he refused it and said, 'We are a family who do not sell our religion for the world.' Until Shu'aib, peace be upon him, said to him, 'This is our custom with everyone who visits us.' And whoever does a good deed and is given something as a gift, it is not forbidden to take it. "So when he came to him and related to him the story, he said, 'Do not fear. You have been saved from the wrongdoing people.'" He meant Pharaoh and his people.

Tafsir al-Baghawi

God the Almighty said: 25- **Then one of them came to him walking shyly.** Omar bin Al-Khattab, may God be pleased with him, said: She was not a swarm of women coming from the sky, but she came concealed, having put the sleeve of her armor over her face out of shyness. "She said: 'My father invites you to reward you for having watered our flocks.'" Abu Hazim Salamah bin Dinar said: When Moses heard that, he did not want to go, but he was hungry and had no choice but to go. The woman walked and Moses walked behind her, and the wind was blowing her garment and distorting her buttocks. Moses did not want to see that from her, so he said to her: Walk behind me and show me the way if I make a mistake. So she did that. When he entered upon Shu'ayb, he saw dinner being prepared, so he said: Sit down, young man, and have your dinner. Moses said: I seek refuge in God. Shu'ayb said: Why is that? Aren't you hungry? He said: Yes, but I fear that this is a substitute for what I have given them to drink, and we are from a family that does not seek a substitute for a worldly act for the deeds of the Hereafter. Shu'ayb said to him: No, by God, young man, but this is my custom and the custom of my fathers, to welcome the guest and provide food. So Moses sat and ate.

So when he came to him and related to him the story, meaning: his entire affair, of the Copt's killing and Pharaoh's intention to kill him, "he said, 'Do not fear. You have escaped from the wrongdoing people,'" meaning: Pharaoh and his people. He only said this because Pharaoh had no authority over Midian.

Tafsir al-Baidawi

25 - **Then one of the two came to him walking bashfully** meaning shy and timid. It was said that it was the younger of the two, and it was said that it was the older, and her name was Safura' or Safra', and she was the one whom Moses, peace be upon him, married. "She said, 'Indeed, my father invites you to reward you' to recompense you. 'The reward for what you have given us to drink' is in return for giving us to

Surat al-Qasas 28:26

One of the two women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

Surat al-Qasas 28:26

One of the two women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

Tafsir al-Jalalayn

26 - **One of them said** and she was the older or younger messenger **O my father, hire him** take him as a worker to tend our sheep instead of us **the best one you can hire is the strong and the trustworthy** he hired him with his strength and trustworthiness, so he asked her about them and she informed him of what had happened of him lifting the well stone and his saying to her walk behind me and in addition when she came to him and he knew about her he lowered his head but did not lift it so he desired to marry him

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: One of the two women for whom Moses had watered said to her father when Moses came to him, and the name of one of them was Safoor, and the name of the other was Leah, and it was said: Sharaf likewise.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Wahb ibn Sulayman al-Ramadi told me, on the authority of Shu'ayb al-Jubei, he said: The names of the two slave girls were Leah and Zipporah, and the wife of Moses was Zipporah, the daughter of Jethro, the priest of Midian, and the priest was a rabbi.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: One of them was Zipporah, the daughter of Jethro, and her sister was Sharfa, also called Leah, and they were the two who used to drive away the sheep. As for their father, there is a difference of opinion about his name. Some of them said that his name was Jethro.

Who said that?

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, who said: The one who hired Moses, the son of Akhbi Shu'aib, was Jethro.

Ibn Wakee' told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, who said: The one who hired Moses was Jethro, son of Akhibi Shu'aib, peace be upon him.

Others said: Rather, his name is: Yathra.

Mention of those who said that: Ibn Wakee' told us, he

said: Al-Ala' bin Abdul-Jabbar told us, on the authority of Hammad bin Salamah, on the authority of Abu Hamza, on the authority of Ibn Abbas, he said: The one who hired Moses: to enrich the master of Midian.

Abu Al-Aaliyah Al-Abdi Ismail bin Al-Haitham told me: Abu Qutaybah told us, on the authority of Hammad bin Salamah, on the authority of Abu Hamza, on the authority of Ibn Abbas, who said: The one who hired Moses: He enriched the ruler of Midian.

Abu Al-Aaliyah Al-Abdi Ismail bin Al-Haitham told me: Abu Qutaybah told us, on the authority of Hammad bin Salamah, on the authority of Abu Hamza, on the authority of Ibn Abbas, who said: The woman's father's name was Yathra.

Others said, rather his name is Shu'ayb, and they said: He is the Prophet Shu'ayb, peace be upon him.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Qara ibn Khalid told us: I heard al-Hasan say: They say Shu'ayb was the companion of Moses, but he was the master of the people of the water on that day.

Abu Ja'far said: "This is something that can only be known through narration, and no narration of that kind requires proof. So no statement on that matter is more correct than what God, the Most High, said: "And he found besides them two women keeping back..." **One of them said, 'O my father, hire him.'** What she meant by her statement is: Hire him to tend your livestock. **Indeed, the best one you can hire is the strong and the trustworthy.** She said: The best one you can hire for tending your livestock is the strong one who can protect and care for your livestock, the trustworthy one whose betrayal you do not fear in what you entrust him with. It was said that when she said that to her father, he was surprised by her description of him and said to her: **And how do you know that?** She said: "As for his strength, I have never seen him treat others like he treats others when watering at the well. As for his trustworthiness, I have never seen him lower his gaze from me."

In this way, the report came from the people of interpretation.

Who said that?

Ibn Wakee' narrated: Yazid narrated: Al-Asbagh ibn Zayd informed us, on the authority of Al-Qasim ibn Abi Ayyub, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: "One of the two women said: 'O my father, hire him, for the best one you can hire is the strong and trustworthy.'" Jealousy kept him from saying: **How do you know his strength and trustworthiness?** She said: "As for his strength, I did not see him when he watered our crops. I have never seen a man stronger than him in that task. As for his trustworthiness, he looked when I came to him and stared directly at him. When he knew I was a woman, he lowered his head and did not raise it, and he did not look at me until I delivered your message to him. Then he said: 'Walk behind me and describe the way to me.'"

He would not have done that unless he is trustworthy." Her father was pleased and believed her and thought what she had said about him.

Ali told me, he said: Abu Saleh told us, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement to Moses, **The best one you can hire is the strong and the trustworthy**, meaning: trustworthy in what he is entrusted with, trustworthy with what he is entrusted with.

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, "One of the two women said, 'O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.'" He said: When Moses had watered their flocks for them, and she saw his strength, and moved a stone in the well, thirty men could not do it, so he removed it from the well and set off with the girl when she called him, and he said to her, **Walk behind me and I will be in front of you**, for he did not want to see anything behind her that God had forbidden anyone to look at, and it was a windy day.

Ibn Humayd narrated: Jarir narrated to us, on the authority of Mughirah, on the authority of Abd al-Rahman ibn Abi Na'im, regarding the statement of God, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." Her father said to her: What did you see of his trustworthiness? She said: When I called him, I walked in front of him, and the wind kept blowing my clothes, making my body slip. He said: Stay behind me, and when you reach the road, go. She said: And I saw him filling the tank with a single bucket.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **The strong, the trustworthy**, he said: He lowered his gaze from them. Muhammad ibn Amr said in his hadith, when, or until he watered for them and they left. And Al-Harith said in his hadith: until he watered without hesitation.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: He opened a well and put a stone in its mouth, and he watered for them from it. Al-Amin: He lowered his gaze from them when he watered for them, so they left.

Ibn Wakee' told us: Abu Khalid Al-Ahmar and Hani' bin Saeed told us, on the authority of Al-Hajjaj, on the authority of Al-Qasim, on the authority of Mujahid: **The best one you can hire is the strong and trustworthy**. He said: He lifted a stone that no one could lift except a group of people.

Ibn Wakee' told us: My father told us, on the authority of Israel, on the authority of Abu Ishaq, who said: Amr ibn Maymun said, regarding His statement, **The Strong, the Trustworthy**, that it was a windy day, so he said: Do not walk in front of me, lest the wind blow you to me, but walk behind me and show me the way. He said: So he said to her: How did you know his strength? She

said: The stone could not be lifted by more than ten people, so he lifted it by himself.

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Muawiyah narrated to me, on the authority of Al-Hajjaj bin Artah, on the authority of Al-Hakam, on the authority of Shuraih, regarding His statement, **The Strong, the Trustworthy**, he said: As for his strength, it reached a stone that could only be lifted by ten people, so he lifted it alone. As for his trustworthiness, it walked in front of him and the wind described it, so he said to it: Walk behind me and describe the path for me.

Ibn Wakee' told us: Abu Mu'awiyah told us, on the authority of Amr, on the authority of Zaida, on the authority of Al-A'mash, who said: I asked Tamim ibn Ibrahim: How do you recognize his trustworthiness? He said: In his eyes, lowering his eyes from her.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The best one you can hire is the strong and trustworthy**. He said: The strong in his craft, the trustworthy in what he is in charge of. He said: It was mentioned to us that what she saw of his strength was that he did not wait long for her livestock to drink water from them, and that the trustworthiness that she saw from him was that when she came to call him, he said to her: Stay behind me, and he did not want her to turn her back on him, so that is what she saw of his strength and trustworthiness.

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Abu Sufyan narrated to us, on the authority of Muammar, on the authority of Qatada, regarding his statement, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." He said: We have been informed that his strength was the speed with which he watered their sheep. And we have been informed that he filled the cistern with a single bucket. As for his trustworthiness, he ordered her to walk behind him.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, "One of the two women said, 'O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.'" She was the slave girl who had invited him. The old man said, "You saw this strength when he pulled out the rock. Did you see his trustworthiness? How do you know what it is?" She said, **I walked in front of him, and he did not want me to betray him, so he ordered me to walk behind him**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "One of the two women said, 'O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.'" He said to her, **How do you know of his strength and trustworthiness?** She said, "As for his strength, it is that he removed the rock that was over the well of the family of so-and-so, and he would not remove it with less than seven people. As for his trustworthiness, when I came to call upon him, he said, 'Stay behind two people and show me your house.' So I knew that was a sign of trustworthiness from him."

Ibn Hamid told us: Salamah told us, on the authority of

Surat al-Qasas 28:26

One of the two women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

Ibn Ishaq: "One of them said, 'O my father, hire him. The best one you can hire is the strong and trustworthy one.'" When she saw his strength and his saying to her what he said: **Walk behind me, so that he does not see anything he dislikes from her**, this increased his desire for him.

Tafsir al-Qurtubi

Fifth: The Almighty's saying: **One of the two women said, 'O my father, hire him.'** This is evidence that hiring was a known and permissible practice for them, and it was the same in every religion. It is a natural necessity and a benefit of mixing between people, contrary to the original, as he was deaf to hearing it.

Tafsir Ibn Kathir

When the two women quickly returned with the sheep to their father, he was dismayed by their quick arrival. He asked them about their situation, and they told him what Moses had done. He sent one of them to invite him to her father. God the Almighty said: **Then one of them came to him walking shyly**, meaning the gait of a free woman, as narrated on the authority of the Commander of the Faithful, Omar **may God be pleased with him**, who said: She was hiding behind the sleeve of her armor. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: Omar **may God be pleased with him** said: She came walking shyly, holding her garment over her face, not a slutty woman, neither a coquettish nor a slut. This is a sound chain of transmission. Al-Jawhari said: The salafi' is a bold man, a strong-willed woman, and a strong camel. **She said, 'My father invites you to reward you for having watered our sheep for us.'** This is polite in the expression; she did not make an absolute request so as not to suggest suspicion. Rather, she said, **My father invites you to reward you for having watered our sheep for us**, meaning to reward you and recompense you for having watered our sheep. **So when he came to him and related to him the story**, that is, he mentioned to him what had happened to him and the reason for which he had left his country, "he said, 'Do not fear. You have escaped from the wrongdoing people.'" He said, "Be at peace and be content, for you have left their kingdom, for they have no power in our country." That is why he said, **You have escaped from the wrongdoing people**.

The commentators differed about who this man was. Some say that he was the Prophet Shuaib, peace be upon him, who was sent to the people of Madyan. This is the well-known view among many scholars. Al-Hasan Al-Basri and others also said this. Ibn Abi Hatim narrated: My father told us, Abdul Aziz Al-Awsi told us, Malik bin Anas told us that he heard that Shuaib was the one to whom Moses told the story. He said, **Do not fear, you have been saved from the**

wrongdoing people. Al-Tabarani narrated on the authority of Salamah bin Sa'd Al-Ghazi that he visited the Messenger of God, peace and blessings be upon him, and he said to him, **Welcome to the people of Shuaib and the two sisters of Moses, you have been guided**. Others said, **Rather, he was the nephew of Shuaib**. It was also said that he was a believing man from the people of Shuaib. Still others said, "Shuaib lived a long time before the time of Moses, peace be upon him, because he said to his people, 'The people of Lot are not far from you.'" The destruction of the people of Lot occurred during the time of Abraham, peace be upon him, according to the text of the Quran. It is known that there was a long period of more than four hundred years between Abraham and Moses, peace be upon them, as mentioned by more than one person. What is said that Shu'ayb lived for a long time is - and God knows best - a precaution against this problem. What strengthens the fact that he was not Shu'ayb is that if he was him, his name would have been mentioned in the Qur'an here. What is mentioned in some hadiths that explicitly mention him in the story of Moses is not authentically attributed to them, as we will mention soon, God willing. What is found in the books of the Children of Israel is that this man's name was Thiron, and God knows best. Abu Ubaidah ibn Abdullah ibn Mas'ud said: Thiron is the nephew of Shu'ayb, peace be upon him. And on the authority of Abu Hamza, on the authority of Ibn Abbas, he said: The one whom Moses hired to enrich the ruler of Midian. Ibn Jarir narrated it with this chain of transmission. Then he said: The correct view is that this can only be understood through a report, and there is no report that can be used as evidence in this regard.

God the Almighty said: "One of the two daughters said, 'O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy.'" That is, one of the two daughters of this man said. It was said that she was the one who went behind Moses, peace be upon him. She said to her father, **O my father, hire him**, meaning to tend these sheep. Umar, Ibn Abbas, Shuraih al-Qadi, Abu Malik, Qatadah, Muhammad ibn Ishaq, and others said: When she said, **Indeed, the best one you can hire is the strong and trustworthy**, her father said to her, **And how do you know that?** She said to him, "He lifted a rock that only ten men could lift, and when I came with him, I went ahead of him, and he said to me, 'Stand behind me, and if the road differs from my side, throw me a pebble so that I may know the way and find my way to him.'" Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Abu Ubaidah on the authority of Abdullah - he is Ibn Masoud - who said: The three most discerning people are: Abu Bakr when he discerned Umar; the companion of Joseph when he said, **Make his stay honorable**; and the companion of Moses when she said, "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." He said, **Indeed, I want to marry you to one of these two daughters of mine**. That is, this old man asked him to tend his sheep and marry him to one of his two daughters. Shuaib al-Jubba'i said: They were Safuriya and Sharaf,

and it is said that they were Liya. The companions of Abu Hanifa used this verse as evidence for the validity of a sale if someone says, **I have sold you one of these two slaves for one hundred**, and he says, **I have bought**, that it is valid, and God knows best.

And his saying: "On condition that you hire me for eight years. If you complete ten, then it is from you" meaning that you tend my sheep for eight years. If you volunteer two more years, then it is yours, otherwise eight is sufficient. "And I do not want to make it difficult for you. You will find me, if God wills, among the righteous" meaning that I will not make it difficult for you, nor will I harm you, nor will I argue with you. They used this noble verse as evidence for the school of thought of Al-Awza'i, that if he said: I sold this to you for ten in cash or twenty on credit, then it is valid, and the buyer chooses whichever he takes, it is valid. The hadith narrated in Sunan Abi Dawud, **Whoever sells two sales in one sale, he has the better of them or the interest** is based on this school of thought. There is some consideration in using this verse and this hadith as evidence for this school of thought, but this is not the place to elaborate on it due to its length. And God knows best.

Then the companions of Imam Ahmad and those who followed them in the validity of hiring a worker for food and clothing, used this verse as evidence, and they relied on what Abu Abdullah Muhammad bin Yazid bin Majah narrated in his book Al-Sunan where he said: Chapter on hiring a worker for food and clothing, Muhammad bin Al-Himsi told us, Baqiyah bin Al-Waleed told us, on the authority of Muslimah bin Ali, on the authority of Saeed bin Abi Ayyub, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, who said: I heard Utbah bin Al-Mundhir Al-Sulami say: We were with the Messenger of God, may God bless him and grant him peace, and he recited Ta Seen Meem until he reached the story of Moses, he said: **Indeed, Moses hired himself for eight or ten years in exchange for the chastity of his private parts and the food of his stomach**. This hadith is weak from this source, because Muslimah bin Ali, who is Al-Khashani Al-Dimashqi Al-Balati, is a weak narrator according to the imams, but it has been narrated from another source, and there is also doubt about it.

Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Abdullah bin Lahi'ah told us, on the authority of Al-Harith bin Yazid Al-Hadrami, on the authority of Ali bin Rabah Al-Lakhmi, who said: I heard Utbah bin Al-Nadr Al-Sulami, the companion of the Messenger of God, may God bless him and grant him peace, narrating that the Messenger of God, may God bless him and grant him peace, said: "Moses, peace be upon him, hired himself out for the chastity of his private parts and the food of his stomach." And the Almighty's statement, informing about Moses, peace be upon him: "He said, 'This is between me and you. Whichever of the two terms I fulfill, there is no transgression against me. And God is Witness over what we say.'" He said: Moses said to his son-in-law: The matter is as you said, that you hired me for eight years. If I complete ten, then it is from me. So when I fulfill the lesser of the two terms, I have been released from the covenant and released from the condition. For this reason, he said: **Whichever of the two terms I**

fulfill, there is no transgression against me, meaning there is no blame on me, even though the full term, although it is permissible, is still in excess from another aspect, based on external evidence, as God, may God bless him and grant him peace, said: **But whoever hastens to complete it within two days, there is no sin upon him, and whoever delays, there is no sin upon him**. And the Messenger of God, may God bless him and grant him peace, said: To Hamza bin Amr Al-Aslami, may God be pleased with him, who fasted a lot, and he asked him about fasting while traveling, so he said: **If you wish, then fast, and if you wish, then break your fast**, even though the act of fasting is more likely based on other evidence. This evidence indicates that Moses, peace be upon him, only did the most complete and perfect of the two terms.

Al-Bukhari said: Muhammad bin Abdul Rahim told us, Saeed bin Sulaiman told us, Marwan bin Shuja' told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: A Jew from the people of Al-Hirah asked me: Which of the two terms did Moses fulfill? So I said: I do not know until I go to the scholar of the Arabs and ask him. So I went to Ibn Abbas **may God be pleased with him** and asked him. He said: He fulfilled most of them and the best of them. When the Messenger of God (blessings and peace of God be upon him) said, he does. This is how Al-Bukhari narrated it, and this is how Hakim bin Jubair and others narrated it on the authority of Saeed bin Jubair. It was mentioned in the Hadith of Al-Fitun, on the authority of Al-Qasim bin Abi Ayyub, on the authority of Saeed bin Jubair: The one who asked him was a Christian man, and the first is more likely, and God knows best. It was narrated on the authority of Ibn Abbas with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Ahmad bin Muhammad Al-Tusi told us, Al-Humaidi told us, Sufyan told us, Ibrahim bin Yahya bin Abi Ya'qub told me, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas that the Messenger of God (blessings and peace of God be upon him) said: "I asked Gabriel: Which of the two terms did Moses fulfill? He said: He completed and perfected them." Ibn Abi Hatim narrated it on the authority of his father, on the authority of Al-Humaidi, on the authority of Sufyan, who is Ibn Uyaynah: Ibrahim bin Yahya bin Abi Ya'qub told me, and he was of my age or younger than me, and he mentioned it. There is an inaccuracy in its chain of transmission, and this Ibrahim is not well-known. Al-Bazzar narrated it on the authority of Ahmad ibn Abaan al-Qurashi, on the authority of Sufyan ibn Uyaynah, on the authority of Ibrahim ibn A'yan, on the authority of al-Hakam ibn Abaan, 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. He then mentioned it and said: We do not know of it as having been transmitted from Ibn Abbas except through this chain of transmission.

Then Ibn Abi Hatim said: It was read to Yunus bin Abdul A'la, Ibn Wahb informed us, Amr bin Al-Harith informed us, on the authority of Yahya bin Maymun Al-Hadrami, on the authority of Yusuf bin Tirth, "The Messenger of God was asked: Which of the two terms did Moses fulfill? He said: I have no knowledge. So the Messenger of God, may God bless him and grant him

One of the two women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

peace, asked Gabriel, and Gabriel said: I have no knowledge. So Gabriel asked an angel above him, and he said: I have no knowledge. So that angel asked his Lord, the Mighty and Sublime, about what Gabriel had asked him, about what Muhammad, may God bless him and grant him peace, had asked him. So the Lord, the Mighty and Sublime, said: He fulfilled the more righteous and lasting of the two, or he said the purest of the two." This is a mursal, but it has been transmitted in a mursal form from another source. Sunayd said: Hajjaj told us, on the authority of Ibn Jurayj, who said: Mujahid said: "The Prophet, may God bless him and grant him peace, asked Gabriel, which of the two terms did Moses fulfill? He said: I will ask Israfil, so he asked him, and he said: I will ask the Lord, the Mighty and Sublime, so he asked him, and He said: The more righteous and fulfilling of the two."

Another chain of transmission also transmitted Ibn Jarir said: Ibn Wakee' narrated to us, my father narrated to us, Abu Ma'shar narrated to us, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: The Messenger of God (peace and blessings be upon him) was asked: Which of the two terms did Moses fulfill? He said: **The more fulfilling and complete of them.** These chains of transmission are mutually supportive. This has also been narrated with a chain of transmission traceable to the Prophet (peace and blessings be upon him) from the narration of Abu Dharr **may God be pleased with him.** Al-Hafiz Abu Bakr al-Bazzar said: Abu Ubaidullah Yahya ibn Muhammad ibn al-Sakn narrated to us, Ishaq ibn Idris narrated to us, Uwaidh ibn Abi Imran al-Jawni narrated to us, on the authority of his father, on the authority of Abdullah ibn al-Samit, on the authority of Abu Dharr **may God be pleased with him** that the Prophet (peace and blessings be upon him) was asked: Which of the two terms did Moses fulfill? He said: **The more fulfilling and complete of them.** He said: "And if you are asked: Which of the two women did he marry? Say: The younger of the two." Al-Bazzar then said: We do not know of it being narrated from Abu Dharr except with this chain of transmission. Ibn Abi Hatim narrated it from the hadith of Ubaidh ibn Abi Imran, and he is weak.

Then, a similar hadith was narrated from Utbah ibn al-Nadr with a very strange addition. Abu Bakr al-Bazzar said: Umar ibn al-Khattab al-Sijistani told us, Yahya ibn Bakir told us, Ibn Lahi'ah told us, al-Harith ibn Yazid told us on the authority of Ali ibn Rabah al-Lakhmi, who said: I heard Utbah ibn al-Nadr say: The Messenger of God, may God bless him and grant him peace, was asked: Which of the two terms did Moses fulfill? He said: **The more righteous and fulfilling of the two.** Then the Prophet, may God bless him and grant him peace, said: "When Moses, peace be upon him, wanted to leave Shu'ayb, peace be upon him, he ordered his wife to ask her father to give her enough from his sheep to live on. So he gave her what his sheep had given birth to that year of all colors. He said: Not a single sheep passed by without Moses striking its side with his staff, and it gave birth to all colors, and two or three, each sheep having no spots, no

blemishes, no frills that would escape the hand, and no blemishes." And the Messenger of God, may God bless him and grant him peace, said: **When you conquer Syria, you will find remnants of it, and they are the Samaritans.** This is how al-Bazzar reported it.

Ibn Abi Hatim narrated it in a more detailed manner than this, saying: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me *H* and Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abdullah bin Lahi'ah told us on the authority of Al-Harith bin Yazid Al-Hadrami on the authority of Ali bin Rabah Al-Lakhmi, who said: I heard Utbah bin Al-Nadr Al-Sulami, the companion of the Messenger of God, may God bless him and grant him peace, narrating that the Messenger of God, may God bless him and grant him peace, said: "Moses, peace be upon him, hired himself for the chastity of his private parts and the food of his stomach. When he fulfilled the term, it was said: O Messenger of God, which of the two terms is better? He said: The more righteous and the more fulfilled. When he wanted to leave Shu'aib, he ordered his wife to ask her father to give her from his sheep what they would live on, so he gave her what his sheep had given birth to of different colors from the offspring of that year, and his sheep were black and beautiful. Moses, peace be upon him, went to his staff, named it from the end, then put it at the bottom of the basin, then brought it to drink. Moses stood in front of the pool and not a single sheep came out of it except that he struck its side with a sheep. He said: "So it gave birth and gave birth and all of them were of different colors except one or two sheep that had no spots." Yahya said: **Not a lizard.** Safwan said: **Not a monitor lizard.** Abu Zur'ah said: **The correct one is a hyena, not a fox, not a fox, not a hyena that could pass the hand.** The Prophet, may God bless him and grant him peace, said: **If you were to conquer Syria, you would find the remains of those sheep, and they are the Samaritans.**

Abu Zur'ah narrated to us, Safwan told us: I heard Al-Walid say: I asked Ibn Lahi'ah what is a fashoosh? He said: It is the one that gushes forth its milk and has a wide mouth. I said: What is a lizard? He said: It is the one with a long udder that drags it. I said: What is an azouz? He said: It is the one with a narrow mouth. I said: What is a thawul? He said: It is the one that has no udder except in the form of two nipples. I said: What is a kameeshah? He said: It is the one that misses the hand, the kameeshah of the udder is small and cannot be grasped by the hand. This hadith is narrated by Abdullah ibn Lahi'ah Al-Misri, and his memory is poor, and I fear that it may be attributed to the Prophet in error, and God knows best. It should be narrated that there is no fushuh in it, nor azouz, nor dhuboob, nor tha'ool, nor kameeshah, to mention every deficient characteristic with its corresponding deficient characteristics. Ibn Jarir narrated from the words of Anas bin Malik, with a chain of transmission that is almost complete, so he said: Muhammad bin al-Muthanna told us, Muadh bin Hisham told us, my father told us, Qatadah told us, Anas bin Malik, may God be pleased with him, told us: When the Prophet of

God, Moses, peace be upon him, called his companion to the appointed time between them, his companion said to him: Every ewe that gives birth to a color other than its own, its offspring is yours. So Moses raised ropes over the water, and when they saw the ghost, they were startled, so they wandered around, and they all gave birth to spotted ones except one ewe, and all of their offspring were lost that year.

Fath al-Qadir

26- **One of the two women said, 'O my father, hire him.'** The one who said this is the one who came to him: meaning, hire him to tend our sheep. This is evidence that hiring was permissible for them. All Islamic scholars have agreed on its permissibility and legitimacy except for al-Asamm, who was deaf to hearing its evidence. The phrase **Indeed, the best one you can hire is the strong and trustworthy** is an explanation for what she did in guiding her father to hire Moses: meaning, he is worthy of your hiring him because he combines the two qualities of strength and trustworthiness. It was mentioned previously in al-Mardawi on the authority of Ibn Abbas and Umar that her father asked her about her description of him as strong and trustworthy, so she answered him as mentioned earlier.

Tafsir al-Baghawi

26- One of them said, **O my father, hire him**, take him as a worker to tend our sheep, **the best one you can hire is the strong and trustworthy**, meaning: the best one you can employ is the one who is strong to work and fulfills the trust, so her father said to her: How do you know of his strength and trustworthiness? She said: As for his strength, he lifted a stone from the top of a well that only ten men could lift. And it was said: except forty men. As for his trustworthiness, he said to me, **Walk behind me so that the wind does not blow your body away**.

Tafsir al-Baidawi

26 - **One of them said**, meaning the one who summoned him. **O my father, hire him** to tend the sheep. **The best one you can hire is the strong and the trustworthy**. This is a common explanation that serves as evidence that he is worthy of being hired. To emphasize it, **the best** was made a noun and the verb was mentioned in the past tense to indicate that he is a well-known, experienced man. It was narrated that Shu'aib said to her, **How do you know his strength?** She mentioned that he lifted the stone and that he lowered his head until his message reached him and he ordered her to walk behind him.

Surat al-Qasas 28:27

He said, "Indeed, I want to marry you to one of these two daughters of mine on condition that you serve me for eight years. But if you complete ten, then it will be from your own wealth."

Surat al-Qasas 28:27

He said, "Indeed, I want to marry you to one of these two daughters of mine on condition that you serve me for eight years. But if you complete ten, then it will be from your own wealth."

not want to make things difficult for you. You will find me, God willing, among the righteous.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Suyuti

27 - (He said, "Indeed, I want to marry you to one of these two daughters of mine on condition that you hire me for eight years. But if you complete ten years, it will be from you. And I do not want to make it difficult for you. You will find me, God willing, to seek blessings from God, among the righteous.")

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **He said** The father of the two women for whom Moses watered their flocks to Moses: **I want to marry you to one of these two daughters of mine on condition that you hire me for eight years.**

What he means by his saying **on condition that you hire me** is: on condition that you reward me for marrying her to him and shepherding my livestock for eight years, from the people's saying: May God reward you, so he will reward you, meaning: May God reward you. The Arabs say: I hired the hired woman, meaning: I gave her that, just as one says: I took it, so I will take it. Some of the Arab scholars from Basra narrated that the Arabic language is: I hired my slave, so he is rewarded, and I hired him, so he is hired, meaning: I did it. He said: Some of them said: I hired him, so he is hired, meaning the one who did it. It seems that her father, in my opinion, made the dowry of his daughter whom Moses married him the dowry of Moses's herding his livestock for eight years, and the years are the years.

And His saying, **And if you complete ten, it is from you**, means: If you complete the eight years as ten that I stipulated upon you by marrying you to one of my daughters, and I made it ten years, then it is a kindness from you, and it is not from what I stipulated upon you because of your marrying my daughter. **And I do not want to make it difficult for you** by stipulating the eight years as ten upon you. **You will find me, God willing, among the righteous** in fulfilling what I said to

you.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, **You will find me, God willing, among the righteous**, meaning in good company and fulfilling what you said.

Tafsir al-Qurtubi

The Almighty says: **Indeed, I want to marry you** *verse*. This includes the guardian offering his daughter to the man, and this is an established Sunnah. Salih Madyan offered his daughter to Salih Bani Israel, and Umar ibn al-Khattab offered his daughter Hafsa to Abu Bakr and Uthman, and the gifted woman offered herself to the Prophet (peace and blessings of God be upon him). It is good for a man to offer his female guardian, or a woman herself, to a righteous man, following the example of the righteous predecessors. Ibn Umar said: When Hafsa became a widow, Umar said to Uthman: If you wish, I will marry you to Hafsa bint Umar. The hadith is only narrated by al-Bukhari.

Seventh: This verse is evidence that the guardian has no share in marriage, because a righteous debtor took charge of it, and this is what the jurists of the regions said. Abu Hanifa disagreed with this, as has been mentioned previously.

Eighth: This verse indicates that a father may marry off his adult virgin daughter without consulting her. Malik said the same and used this verse as evidence. This is his apparent bias in this regard. His citing it as evidence indicates that he relied on the Isra'iliyyat, as mentioned above. Al-Shafi'i and many scholars also said the same as Malik on this issue. Abu Hanifah said: If a young girl reaches puberty, no one should marry her off without her consent, because she has reached the age of accountability. However, if she is still young, then he may marry her off without her consent, because she does not have permission and consent that would change the matter.

Tafsir Ibn Kathir

When the two women quickly returned with the sheep to their father, he was dismayed by their quick arrival. He asked them about their situation, and they told him what Moses had done. He sent one of them to invite him to her father. God the Almighty said: **Then one of them came to him walking shyly**, meaning the gait of a free woman, as narrated on the authority of the Commander of the Faithful, Omar **may God be pleased with him**, who said: She was hiding behind the sleeve of her armor. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: Omar **may God be pleased with him** said: She came walking shyly, holding her garment over her face, not a slutty woman, neither a coquettish nor a slut. This is a sound chain of transmission. Al-Jawhari

said: The salafi' is a bold man, a strong-willed woman, and a strong camel. **She said, 'My father invites you to reward you for having watered our sheep for us.'** This is polite in the expression; she did not make an absolute request so as not to suggest suspicion. Rather, she said, **My father invites you to reward you for having watered our sheep for us**, meaning to reward you and recompense you for having watered our sheep. **So when he came to him and related to him the story**, that is, he mentioned to him what had happened to him and the reason for which he had left his country, "he said, 'Do not fear. You have escaped from the wrongdoing people.'" He said, "Be at peace and be content, for you have left their kingdom, for they have no power in our country." That is why he said, **You have escaped from the wrongdoing people.**

The commentators differed about who this man was. Some say that he was the Prophet Shuaib, peace be upon him, who was sent to the people of Madyan. This is the well-known view among many scholars. Al-Hasan Al-Basri and others also said this. Ibn Abi Hatim narrated: My father told us, Abdul Aziz Al-Awsi told us, Malik bin Anas told us that he heard that Shuaib was the one to whom Moses told the story. He said, **Do not fear, you have been saved from the wrongdoing people.** Al-Tabarani narrated on the authority of Salamah bin Sa'd Al-Ghazi that he visited the Messenger of God, peace and blessings be upon him, and he said to him, **Welcome to the people of Shuaib and the two sisters of Moses, you have been guided.** Others said, **Rather, he was the nephew of Shuaib.** It was also said that he was a believing man from the people of Shuaib. Still others said, "Shuaib lived a long time before the time of Moses, peace be upon him, because he said to his people, 'The people of Lot are not far from you.'" The destruction of the people of Lot occurred during the time of Abraham, peace be upon him, according to the text of the Quran. It is known that there was a long period of more than four hundred years between Abraham and Moses, peace be upon them, as mentioned by more than one person. What is said that Shu'ayb lived for a long time is - and God knows best - a precaution against this problem. What strengthens the fact that he was not Shu'ayb is that if he was him, his name would have been mentioned in the Qur'an here. What is mentioned in some hadiths that explicitly mention him in the story of Moses is not authentically attributed to them, as we will mention soon, God willing. What is found in the books of the Children of Israel is that this man's name was Thiron, and God knows best. Abu Ubaidah ibn Abdullah ibn Mas'ud said: Thiron is the nephew of Shu'ayb, peace be upon him. And on the authority of Abu Hamza, on the authority of Ibn Abbas, he said: The one whom Moses hired to enrich the ruler of Midian. Ibn Jarir narrated it with this chain of transmission. Then he said: The correct view is that this can only be understood through a report, and there is no report that can be used as evidence in this regard.

God the Almighty said: "One of the two daughters said, 'O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy.'" That is, one of the two daughters of this man said. It was said that she was the one who went behind Moses, peace be upon him. She said to her father, **O my father, hire him,**

meaning to tend these sheep. Umar, Ibn Abbas, Shuraih al-Qadi, Abu Malik, Qatadah, Muhammad ibn Ishaq, and others said: When she said, **Indeed, the best one you can hire is the strong and trustworthy**, her father said to her, **And how do you know that?** She said to him, "He lifted a rock that only ten men could lift, and when I came with him, I went ahead of him, and he said to me, 'Stand behind me, and if the road differs from my side, throw me a pebble so that I may know the way and find my way to him.'" Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Abu Ubaidah on the authority of Abdullah - he is Ibn Masoud - who said: The three most discerning people are: Abu Bakr when he discerned Umar; the companion of Joseph when he said, **Make his stay honorable**; and the companion of Moses when she said, "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." He said, **Indeed, I want to marry you to one of these two daughters of mine.** That is, this old man asked him to tend his sheep and marry him to one of his two daughters. Shuaib al-Jubba'i said: They were Safuriya and Sharaf, and it is said that they were Liya. The companions of Abu Hanifa used this verse as evidence for the validity of a sale if someone says, **I have sold you one of these two slaves for one hundred**, and he says, **I have bought**, that it is valid, and God knows best.

And his saying: "On condition that you hire me for eight years. If you complete ten, then it is from you" meaning that you tend my sheep for eight years. If you volunteer two more years, then it is yours, otherwise eight is sufficient. "And I do not want to make it difficult for you. You will find me, if God wills, among the righteous" meaning that I will not make it difficult for you, nor will I harm you, nor will I argue with you. They used this noble verse as evidence for the school of thought of Al-Awza'i, that if he said: I sold this to you for ten in cash or twenty on credit, then it is valid, and the buyer chooses whichever he takes, it is valid. The hadith narrated in Sunan Abi Dawud, **Whoever sells two sales in one sale, he has the better of them or the interest** is based on this school of thought. There is some consideration in using this verse and this hadith as evidence for this school of thought, but this is not the place to elaborate on it due to its length. And God knows best.

Then the companions of Imam Ahmad and those who followed them in the validity of hiring a worker for food and clothing, used this verse as evidence, and they relied on what Abu Abdullah Muhammad bin Yazid bin Majah narrated in his book Al-Sunan where he said: Chapter on hiring a worker for food and clothing, Muhammad bin Al-Himsi told us, Baqiyah bin Al-Waleed told us, on the authority of Muslimah bin Ali, on the authority of Saeed bin Abi Ayyub, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, who said: I heard Utbah bin Al-Mundhir Al-Sulami say: We were with the Messenger of God, may God bless him and grant him peace, and he recited Ta Seen Meem until he reached the story of Moses, he said: **Indeed, Moses hired himself for eight or ten years in exchange for the chastity of his private parts and the food of his stomach.** This hadith is weak from this source, because Muslimah bin Ali, who is Al-Khashani Al-Dimashqi Al-Balati, is a weak narrator according to the imams, but it has been narrated from

Surat al-Qasas 28:27

He said, "Indeed, I want to marry you to one of these two daughters of mine on condition that you serve me for eight years. But if you complete ten, then it will be from your own wealth."

another source, and there is also doubt about it.

Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Abdullah bin Lahi'ah told us, on the authority of Al-Harith bin Yazid Al-Hadrami, on the authority of Ali bin Rabah Al-Lakhmi, who said: I heard Utbah bin Al-Nadr Al-Sulami, the companion of the Messenger of God, may God bless him and grant him peace, narrating that the Messenger of God, may God bless him and grant him peace, said: "Moses, peace be upon him, hired himself out for the chastity of his private parts and the food of his stomach." And the Almighty's statement, informing about Moses, peace be upon him: "He said, 'This is between me and you. Whichever of the two terms I fulfill, there is no transgression against me. And God is Witness over what we say.'" He said: Moses said to his son-in-law: The matter is as you said, that you hired me for eight years. If I complete ten, then it is from me. So when I fulfill the lesser of the two terms, I have been released from the covenant and released from the condition. For this reason, he said: **Whichever of the two terms I fulfill, there is no transgression against me**, meaning there is no blame on me, even though the full term, although it is permissible, is still in excess from another aspect, based on external evidence, as God, may God bless him and grant him peace, said: **But whoever hastens to complete it within two days, there is no sin upon him, and whoever delays, there is no sin upon him**. And the Messenger of God, may God bless him and grant him peace, said: To Hamza bin Amr Al-Aslami, may God be pleased with him, who fasted a lot, and he asked him about fasting while traveling, so he said: **If you wish, then fast, and if you wish, then break your fast**, even though the act of fasting is more likely based on other evidence. This evidence indicates that Moses, peace be upon him, only did the most complete and perfect of the two terms.

Al-Bukhari said: Muhammad bin Abdul Rahim told us, Saeed bin Sulaiman told us, Marwan bin Shuja' told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: A Jew from the people of Al-Hirah asked me: Which of the two terms did Moses fulfill? So I said: I do not know until I go to the scholar of the Arabs and ask him. So I went to Ibn Abbas **may God be pleased with him** and asked him. He said: He fulfilled most of them and the best of them. When the Messenger of God (blessings and peace of God be upon him) said, he does. This is how Al-Bukhari narrated it, and this is how Hakim bin Jubair and others narrated it on the authority of Saeed bin Jubair. It was mentioned in the Hadith of Al-Fitun, on the authority of Al-Qasim bin Abi Ayyub, on the authority of Saeed bin Jubair: The one who asked him was a Christian man, and the first is more likely, and God knows best. It was narrated on the authority of Ibn Abbas with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Ahmad bin Muhammad Al-Tusi told us, Al-Humaidi told us, Sufyan told us, Ibrahim bin Yahya bin Abi Ya'qub told me, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas that the Messenger of God (blessings

and peace of God be upon him) said: "I asked Gabriel: Which of the two terms did Moses fulfill? He said: He completed and perfected them." Ibn Abi Hatim narrated it on the authority of his father, on the authority of Al-Humaidi, on the authority of Sufyan, who is Ibn Uyaynah: Ibrahim bin Yahya bin Abi Ya'qub told me, and he was of my age or younger than me, and he mentioned it. There is an inaccuracy in its chain of transmission, and this Ibrahim is not well-known. Al-Bazzar narrated it on the authority of Ahmad ibn Abaan al-Qurashi, on the authority of Sufyan ibn Uyaynah, on the authority of Ibrahim ibn A'yan, on the authority of al-Hakam ibn Abaan, 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. He then mentioned it and said: We do not know of it as having been transmitted from Ibn Abbas except through this chain of transmission.

Then Ibn Abi Hatim said: It was read to Yunus bin Abdul A'la, Ibn Wahb informed us, Amr bin Al-Harith informed us, on the authority of Yahya bin Maymun Al-Hadrami, on the authority of Yusuf bin Tih, "The Messenger of God was asked: Which of the two terms did Moses fulfill? He said: I have no knowledge. So the Messenger of God, may God bless him and grant him peace, asked Gabriel, and Gabriel said: I have no knowledge. So Gabriel asked an angel above him, and he said: I have no knowledge. So that angel asked his Lord, the Mighty and Sublime, about what Gabriel had asked him, about what Muhammad, may God bless him and grant him peace, had asked him. So the Lord, the Mighty and Sublime, said: He fulfilled the more righteous and lasting of the two, or he said the purest of the two." This is a mursal, but it has been transmitted in a mursal form from another source. Sunayd said: Hajjaj told us, on the authority of Ibn Jurayj, who said: Mujahid said: "The Prophet, may God bless him and grant him peace, asked Gabriel, which of the two terms did Moses fulfill? He said: I will ask Israfil, so he asked him, and he said: I will ask the Lord, the Mighty and Sublime, so he asked him, and He said: The more righteous and fulfilling of the two."

Another chain of transmission also transmitted Ibn Jarir said: Ibn Wakee' narrated to us, my father narrated to us, Abu Ma'shar narrated to us, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: The Messenger of God (peace and blessings be upon him) was asked: Which of the two terms did Moses fulfill? He said: **The more fulfilling and complete of them**. These chains of transmission are mutually supportive. This has also been narrated with a chain of transmission traceable to the Prophet (peace and blessings be upon him) from the narration of Abu Dharr **may God be pleased with him**. Al-Hafiz Abu Bakr al-Bazzar said: Abu Ubaidullah Yahya ibn Muhammad ibn al-Sakn narrated to us, Ishaq ibn Idris narrated to us, Uwaidh ibn Abi Imran al-Jawni narrated to us, on the authority of his father, on the authority of Abdullah ibn al-Samit, on the authority of Abu Dharr **may God be pleased with him** that the Prophet (peace and blessings be upon him) was asked: Which of the two terms did Moses fulfill? He said: **The more fulfilling**

and complete of them. He said: "And if you are asked: Which of the two women did he marry? Say: The younger of the two." Al-Bazzar then said: We do not know of it being narrated from Abu Dharr except with this chain of transmission. Ibn Abi Hatim narrated it from the hadith of Ubadh ibn Abi Imran, and he is weak.

Then, a similar hadith was narrated from Utbah ibn al-Nadr with a very strange addition. Abu Bakr al-Bazzar said: Umar ibn al-Khattab al-Sijistani told us, Yahya ibn Bakir told us, Ibn Lahi'ah told us, al-Harith ibn Yazid told us on the authority of Ali ibn Rabah al-Lakhmi, who said: I heard Utbah ibn al-Nadr say: The Messenger of God, may God bless him and grant him peace, was asked: Which of the two terms did Moses fulfill? He said: **The more righteous and fulfilling of the two.** Then the Prophet, may God bless him and grant him peace, said: "When Moses, peace be upon him, wanted to leave Shu'ayb, peace be upon him, he ordered his wife to ask her father to give her enough from his sheep to live on. So he gave her what his sheep had given birth to that year of all colors. He said: Not a single sheep passed by without Moses striking its side with his staff, and it gave birth to all colors, and two or three, each sheep having no spots, no blemishes, no frills that would escape the hand, and no blemishes." And the Messenger of God, may God bless him and grant him peace, said: **When you conquer Syria, you will find remnants of it, and they are the Samaritans.** This is how al-Bazzar reported it.

Ibn Abi Hatim narrated it in a more detailed manner than this, saying: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me *H* and Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abdullah bin Lahi'ah told us on the authority of Al-Harith bin Yazid Al-Hadrami on the authority of Ali bin Rabah Al-Lakhmi, who said: I heard Utbah bin Al-Nadr Al-Sulami, the companion of the Messenger of God, may God bless him and grant him peace, narrating that the Messenger of God, may God bless him and grant him peace, said: "Moses, peace be upon him, hired himself for the chastity of his private parts and the food of his stomach. When he fulfilled the term, it was said: O Messenger of God, which of the two terms is better? He said: The more righteous and the more fulfilled. When he wanted to leave Shu'aib, he ordered his wife to ask her father to give her from his sheep what they would live on, so he gave her what his sheep had given birth to of different colors from the offspring of that year, and his sheep were black and beautiful. Moses, peace be upon him, went to his staff, named it from the end, then put it at the bottom of the basin, then brought it to drink. Moses stood in front of the pool and not a single sheep came out of it except that he struck its side with a sheep. He said: "So it gave birth and gave birth and all of them were of different colors except one or two sheep that had no spots." Yahya said: **Not a lizard.** Safwan said: **Not a monitor lizard.** Abu Zur'ah said: **The correct one is a hyena, not a fox, not a fox, not a hyena that could pass the hand.** The Prophet, may God bless him and grant him peace, said: **If you were to conquer Syria, you would find the remains of those sheep, and they are the Samaritans.**

Abu Zur'ah narrated to us, Safwan told us: I heard

Al-Walid say: I asked Ibn Lahi'ah what is a fashoosh? He said: It is the one that gushes forth its milk and has a wide mouth. I said: What is a lizard? He said: It is the one with a long udder that drags it. I said: What is an azouz? He said: It is the one with a narrow mouth. I said: What is a thawul? He said: It is the one that has no udder except in the form of two nipples. I said: What is a kameeshah? He said: It is the one that misses the hand, the kameeshah of the udder is small and cannot be grasped by the hand. This hadith is narrated by Abdullah ibn Lahi'ah Al-Misri, and his memory is poor, and I fear that it may be attributed to the Prophet in error, and God knows best. It should be narrated that there is no fushuh in it, nor azouz, nor dhuboob, nor tha'ool, nor kameeshah, to mention every deficient characteristic with its corresponding deficient characteristics. Ibn Jarir narrated from the words of Anas bin Malik, with a chain of transmission that is almost complete, so he said: Muhammad bin al-Muthanna told us, Muadh bin Hisham told us, my father told us, Qatadah told us, Anas bin Malik, may God be pleased with him, told us: When the Prophet of God, Moses, peace be upon him, called his companion to the appointed time between them, his companion said to him: Every ewe that gives birth to a color other than its own, its offspring is yours. So Moses raised ropes over the water, and when they saw the ghost, they were startled, so they wandered around, and they all gave birth to spotted ones except one ewe, and all of their offspring were lost that year.

Fath al-Qadir

27- He said, 'I want to marry you to one of these two daughters of mine.' This indicates the legitimacy of a woman's guardian offering her to a man, and this is an established tradition in Islam, as has been proven from Umar offering his daughter Hafsa to Abu Bakr and Uthman, and the story is well-known, and other things that happened during the days of the Companions and the days of the Prophethood. Likewise, what happened when a woman offered herself to the Messenger of God (peace and blessings of God be upon him) **on the condition that you hire me for eight years** meaning that you will be my employee for eight years. Al-Farra' said: He is saying, **on the condition that you make my reward to be that you tend my sheep for eight years.** The place of **on the condition that you hire me** is the accusative case of state, and it is the present tense of **I hired him**, and its second object is omitted: meaning yourself, and **eight years** is an adverbial phrase. Al-Mubarrad said: It is said: I rented my house and my slave, whether extended or extended, and the former is more. **If you complete ten, then it is from you**, meaning if you complete what I hired you for of herding for ten years, then it is from you, meaning as a favor from you, not as an obligation from me to you. He made what is in excess of eight years to complete ten years. It is entrusted to chivalry, and the place of **then it is from you** is the nominative case, assuming the subject: meaning it is from you. **And I do not want to make it difficult for you** by obligating you to complete the ten years. The derivation of difficulty comes from the word *shaq*; meaning he split his thought in half, so sometimes he says **I can**, and sometimes he says **I cannot**. Then he encouraged him to accept the hire, so he said: **You will**

Surat al-Qasas 28:27

He said, "Indeed, I want to marry you to one of these two daughters of mine on condition that you serve me for eight years. But if you complete ten, then it will be from your own wealth."

find me, God willing, among the righteous, in good company and loyalty. It was said that he meant righteousness in general, so righteousness in dealings with that hire is included under the verse as a primary entry, and he restricted that to the will, delegating the matter to God's success and assistance.

Tafsir al-Baghawi

27- **He said**, Shu'ayb then: **I want to marry you to one of these two daughters of mine**, and their names were Safura and Liya according to Shu'ayb al-Jubba'i. Ibn Ishaq said: Safura and Sharqa. Others said: The elder is Safra' and the younger is Safira'. It was also said that he married the elder. Most of them said that he married the younger of the two, whose name was Safura, and she was the one who went to seek Moses, **on condition that you hire me for eight years**, meaning: that you be my hired hand for eight years. Al-Farra' said: It means: make my reward for marrying her that she tend my sheep for eight years. The Arabs say: May God reward you with your reward, meaning: He rewarded you. The years are the singular of which is Hajj. **But if you complete ten, it is from you**, meaning: if you complete ten years, then that is a favor and a donation from you, it is not obligatory upon you. **And I do not want to make it difficult for you**, meaning: oblige you to complete the ten unless you volunteer. **You will find me, God willing, among the righteous**. Umar said: It means: in good company and fulfilling what you said.

Tafsir al-Baidawi

27 - "He said, 'Indeed, I want to marry you to one of these two daughters of mine on condition that you hire yourself to me, or you work as a hired hand for me, or you reward me from your reward from God. 'Eight years' is an adverbial phrase for the first two and a direct object for the third with an implied complement, meaning, graze it for eight years. 'Then if you complete ten' you will work ten years. 'Then it will be from you,' so completing it is from you as a favor, not from me as an obligation upon you. This is a requirement for the contract itself, so perhaps it was based on a specific wage and another dowry, or he grazes the first term and promised him that he would pay the latter if he was able to before the contract, and the sheep belong to the married woman, although there is a possibility of differences in religious laws on that. 'And I do not want to make it difficult for you,' by obligating you to complete the ten years or discussing observing the times and completing the tasks. The derivation of difficulty is from hardship, because what is difficult for you makes it difficult for you to believe in your ability to do it and your opinion about performing it. "You will find me, God willing, among the righteous" in good treatment, gentleness, and loyalty to the treaty.

Surat al-Qasas 28:28

He said, "That is between me and you. Whichever of the two terms I fulfill, there is no aggression against me. And God is Witness over what we say."

Tafsir al-Jalalayn

28 - **He said** Moses *that* what I said (is between me and you. Whichever of the two terms) eight or ten, and what is extra, meaning its pasture **I fulfill** meaning I have finished it **there is no aggression against me** by asking for more than that **and God is, over what we say** you and I **a guardian** or a witness. So the contract was completed with that and Shu'ayb ordered his daughter to give Moses a staff with which to repel the wild beasts from his sheep, and the staff of the prophets was with him, so Adam's staff from the myrtle of Paradise fell into her hand, so Moses took it with Shu'ayb's knowledge.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Moses said to the father of the two women, 'This is between you and me.'** That is, what you said, that you would marry me to one of your two daughters on the condition that I would pay you eight years of wages, is obligatory between you and me, and each of us must fulfill what he has obligated his partner to do.

And his saying, **Whichever of the two terms you complete**, he says: Whichever of the two terms of the eight and ten Hajjs you complete, he says: I finished them and I paid you back the grazing of your sheep and cattle. **There is no aggression against me**, he says: You have no right to transgress against me, so you demand more from me than that. And *ma* in his saying, **Whichever of the two terms** is a conjunction that connects it to, meaning permanently. The Arabists claim that this is more common in the speech of the Arabs than *any*, and he recited the words of the poet:

Whichever one I follow, I am keen on following the traces of the one I follow.

Abbas bin Mirdas said:

Whatever evil there is, it will be taken to the place where it will not be seen.

And his saying, **And God is witness to what we say**. Ibn Ishaq saw this saying from the father of the two women.

Ibn Humayd narrated to us: Salamah narrated to us, on the authority of Ibn Ishaq, who said: Moses said, "That is between me and you. Whichever of the two terms you fulfill, there is no transgression against me." He said, "Yes. And God is Witness over what we say." So he married him and stayed with him, providing for him, and working for him in tending his sheep, as much as he needed from him. Moses' wife was Safura

or her sister: Sharaf or Liya.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Ibn Abbas said: The slave girl who invited him is the one he married.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, he said to him: **I want to marry you to one of these two daughters of mine on condition that you serve me...** to the end of the verse. He said: Which of them do you want to marry me to? He said: The one who invited you. He said: No, except that she is innocent of what you brought upon yourself. He said: She is like that with you, so he married her.

And in a manner similar to what we said about His statement, **Whichever of the two terms you fulfill**, the people of interpretation said.

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **He said, 'That is between me and you, whichever of the two terms I fulfill.' Either eight or ten.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Lahi'ah told me, on the authority of 'Amara ibn Ghaziya, on the authority of Yahya ibn Sa'id, on the authority of al-Qasim ibn Muhammad, and a man asked him, **Whichever of the two terms I fulfill, there is no aggression against me**. He said: Al-Qasim said: I do not care which of the two it is, it is only an appointment and a judgment.

And his saying, **And God is witness to what we say**, means: God is witness and guardian over what each one of us has obligated his companion to do with himself by this saying.

Like what Al-Qasim narrated to us, he said: Al-Hussein narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, **And God is witness to what we say**, he said: Witness to the words of Moses and his brother-in-law. And it was mentioned that when Moses and his companion made this contract between them, he ordered one of his two daughters to give Moses a staff from the staffs that shepherds have, so she gave it to him. Some of them said that it was the staff that God made for him as a sign. Some of them said: That was a staff that Gabriel, peace be upon him, gave him.

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: The father of the two women ordered one of his two daughters to come to him, meaning to come to Moses with a staff. So she came to him with a staff, and that staff was a staff that an angel had entrusted to him in the form of a man, so he gave it to him. Then the girl entered, took the staff, and brought it to him. When the old man saw it, he said: No, bring him another one. So she threw it down, intending to take another, but nothing would fall into her hand except this one. He kept repeating it, and all the time nothing would fall into her hand except this one. When he saw that, he went to it, took it with him, and tended with it. Then the old man regretted it and

Surat al-Qasas 28:28

He said, "That is between me and you. Whichever of the two terms I fulfill, there is no aggression against me. And God is Witness over what we say."

said: It was a trust. So he went out to meet Moses. When he met him, he said: Give me the staff. Moses said: It is my staff, but he refused to give it to him. They argued and agreed to make the first man they met take between them. Then an angel came to them walking and said: Put it on the ground, and whoever carries it, it is his. The old man struggled with it but could not bear it, and Moses took his hand. So he raised it, and the old man left it to him, and he took care of it for ten years. Abdullah ibn Abbas said, Moses was more deserving of fulfillment.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: He said, meaning the slave girl's father, when Moses married her to Moses: Enter that house and take the staff, so he leaned on it and entered. When he stood at the door of the house, that staff flew to him, so he took it and said: Return it and take another in its place. He said: So he returned it, then he went to take another, and it flew to him as it was, so he said: I will not return it. He did that three times, then he said: Return it, so he said: I cannot find anything else today, so he turned to his daughter and said to his daughter: Your husband is a prophet.

It was mentioned that the miracle was a stick that Gabriel, peace be upon him, gave to Moses.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Bakr, he said: I asked Ikrimah, he said: As for the staff of Moses, Adam left Paradise with it, then Gabriel, peace be upon him, took it after that, and met Moses with it at night, and gave it to him.

Tafsir al-Qurtubi

Ninth: The followers of Al-Shafi'i used his statement, **I want to marry you**, as evidence that marriage is conditional upon the use of the words *marriage* and *marriage*. This is what Rabi'ah, Abu Thawr, Abu Ubaid, Dawud, and Malik said, although they differed from him. Our scholars said, in the well-known view, **The marriage contract is valid even if the word is used**. Abu Hanifa said, **It is valid even if the word is used, which implies that you are permanently married**. As for the Shafi'is, they have no proof in this verse because it was legislated before us, and they do not see it as proof for anything, according to the well-known view among them. As for Abu Hanifa and his followers, Al-Thawri, and Al-Hasan ibn Hayy, they said, "The marriage contract is valid with the wording of a gift or otherwise if it has been witnessed, because divorce occurs explicitly or implicitly. They said, "The same applies to marriage." They said: What the Prophet (peace and blessings of God be upon him) specified was the exclusion of the private parts from compensation, not marriage by the word *gift*. Ibn al-Qasim followed them and said: If he gave his daughter as a gift intending to marry her off, I do not remember anything from Malik regarding this, but in my opinion it is permissible like a sale. Abu Umar said: The correct view is that a marriage contract cannot be

concluded by the word *gift*, just as a gift of any property cannot be concluded by the word *marriage*. Also, marriage requires explicit mention for the annulment to occur, and it is the opposite of divorce, so how can it be compared to it? They have agreed that marriage cannot be concluded by saying, **I have made it lawful for you** and so too by a gift. The Prophet (peace and blessings of God be upon him) said, **You have made their private parts lawful for you by the word of God**, meaning the Quran. There is no mention of a marriage contract by the word *gift* in the Quran, rather it contains marriage and wedlock. Permitting marriage by the word *gift* nullifies some of the special features of the Prophet (peace and blessings of God be upon him).

Tenth: The Almighty's saying: **One of these two daughters of mine** indicates that it is an offer, not a contract, because if it were a contract, we would specify the one being contracted with, because even though the scholars have differed about the permissibility of a sale if he said: I have sold you one of these two slaves of mine for such-and-such a price, they have agreed that this is not permissible in marriage, because it is an option, and some of the option does not attach to marriage.

Eleventh: Al-Makki said: This verse contains specific characteristics regarding marriage, including that it does not specify a wife, nor does it set a starting period, and it makes the dowry a rental, and it allows for income in cash. I said: These are four issues included in the eleventh issue.

The first: Of the four issues of specification, our scholars said: As for specification, it seems that it was in the second stage of bargaining, but the matter was presented in general terms and specified later. It has been said that he married him to Saffuriya, who was the younger. It is narrated on the authority of Abu Dharr that he said: The Messenger of God, may God bless him and grant him peace, said to me: "If you are asked which of the two terms Moses fulfilled, say the better and more fulfilling of the two. And if you are asked which of the two women he married, say the younger, who was the one who came to succeed him and who said: 'O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy.'" It has been said that the wisdom in marrying the younger to him before the older, even though the older was more in need of men, was that he expected that he would be drawn to her, because he saw her in his message and he agreed with her in his inclination to her father with her. If he had presented the older to him, he might have made him feel he had chosen something while he was harboring something else. Other reports have been said, and God knows best. In some reports, it is said that he married the older, as narrated by Al-Qushayri.

Second: As for mentioning the beginning of the period, there is nothing in the verse that requires its omission, rather it is silent. So either they made it clear, otherwise it is from the beginning of the time of the contract.

Third: As for marriage by hiring, it is clear from the verse, and it is a matter that our Shari'ah has established, and it occurred in the hadith of the one who knew nothing but some of the Qur'an, narrated by the Imams, and in some of its chains of transmission: "The Messenger of God (peace and blessings of God be upon him) said to him, 'What have you memorized of the Qur'an?' He said, 'Surat al-Baqarah and the one following it.' He said, 'Then teach her twenty verses and she is your wife.'" The scholars differed on this issue and had three opinions: Malik disliked it, Ibn al-Qasim forbade it, and Ibn Habib permitted it, and it is the opinion of al-Shafi'i and his companions. They said, **It is permissible for a free man to benefit from his wife as a dowry, such as sewing, building, or teaching the Qur'an.** Abu Hanifah said, **It is not valid.** He permitted him to marry her if his slave served her for a year, or let her live in his house for a year, because the slave and the house are property, and her service itself is not property. Abu al-Hasan al-Karkhi said: The marriage contract using the word *hiring* is permissible, as God the Almighty says: **Then give them their due compensation** (An-Nisa': 24). Abu Bakr al-Razi said: It is not valid because the hiring contract is a temporary contract, while the marriage contract is perpetual, so they are incompatible. Ibn al-Qasim said: It is annulled before the divorce and continued after it. Asbagh said: If he brought something in cash, then there is a difference of opinion about it, but if the marriage contract is not concluded, then that is more serious. If he abandons it, it continues in any case, based on the story of Shu'ayb. This was stated by Malik, Ibn al-Mawaz, and Ashhab. This verse was relied upon by all of the earlier and later scholars in this case. Ibn Khuwayz Mandad said: This verse includes marriage on the basis of hiring, and the contract is valid. It is disliked to make the hiring contract a dowry, and the dowry should be money, as God the Almighty said: **That you seek chaste women with your wealth** (An-Nisa': 24). This is the opinion of all our companions.

Fourth: As for his statement: **And he consummated the marriage but did not pay the dowry**, people differed on this. Did he consummate the marriage when the contract was made or when he traveled? If it was when the contract was made, then what did he pay? Our scholars have prohibited consummation until he pays the dowry, even if it is a quarter of a dinar. This was stated by Ibn al-Qasim. If he consummated the marriage before paying the dowry, then it is valid, because the later scholars among our companions said: Paying the dowry early or part of it is recommended. However, since the dowry was the care of sheep, he paid the dowry to begin the service. If he consummated the marriage while he traveled, then a long wait for the marriage is permissible, even if it is for a lifetime, without any conditions. However, if there is a condition, then it is not permissible unless the purpose is valid, such as preparing for consummation or waiting for the wife to be ready for consummation if she is young. This was stated by our scholars.

Twelfth: In this verse there is a permissible combination of leasing and marriage. Our scholars have differed on this with three opinions: First: Abu Zayd said in eight: It is disliked from the beginning, but

if it occurs, it is valid. Second: Malik and Ibn al-Qasim said in the well-known view: It is not permissible and is annulled before and after consummation, due to the difference in their objectives like all other disparate contracts. Third: Ashhab and Asbagh permitted it. Ibn al-Arabi said: This is the correct view and the verse indicates it. Malik said: Marriage is most similar to sales, so what is the difference between leasing and selling, or between selling and marriage?

Branch: If her sincerity is teaching permissible poetry, it is valid. Al-Muzani said: This is like what the poet said.

The servant says: My benefit, my wealth, and the fear of God are the best things I have gained.

If he taught her poetry that contained satire or obscenity, it would be as if he had given her wine or pork.

Thirteenth: The Almighty's statement: **On condition that you hire me for eight years.** Service is mentioned in general terms. Malik said that it is permissible and should be interpreted according to custom, so there is no need to mention service in naming the worker. This is the apparent meaning of the story of Moses, as he mentioned an absolute contract of employment. Abu Hanifa and Al-Shafi'i said: It is not permissible unless he is named because he is unknown. Al-Bukhari included a chapter on the one who hired a worker, specifying the period of time but not the work, based on the Almighty's statement: **On condition that you hire me for eight years.** Al-Muhallab said: It is not as he translated it, because the work for them was known, such as watering, plowing, herding, and similar work in the desert, which was the profession of the people there. This is customary, even if the person doing the work or their amounts were not specified. For example, if someone says to him: **You will plow such-and-such a year and herd such-and-such a year**, then this is only according to what is customary in desert service. What is not permissible in the case of a group is that the period of time is unknown, and the work is unknown and not customary, so it is not permissible until it is known. Ibn al-Arabi said: The commentators mentioned that he was appointed to tend sheep, but this was not narrated through a sound chain of transmission. However, they said that Salih Madyan had no work other than tending sheep, so what was known about his condition was sufficient to be appointed to serve there.

Fourteenth: The scholars unanimously agreed that it is permissible for a shepherd to hire a shepherd for a specific period of time, for a specific wage, to tend a limited number of sheep. If the number is a specific number, our scholars have detailed this. Ibn al-Qasim said: **It is not permissible unless a stipulation is made regarding a replacement if he dies.** This is a very weak narration. Salih Madyan hired Musa to look after his sheep, and he saw them without stipulating a replacement. If the sheep were unspecified and not named or specified, it is permissible according to our scholars. Abu Hanifa and al-Shafi'i said: **It is not permissible due to its ignorance.** Our scholars relied on custom, as we mentioned earlier, and that a shepherd should be given according to his ability to bear the burden. Some of our scholars added that it is

Surat al-Qasas 28:28

He said, "That is between me and you. Whichever of the two terms I fulfill, there is no aggression against me. And God is Witness over what we say."

not permissible even if the hirer knows his ability to bear the burden. This is correct, as Salih Madyan knew the ability of Musa to lift the stone.

Fifteenth: Malik said: The shepherd is not liable, and he is believed in what is lost or stolen, because he is trustworthy like an agent. Al-Bukhari titled: "Chapter: If the shepherd or the agent sees a sheep dying or something spoiled, then he should repair what he fears spoiling." He cited the hadith of Ibn Ka'b ibn Malik from his father: They had sheep grazing in Sal'. A slave girl of ours saw one of our sheep dying, so she broke a stone and slaughtered it. He said to them: "Do not eat until I ask the Prophet (peace and blessings of God be upon him)" - or he sent someone to ask him - and he asked the Prophet (peace and blessings of God be upon him) - or he sent someone to him - and he ordered that it be eaten. Ubaydullah said: **I like that it is a slave girl and that it was slaughtered.** Al-Muhallab said: "It is part of the jurisprudence that the shepherd and the agent should be believed in what they are entrusted with until evidence of treachery and lying is shown against them. This is the fear of Malik and the group." Ibn al-Qasim said: If someone fears death for a sheep and slaughters it, he is not liable, but he is believed if he brings it slaughtered. Another said: He is liable until he explains what he said.

Sixteenth: Ibn Qasim and Ashab differed regarding whether a shepherd has intercourse with female livestock without the permission of their owners and they die. Ibn Qasim said: He is not liable, because the growth is part of the improvement and growth of the property. Ashab said: He is liable. The statement of Ibn Qasim is more similar to the evidence of the hadith of Tha'b, and that he is not liable for what he lost due to his own efforts, if he is a righteous person and someone who is known to care for the property. However, if he is a person of immorality and corruption and the owner of the property wants to compensate him, he does so, because it is not believed that he saw the death of the sheep because of what is known of his immorality.

Seventeenth: It has not been reported what Moses' wages were, but Yahya ibn Salam narrated that the salih of Madyan ordered Moses to give birth to a calf that was different in colour from its mother. Then God revealed to Moses, "Throw your staff among them and they will all give birth to calves that were different in colour from their mothers. **Others than Yahya said,** Rather, he ordered Moses to give birth to a calf that was different in colour from its mothers." Al-Qushayri mentioned that when Shu'ayb hired Moses, he said to him: **Enter such-and-such a house and take one of the sticks that are in the house.** Moses took out a stick, which Adam had taken out of Paradise, and the prophets had inherited until it reached Shu'ayb. Shu'ayb ordered him to throw it in the house and take another stick. He entered and took out that stick, and did so seven times, but none of them fell into his hand except that one. Shu'ayb knew that he had a matter to answer for. When morning came, he said to him: "Drive the sheep to the fork in the road, and take from your right, as there is not much grass there, and do not

take from your left, as there is much grass there and a large dragon that does not accept livestock." So he drove the livestock to the fork in the road, and they took to the left, and he was unable to control them. Moses slept, and the dragon came out. The stick rose, and its two branches became iron, and it fought the dragon until it killed him. It returned to Moses, peace be upon him. When Moses awoke, he saw the stick stained with blood, and the dragon killed. He returned to Shu'ayb in the evening. Shu'ayb was blind, and he touched the sheep, and behold, the traces of fertility. He looked at her and asked her about the story. She told him, and Shu'ayb was overjoyed and said, **Whatever livestock gives birth to this year is bicolored.** So all the young goats that year were bicolored. Shu'ayb knew that Moses had a high standing with God. `Uyaynah ibn Hain narrated that the Messenger of God (peace and blessings of God be upon him) said, **Moses rewarded himself for his satiety and chastity.** Shu'ayb said to him, **You may have from them i.e., from the offspring of his sheep whatever is born that is bicolored and does not contain azouz, fushush, kamoosh, dhuboob, or tha'ool.** Al-Harawi said, "Shaal `azouz is the weeping one, derived from `azaaz, which means hard ground. A sheep has become azoos. A fashush is the one whose milk is fluffed up without milking, due to the width of the urethra. Similar to it are futh and tharwar. Among their proverbs is, "I will expel your anger and pride from your head." It is also said, **The water skin will fluff up** if it releases wind. And from it is the hadith: **The devil blows between the buttocks of one of you until he thinks he has relieved himself** meaning he blows weakly. And the small udder is the one with the small udder, also it is the kameesh, it is called that because of the shrinkage of its udder, and from it is said: a man with the kameesh of the izar. And the kashood is like the kamoosh. And the narrow urethral opening is the lizard, the milking is done by squeezing it hard. And the fox is the ewe that has an extra teat, which is the tha'l. And the tha'l is the extra tooth, and that extra is the ra'ul. And a man is ath'al. And the tha'l has a narrow outlet for milk. Al-Harawi said that the interpretation of Qalb Lun in the hadith is that it came in a color other than that of its mothers.

Eighteenth: Renting for unknown consideration is not permissible, because the birth of the sheep is unknown. There are fertile lands where the birth of the sheep is known with certainty, as well as their number of days and the health of their young, such as Egypt and other lands. However, this is not permissible in our Sharia, because the Prophet, may God bless him and grant him peace, forbade uncertainty, and forbade the dams and the malaqih. The dams are what is in the wombs of females, and the malaqih is what is in the loins of males. Contrary to that, the poet said:

Inoculated in the belly of a pregnant fang

This was explained in Surat Al-Hijr. Rashid bin Muammar permitted hiring sheep for a third or a quarter. Ibn Sirin and Ata' said: The cloth is woven for a share of it, and Ahmad said the same.

Nineteenth: Compatibility in marriage is considered. Scholars differed as to whether it relates to religion, wealth, lineage, or some combination of these. The correct view is that it is permissible for a freedman to marry Arab or Quraysh women, based on the words of God the Almighty: **The most honorable of you in the sight of God is the most righteous of you.** (al-Hujurat 49:13) Moses came to Salih of Madyan as a stranger, banished, afraid, alone, hungry, and naked. He married him to his daughter when he ascertained his religion and saw his condition, and he ignored everything else. We have presented this issue comprehensively, praise be to God.

Al-Muwaffiyah twentieth: Some of them said: What Shuaib did was not a mention of the woman's dowry, but rather it was a condition for himself based on what the Bedouins do. They would stipulate the dowry of their daughters and say: I have such and such for myself, and he delegated the dowry, and the marriage of delegation is permissible. Ibn al-Arabi said: What the Bedouins do is a gift and an increase in the dowry, and it is forbidden and not befitting of the prophets. As for if the guardian stipulates something for himself, the scholars differed regarding what the husband takes from his hand and does not enter the woman's hand, with two opinions: One of them is that it is permissible and the other is that it is not permissible. What is correct in my opinion is the division, because the woman is either a virgin or previously married. If the woman has previously married, then it is permissible, because her marriage is in her hand, and the guardian only has the right to directly conclude the contract, and it is not forbidden to take compensation for it as the agent takes, and that is invalid. If it occurs, it is annulled before consummation and confirmed afterward according to the well-known narration. Praise be to God.

Twenty-first: When he mentioned the condition and followed it with the voluntary act in the ten, each one of them was excluded according to its ruling, and the other was not included in the first, and the obligation and the voluntary act were not shared. Therefore, the agreed-upon conditions are written in contracts. Then it is said, **He volunteered such-and-such**, so the condition is carried out according to its path, and the voluntary act is according to its ruling, and the obligation is separated from the voluntary act. It was said: And from the wording of Sa'ib when in the wording of contracts, the marriage contract is that he married her to him more deserving than he married her to him, as will be explained in *al-Ahzab*. Shu'ayb made the eight years a condition, and left the tenth to chivalry.

Twenty-second: The Almighty said: "He said, 'That is between me and you. Whichever of the two terms I fulfill, there will be no aggression against me.'" When Shuaib finished speaking, Moses, peace be upon him, confirmed it and repeated its meaning to ensure that the condition occurred in eight years. *Whichever* is an interrogative in the accusative case governed by **I fulfilled**, and **the two terms** is in the genitive case by adding *any* to them, and *what* is a relative clause for emphasis and to understand the meaning of the condition and its answer is **there will be no aggression**, and that *aggression* is in the accusative case

governed by *not*. Ibn Kaysan said: *What* is in the genitive case by adding *any* to it, which is indefinite, and **the two terms** is a substitute for it. Likewise in His statement: **Then by mercy from God** (Al Imran 3:159), meaning mercy in place of *what*. Makki said: He was careful not to include anything superfluous in the Quran, and he would come up with a way to exclude it from being superfluous. Al-Hasan read: *Whichever* with the *ya* as a preposition. Ibn Masoud read: **Which of the two terms is what you have fulfilled?** The majority read: *Adwan* with a damma on the 'ayn, and Abu Haywah with a kasra on it. The meaning is: I have no responsibility nor demand for more than that. *Adwan* is exceeding what is not required, and the arguments are the years. The poet said:

Whose house is Qannah al-Hajar? Stronger than arguments and time.

The singular is argument with a kasra on the ha. **And God is witness over what we say.** It was said: It is from the words of Moses. And it was said: It is from the words of the woman's father. So the two righteous men, may God's prayers be upon them, were satisfied with God as a witness against them and they did not witness anyone among creation. The scholars differed over the obligation of *ishad* in marriage, and it is:

Twenty-third: There are two opinions: One of them is that it is not valid except with two witnesses. This is what Abu Hanifa and Al-Shafi'i said. Malik said that it is valid without witnesses because it is a contract of exchange, so witnessing is not required for it. What is required is that it be announced and stated clearly. The difference between marriage and fornication is the tambourine. This issue has been fully discussed in Surah Al-Baqarah. In Al-Bukhari, on the authority of Abu Hurairah [on the authority of the Messenger of God, peace and blessings be upon him], "A man from the Children of Israel asked some of the Children of Israel to lend him a thousand dinars. He said, 'Bring me witnesses so that I may witness them.' He said, 'God is sufficient as a witness.' He said, 'Bring me a guarantor.' He said, 'God is sufficient as a guarantor.' He said, 'You have spoken the truth.' So he gave it to him." He mentioned the hadith.

Tafsir Ibn Kathir

When the two women quickly returned with the sheep to their father, he was dismayed by their quick arrival. He asked them about their situation, and they told him what Moses had done. He sent one of them to invite him to her father. God the Almighty said: "Then one of them came to him walking shyly," meaning the gait of a free woman, as narrated on the authority of the Commander of the Faithful, Omar **may God be pleased with him**, who said: She was hiding behind the sleeve of her armor. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: Omar **may God be pleased with him** said: She came walking shyly, holding her garment over her face, not a slutty woman, neither a coquettish nor a slut. This is a sound chain of transmission. Al-Jawhari said: The salafi is a bold man, a strong-willed woman, and a strong camel. **She said, 'My father invites you to reward you for having watered our sheep for us.'** This

Surat al-Qasas 28:28

He said, "That is between me and you. Whichever of the two terms I fulfill, there is no aggression against me. And God is Witness over what we say."

is polite in the expression; she did not make an absolute request so as not to suggest suspicion. Rather, she said, **My father invites you to reward you for having watered our sheep for us**, meaning to reward you and recompense you for having watered our sheep. **So when he came to him and related to him the story**, that is, he mentioned to him what had happened to him and the reason for which he had left his country, "he said, 'Do not fear. You have escaped from the wrongdoing people.'" He said, "Be at peace and be content, for you have left their kingdom, for they have no power in our country." That is why he said, **You have escaped from the wrongdoing people**.

The commentators differed about who this man was. Some say that he was the Prophet Shuaib, peace be upon him, who was sent to the people of Madyan. This is the well-known view among many scholars. Al-Hasan Al-Basri and others also said this. Ibn Abi Hatim narrated: My father told us, Abdul Aziz Al-Awsi told us, Malik bin Anas told us that he heard that Shuaib was the one to whom Moses told the story. He said, "Do not fear, you have been saved from the wrongdoing people." Al-Tabarani narrated on the authority of Salamah bin Sa'd Al-Ghazi that he visited the Messenger of God, peace and blessings be upon him, and he said to him, "Welcome to the people of Shuaib and the two sisters of Moses, you have been guided. **Others said**, Rather, he was the nephew of Shuaib." It was also said that he was a believing man from the people of Shuaib. Still others said, "Shuaib lived a long time before the time of Moses, peace be upon him, because he said to his people, 'The people of Lot are not far from you.'" The destruction of the people of Lot occurred during the time of Abraham, peace be upon him, according to the text of the Quran. It is known that there was a long period of more than four hundred years between Abraham and Moses, peace be upon them, as mentioned by more than one person. What is said that Shu'ayb lived for a long time is - and God knows best - a precaution against this problem. What strengthens the fact that he was not Shu'ayb is that if he was him, his name would have been mentioned in the Qur'an here. What is mentioned in some hadiths that explicitly mention him in the story of Moses is not authentically attributed to them, as we will mention soon, God willing. What is found in the books of the Children of Israel is that this man's name was Thiron, and God knows best. Abu Ubaidah ibn Abdullah ibn Mas'ud said: Thiron is the nephew of Shu'ayb, peace be upon him. And on the authority of Abu Hamza, on the authority of Ibn Abbas, he said: The one whom Moses hired to enrich the ruler of Midian. Ibn Jarir narrated it with this chain of transmission. Then he said: The correct view is that this can only be understood through a report, and there is no report that can be used as evidence in this regard.

God the Almighty said: "One of the two daughters said, 'O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy.'" That is, one of the two daughters of this man said. It was said that she was the one who went behind Moses, peace be upon

him. She said to her father, **O my father, hire him**, meaning to tend these sheep. Umar, Ibn Abbas, Shuraih al-Qadi, Abu Malik, Qatadah, Muhammad ibn Ishaq, and others said: When she said, **Indeed, the best one you can hire is the strong and trustworthy**, her father said to her, **And how do you know that?** She said to him, "He lifted a rock that only ten men could lift, and when I came with him, I went ahead of him, and he said to me, 'Stand behind me, and if the road differs from my side, throw me a pebble so that I may know the way and find my way to him.'" Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Abu Ubaidah on the authority of Abdullah - he is Ibn Masoud - who said: The three most discerning people are: Abu Bakr when he discerned Umar; the companion of Joseph when he said, **Make his stay honorable**; and the companion of Moses when she said, "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy." He said, **Indeed, I want to marry you to one of these two daughters of mine**. That is, this old man asked him to tend his sheep and marry him to one of his two daughters. Shuaib al-Jubba'i said: They were Safuriya and Sharaf, and it is said that they were Liya. The companions of Abu Hanifa used this verse as evidence for the validity of a sale if someone says, **I have sold you one of these two slaves for one hundred**, and he says, **I have bought**, that it is valid, and God knows best.

And his saying: "On condition that you hire me for eight years. If you complete ten, then it is from you" meaning that you tend my sheep for eight years. If you volunteer two more years, then it is yours, otherwise eight is sufficient. "And I do not want to make it difficult for you. You will find me, if God wills, among the righteous" meaning that I will not make it difficult for you, nor will I harm you, nor will I argue with you. They used this noble verse as evidence for the school of thought of Al-Awza'i, that if he said: I sold this to you for ten in cash or twenty on credit, then it is valid, and the buyer chooses whichever he takes, it is valid. The hadith narrated in Sunan Abi Dawud, **Whoever sells two sales in one sale, he has the better of them or the interest** is based on this school of thought. There is some consideration in using this verse and this hadith as evidence for this school of thought, but this is not the place to elaborate on it due to its length. And God knows best.

Then the companions of Imam Ahmad and those who followed them in the validity of hiring a worker for food and clothing, used this verse as evidence, and they relied on what Abu Abdullah Muhammad bin Yazid bin Majah narrated in his book Al-Sunan where he said: Chapter on hiring a worker for food and clothing, Muhammad bin Al-Himsi told us, Baqiyah bin Al-Waleed told us, on the authority of Muslimah bin Ali, on the authority of Saeed bin Abi Ayyub, on the authority of Al-Harith bin Yazid, on the authority of Ali bin Rabah, who said: I heard Utbah bin Al-Mundhir Al-Sulami say: We were with the Messenger of God, may God bless him and grant him peace, and he recited Ta Seen Meem until he reached the story of Moses, he said: **Indeed, Moses hired himself for eight**

or ten years in exchange for the chastity of his private parts and the food of his stomach. This hadith is weak from this source, because Muslimah bin Ali, who is Al-Khashani Al-Dimashqi Al-Balati, is a weak narrator according to the imams, but it has been narrated from another source, and there is also doubt about it.

Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Abdullah bin Lahi'ah told us, on the authority of Al-Harith bin Yazid Al-Hadrami, on the authority of Ali bin Rabah Al-Lakhmi, who said: I heard Utbah bin Al-Nadr Al-Sulami, the companion of the Messenger of God, may God bless him and grant him peace, narrating that the Messenger of God, may God bless him and grant him peace, said: "Moses, peace be upon him, hired himself out for the chastity of his private parts and the food of his stomach." And the Almighty's statement, informing about Moses, peace be upon him: "He said, 'This is between me and you. Whichever of the two terms I fulfill, there is no transgression against me. And God is Witness over what we say.'" He said: Moses said to his son-in-law: The matter is as you said, that you hired me for eight years. If I complete ten, then it is from me. So when I fulfill the lesser of the two terms, I have been released from the covenant and released from the condition. For this reason, he said: **Whichever of the two terms I fulfill, there is no transgression against me**, meaning there is no blame on me, even though the full term, although it is permissible, is still in excess from another aspect, based on external evidence, as God, may God bless him and grant him peace, said: **But whoever hastens to complete it within two days, there is no sin upon him, and whoever delays, there is no sin upon him.** And the Messenger of God, may God bless him and grant him peace, said: To Hamza bin Amr Al-Aslami, may God be pleased with him, who fasted a lot, and he asked him about fasting while traveling, so he said: **If you wish, then fast, and if you wish, then break your fast**, even though the act of fasting is more likely based on other evidence. This evidence indicates that Moses, peace be upon him, only did the most complete and perfect of the two terms.

Al-Bukhari said: Muhammad bin Abdul Rahim told us, Saeed bin Sulaiman told us, Marwan bin Shuja' told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: A Jew from the people of Al-Hirah asked me: Which of the two terms did Moses fulfill? So I said: I do not know until I go to the scholar of the Arabs and ask him. So I went to Ibn Abbas **may God be pleased with him** and asked him. He said: He fulfilled most of them and the best of them. When the Messenger of God (blessings and peace of God be upon him) said, he does. This is how Al-Bukhari narrated it, and this is how Hakim bin Jubair and others narrated it on the authority of Saeed bin Jubair. It was mentioned in the Hadith of Al-Fitun, on the authority of Al-Qasim bin Abi Ayyub, on the authority of Saeed bin Jubair: The one who asked him was a Christian man, and the first is more likely, and God knows best. It was narrated on the authority of Ibn Abbas with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). Ibn Jarir said: Ahmad bin Muhammad Al-Tusi told us, Al-Humaidi told us, Sufyan told us, Ibrahim bin Yahya bin Abi Ya'qub told me, on the authority of Al-Hakam bin Abaan, on the authority of Ikrimah, on the authority

of Ibn Abbas that the Messenger of God (blessings and peace of God be upon him) said: "I asked Gabriel: Which of the two terms did Moses fulfill? He said: He completed and perfected them." Ibn Abi Hatim narrated it on the authority of his father, on the authority of Al-Humaidi, on the authority of Sufyan, who is Ibn Uyaynah: Ibrahim bin Yahya bin Abi Ya'qub told me, and he was of my age or younger than me, and he mentioned it. There is an inaccuracy in its chain of transmission, and this Ibrahim is not well-known. Al-Bazzar narrated it on the authority of Ahmad ibn Abaan al-Qurashi, on the authority of Sufyan ibn Uyaynah, on the authority of Ibrahim ibn A'yan, on the authority of al-Hakam ibn Abaan, 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. He then mentioned it and said: We do not know of it as having been transmitted from Ibn Abbas except through this chain of transmission.

Then Ibn Abi Hatim said: It was read to Yunus bin Abdul A'la, Ibn Wahb informed us, Amr bin Al-Harith informed us, on the authority of Yahya bin Maymun Al-Hadrami, on the authority of Yusuf bin Tirth, "The Messenger of God was asked: Which of the two terms did Moses fulfill? He said: I have no knowledge. So the Messenger of God, may God bless him and grant him peace, asked Gabriel, and Gabriel said: I have no knowledge. So Gabriel asked an angel above him, and he said: I have no knowledge. So that angel asked his Lord, the Mighty and Sublime, about what Gabriel had asked him, about what Muhammad, may God bless him and grant him peace, had asked him. So the Lord, the Mighty and Sublime, said: He fulfilled the more righteous and lasting of the two, or he said the purest of the two." This is a mural, but it has been transmitted in a mural form from another source. Sunayd said: Hajjaj told us, on the authority of Ibn Jurayj, who said: Mujahid said: "The Prophet, may God bless him and grant him peace, asked Gabriel, which of the two terms did Moses fulfill? He said: I will ask Israfil, so he asked him, and he said: I will ask the Lord, the Mighty and Sublime, so he asked him, and He said: The more righteous and fulfilling of the two."

Another chain of transmission also transmitted Ibn Jarir said: Ibn Wakee' narrated to us, my father narrated to us, Abu Ma'shar narrated to us, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: The Messenger of God (peace and blessings be upon him) was asked: Which of the two terms did Moses fulfill? He said: **The more fulfilling and complete of them.** These chains of transmission are mutually supportive. This has also been narrated with a chain of transmission traceable to the Prophet (peace and blessings be upon him) from the narration of Abu Dharr **may God be pleased with him.** Al-Hafiz Abu Bakr al-Bazzar said: Abu Ubaidullah Yahya ibn Muhammad ibn al-Sakn narrated to us, Ishaq ibn Idris narrated to us, Uwaidh ibn Abi Imran al-Jawni narrated to us, on the authority of his father, on the authority of Abdullah ibn al-Samit, on the authority of Abu Dharr **may God be pleased with him** that the Prophet (peace and blessings be upon him) was asked: Which of the two terms did Moses fulfill? He said: **The more fulfilling and complete of them.** He said: "And if you are asked: Which of the two women did he marry? Say: The younger of the two." Al-Bazzar then said: We do not

Surat al-Qasas 28:28

He said, "That is between me and you. Whichever of the two terms I fulfill, there is no aggression against me. And God is Witness over what we say."

know of it being narrated from Abu Dharr except with this chain of transmission. Ibn Abi Hatim narrated it from the hadith of Ubadh ibn Abi Imran, and he is weak.

Then, a similar hadith was narrated from Utbah ibn al-Nadr with a very strange addition. Abu Bakr al-Bazzar said: Umar ibn al-Khattab al-Sijistani told us, Yahya ibn Bakir told us, Ibn Lahi'ah told us, al-Harith ibn Yazid told us on the authority of Ali ibn Rabah al-Lakhmi, who said: I heard Utbah ibn al-Nadr say: The Messenger of God, may God bless him and grant him peace, was asked: Which of the two terms did Moses fulfill? He said: **The more righteous and fulfilling of the two.** Then the Prophet, may God bless him and grant him peace, said: "When Moses, peace be upon him, wanted to leave Shu'ayb, peace be upon him, he ordered his wife to ask her father to give her enough from his sheep to live on. So he gave her what his sheep had given birth to that year of all colors. He said: Not a single sheep passed by without Moses striking its side with his staff, and it gave birth to all colors, and two or three, each sheep having no spots, no blemishes, no frills that would escape the hand, and no blemishes." And the Messenger of God, may God bless him and grant him peace, said: **When you conquer Syria, you will find remnants of it, and they are the Samaritans.** This is how al-Bazzar reported it.

Ibn Abi Hatim narrated it in a more detailed manner than this, saying: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me *H* and Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abdullah bin Lahi'ah told us on the authority of Al-Harith bin Yazid Al-Hadrami on the authority of Ali bin Rabah Al-Lakhmi, who said: I heard Utbah bin Al-Nadr Al-Sulami, the companion of the Messenger of God, may God bless him and grant him peace, narrating that the Messenger of God, may God bless him and grant him peace, said: "Moses, peace be upon him, hired himself for the chastity of his private parts and the food of his stomach. When he fulfilled the term, it was said: O Messenger of God, which of the two terms is better? He said: The more righteous and the more fulfilled. When he wanted to leave Shu'aib, he ordered his wife to ask her father to give her from his sheep what they would live on, so he gave her what his sheep had given birth to of different colors from the offspring of that year, and his sheep were black and beautiful. Moses, peace be upon him, went to his staff, named it from the end, then put it at the bottom of the basin, then brought it to drink. Moses stood in front of the pool and not a single sheep came out of it except that he struck its side with a sheep. He said: "So it gave birth and gave birth and all of them were of different colors except one or two sheep that had no spots." Yahya said: **Not a lizard.** Safwan said: **Not a monitor lizard.** Abu Zur'ah said: **The correct one is a hyena, not a fox, not a fox, not a hyena that could pass the hand.** The Prophet, may God bless him and grant him peace, said: **If you were to conquer Syria, you would find the remains of those sheep, and they are the Samaritans.**

Abu Zur'ah narrated to us, Safwan told us: I heard

Al-Walid say: I asked Ibn Lahi'ah what is a fashoosh? He said: It is the one that gushes forth its milk and has a wide mouth. I said: What is a lizard? He said: It is the one with a long udder that drags it. I said: What is an azouz? He said: It is the one with a narrow mouth. I said: What is a thawul? He said: It is the one that has no udder except in the form of two nipples. I said: What is a kameeshah? He said: It is the one that misses the hand, the kameeshah of the udder is small and cannot be grasped by the hand. This hadith is narrated by Abdullah ibn Lahi'ah Al-Misri, and his memory is poor, and I fear that it may be attributed to the Prophet in error, and God knows best. It should be narrated that there is no fushuh in it, nor azouz, nor dhuboob, nor tha'ool, nor kameeshah, to mention every deficient characteristic with its corresponding deficient characteristics. Ibn Jarir narrated from the words of Anas bin Malik, with a chain of transmission that is almost complete, so he said: Muhammad bin al-Muthanna told us, Muadh bin Hisham told us, my father told us, Qatadah told us, Anas bin Malik, may God be pleased with him, told us: When the Prophet of God, Moses, peace be upon him, called his companion to the appointed time between them, his companion said to him: Every ewe that gives birth to a color other than its own, its offspring is yours. So Moses raised ropes over the water, and when they saw the ghost, they were startled, so they wandered around, and they all gave birth to spotted ones except one ewe, and all of their offspring were lost that year.

Fath al-Qadir

Then when Shuaib finished speaking, Moses decided, so 28- "He said, 'That is between me and you.'" The demonstrative pronoun is the subject and its predicate is what he worshipped, and the reference is to what they agreed upon. The clause "Whichever of the two terms you fulfill **is conditional and its answer is** there is no aggression against me." What is meant by the two terms is eight years and ten years. The meaning of fulfilled is I fulfilled it and completed it. The two terms are in the genitive case by adding "to it, **and** ma" is redundant. Ibn Kaysan said: "ma **is in the genitive case by adding any to it, and** the two terms" is a substitute for it. Al-Hasan read "whatever **with a sukoon on the yaa, and Ibn Mas'ud read** whichever of the two terms you fulfill. **The meaning of** there is no aggression against me" is that there is no injustice against me by demanding more than what I have fulfilled of the two terms: that is, just as I do not demand more than eight years, I do not accept less than ten. It was said that the meaning is: just as I do not demand more than eight years, I do not accept more than eight years, and this is more evident. The root of aggression is exceeding the limit in something other than what is necessary. Al-Mubarrad said: Moses knew that there would be no aggression against him if he fulfilled them, but he combined them to make the first like the most complete in fulfillment. The majority read *aggression* with a damma on the 'ayn. Abu Haywah read it with a kasra, **And God is a witness to what we say**, meaning, over what we say of these conditions that are in effect

between us, He is a witness and a guardian, so none of us can deviate from any of that. It was said that it is from the words of Moses, and it was said that it is from the words of Shu'ayb, but the first is more appropriate because it occurs within the group of Moses' words.

Tafsir al-Baghawi

28- He said, Moses, That is between me and you, meaning: This condition is between me and you. Whatever you stipulated for me is yours, and whatever you stipulated regarding marrying one of them is mine, and the matter is between us. The conversation was completed. Then he said:

Whichever of the two terms you complete, meaning: which of the two terms, and what is the connection between *completed*: I completed and finished with it, the eight or the ten, **there is no aggression against me,** there is no injustice against me by demanding more than them, **and God is Witness over what we say,** Ibn Abbas and Muqatil said: Witness between me and you. And it was said: Guardian.

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, Muhammad bin Abdul Rahim told us, Saeed bin Sulaiman told us, Marwan bin Shuja' told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, who said: A Jew from the people of Al-Hirah asked me: Which of the two terms did Moses fulfill? I said: I will not know until I go to the best of the Arabs and ask him. So I went and asked Ibn Abbas, who said: He fulfilled the most important and best of the two terms. When the Messenger of God, may God bless him and grant him peace, says something, he does it.

It was narrated on the authority of Abu Dharr, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: "If you are asked which of the two terms did Moses fulfill? Say: The better and more righteous of the two. And if you are asked: Which of the two women did he marry? Say: The younger of the two, who came and said: O my father, hire him. So he married the younger of the two and fulfilled the contract more fully."

Wahb said: He married him to the eldest.

It was narrated on the authority of Shaddad ibn Aws, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Shuaib, the Prophet, may God bless him and grant him peace, wept out of love for God Almighty until he went blind, and God restored his sight. Then he wept until he went blind, and God restored his sight. Then he wept until he went blind, and God restored his sight. Then God said: What is this weeping? Is it from longing for Paradise or fear of Hellfire? He said: No, O Lord, but from longing to meet You. Then God revealed to him: If that is the case, then congratulations to you on meeting Me, O Shuaib. That is why Moses, the one who spoke to Me, served you."

When they made this contract between them, Shu'ayb ordered his daughter to give Moses a stick with which

to repel the wild beasts from his sheep. They disagreed about that stick. Ikrimah said: Adam left Paradise with it, and Gabriel took it after Adam's death, and it remained with him until he met Moses with it at night and gave it to him.

Others said: It was from the myrtle of Paradise. Adam carried it from Paradise and the prophets inherited it. No one took it except a prophet who ate it. It passed from Adam to Noah, then to Abraham until it reached Shuaib. It was the staff of the prophets with him and he gave it to Moses.

Al-Suddi said: That staff was entrusted to him by a king in the form of a man. He ordered his daughter to bring him a staff. She entered, took the staff, and brought it to him. When Shu'ayb saw it, he said to her, **Return this staff and bring me another.** She threw it down and wanted to take another, but none would get her hands on it except herself. She did that three times, and then he gave it to Moses. Moses took it out with him. Then the old man regretted it and said, **It was entrusted to him.** He went after it and asked to return the staff, but Moses refused. He said, **It is my staff.** They agreed to place the first man they met between them. Then an angel in the form of a man met them and ruled that the staff should be thrown down, and whoever carried it could take it. Moses threw down the staff, and the old man tried to take it, but he could not. Moses took it in his hand and raised it, and the old man left it for him.

Then when the term was completed, and Shu'aib handed over his daughter to Moses, Moses said to the woman: Ask your father to give us some of the sheep. So she asked her father, and Shu'aib said: You both have everything that she gave birth to this year, apart from her own kind.

It was said: Shuaib wanted to reward Moses for his good care, to honor him and to keep in touch with his daughter, so he said to him: I have given you from the kids that my sheep give birth to this year, all of them are piebald and spotted. Then God revealed to Moses in a dream: Strike with your staff the water in the sheep trough. Moses struck the water with his staff and then watered the sheep from it, and not one of them missed the opportunity without giving birth between piebald and spotted. So Shuaib knew that this was a provision that God Almighty had brought to Moses and his wife, so he fulfilled his condition and handed the sheep over to him.

Tafsir al-Baidawi

28 - "He said, 'That is between you and me,' meaning that which you made a covenant with me remains between us and we will not deviate from it. 'Whichever of the two terms,' I fulfilled, 'and I fulfilled it to you. 'There is no transgression against me,' do not transgress against me by demanding more, for just as I do not demand more than ten, I do not demand more than eight, or I would not be transgressing by not increasing it, like you saying, 'There is no sin upon me,' which is more eloquent in proving the choice and equality of the two terms in the judgment than saying,

Surat al-Qasas 28:28

He said, "That is between me and you. Whichever of the two terms I fulfill, there is no aggression against me. And God is Witness over what we say."

'If you fulfill the shorter one, then there is no transgression against me.' And it was read, 'Whichever,' like his saying:

I looked at the sky and the two heavens began to shower rain on me

Which of the two terms have I fulfilled? So, *ma* is an additional particle to emphasize the action, meaning: Which of the two terms have I determined to fulfill? And *adwan* is in the kasra. **And God is with what we say** from the condition. *Watcher* is a witness and protector.

Surat al-Qasas 28:29

So when Moses had fulfilled the term and was traveling with his family, he perceived a fire on the side of the mount. He said to his family, **Stay here; indeed, I have perceived a fire; perhaps I may bring you from it some information or a brand of fire that you may warm yourselves.**

Tafsir al-Jalalayn

29 - **And when Moses had fulfilled the term** that is, his pasture, which was eight or ten years, and this is what is thought of him **and had set out with his family** his wife with her father's permission towards Egypt **he perceived** he saw from afar **from the side of the Mount** the name of a mountain (a fire, he said to his family: Stay) here **indeed, I have perceived a fire; perhaps I may bring you information from it** about the road, and he had missed it **or a burning ember** with the triple jīm, a piece and a flame **from the fire that you may warm yourselves** to warm yourselves, and the ta' is a substitute for the ta' of the ifti'al from the word salā bi-an-nar with the kasra and fathah of the lam.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when Moses fulfilled the term upon which he had parted from his companion, when he married him his daughter. He mentioned that the two terms he fulfilled, he completed and perfected them, and that was the ten years, although some scholars have narrated from him that he said: He added ten more to the poem.

It was mentioned that he said: What was decided from that is the ten pilgrimages.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, who said: I asked Ibn Abbas: Which of the two terms did Moses fulfill? He said: The better of the two and the more fulfilling of the two.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Ata' ibn al-Sa'ib, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who was asked: Which of the two terms did Moses fulfill? He said: He completed them and gave them their final form.

Muhammad bin Amara told me: Ubaidullah bin Musa told us: Musa bin Ubaidah told us, on the authority of his brother, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Moses fulfilled the last of the two terms.

Ibn Wakee' told us: Ibn Ubaidah told us, on the authority of Al-Hakam ibn Abaan, on the authority of Ikrimah: Ibn Abbas was asked: Which of the two terms did Moses fulfill? He said: He completed them and fulfilled them.

Ibn Humayd narrated: Salamah narrated: Ibn Ishaq narrated: Hakim ibn Jubayr narrated: Sa'id ibn Jubayrin said: A Jew in Kufa said to me while I was preparing for Hajj: "I see that you are a man who seeks knowledge. Tell me which of the two terms Moses fulfilled?" I said: "I do not know. I am now going to the scholar of the Arabs," meaning Ibn Abbas, and ask him about it. When I arrived in Mecca, I asked Ibn Abbas about it and informed him of what the Jew had said. Ibn Abbas said: "He fulfilled the greater and better of the two terms. When a prophet promises something, he does not break it." Sa'id said: "So I arrived in Iraq and met the Jew and told him. He said: 'He spoke the truth, and this was not revealed to Moses. And God knows best.'"

He said: Yazid told us, he said: Al-Asbagh bin Zaid told us, on the authority of Al-Qasim bin Abi Ayyub, on the authority of Saeed bin Jubair, he said: A Christian man asked me: Which of the two terms did Moses fulfill? I said: I do not know, and at that time I did not know. So I met Ibn Abbas and mentioned to him what the Christian had asked me about. He said: Didn't you know that eight were obligatory upon him, and the Prophet of God did not omit anything from them? And you know that God fulfilled the term He promised Moses for ten years.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And when Moses had fulfilled the term**, he said: Ibn Abbas told us, he said: The Prophet of God grazed the most abundant and best of them on him.

Ibn Wakee' told us: My father told us, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: "The Messenger of God, may God bless him and grant him peace, was asked: Which of the two terms did Moses fulfill? He said: The one that fulfilled and completed the most."

Ahmad ibn Muhammad al-Tusi told us: al-Hamidi Abu Bakr ibn Abdullah ibn al-Zubayr told us: Sufyan told us: Ibrahim ibn Yahya ibn Abi Yaqub told us, on the authority of al-Hakam ibn Abaan, 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 asked Gabriel: Which of the two terms did Moses fulfill? He said: He completed and perfected them."

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Mujahid said: "The Prophet, may God bless him and grant him peace, asked Gabriel, 'Which of the two terms did Moses fulfill?' He said, 'I will ask Israfil.' So he asked him, and he said, 'I will ask God, the Blessed and Exalted.' So he asked him, and he said, 'The most righteous and most fulfilling of the two.'"

It was mentioned that he said: He completed the ten Hajj pilgrimages and added another ten to the ten.

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **So when Moses had fulfilled the term**, he said: Ten years, then he stayed after that for

Surat al-Qasas 28:29

So when Moses had fulfilled the term and was traveling with his family, he perceived a fire on the side of the mount. He said to his family, "Stay here; indeed, I have perceived a fire; perhaps I may bring you from it some information or a brand of fire that you may warm yourselves."

another ten years.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Moses fulfilled the term** for ten years, then he stayed after that for another ten years.

Al-Muthanna told me, he said: Muadh bin Hisham told us, he said: My father told us, on the authority of Qatada, he said: Anas told us, he said: When the Prophet of God, Moses, called his companion to postpone the term that had been set between them, his companion said to him: Every ewe that gave birth to a color other than its own, you will have a child. So he set out and raised a horse upon the water, and when it saw the horse, it was startled, so it went around and around and they all gave birth to spotted ones, except for one ewe, and their children were taken away that year.

And His saying, **And he set out with his family, and perceived a fire from the side of the mountain**, God Almighty says: **So when Moses had fulfilled the term and was setting out with his family**, heading with them to his home in Egypt, **he perceived from the side of the mountain**, meaning by His saying, *perceived*: he saw and sensed, as Al-Ajjaj said:

Anas Kharban was in a space where he spread his wings from the mountain and passed by.

The people of interpretation said something similar to what we said about this. We mentioned the narration about this before, but here we mention some of what we did not mention before.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "He saw a fire on the side of the mountain. He said to his family: Stay here, for I have seen a fire." That is, I sensed a fire.

We have explained the meaning of the mountain previously with its evidence, and what it contains of the narration from the people of interpretation.

And his saying, "To his family: Stay here, for I have seen a fire." He says: Moses said to his family: Wait and be patient, for I have seen a fire. **Perhaps I will bring you from it** meaning from the fire **report or a burning ember**. He says: Or I will bring you a thick piece of wood in which there is fire, and it is like a stump from the root of a tree. And from this is the saying of Ibn Muqbil:

Layla's woodcutters began to seek her abundantly, without mooing or groaning.

There are three dialects for the Arabic language regarding Jadhwa: Jadhwa with a kasra on the jim, which is how the reciters of Hijaz and Basra and some of the people of Kufa read it, and it is the most famous of the three dialects there. And Jadhwa with a fatha on the jim, which is also how some of the reciters of Kufa read it. Although these three dialects are well-known in

the speech of the Arabs, I like reading with the most famous of them, even though I do not deny the reading of those who read with a different one.

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

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **or a spark of fire**, meaning Shihab.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or a burning ember**. The burning ember is the base of a tree in which there is fire.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Abu Sufyan narrated to us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Indeed, I have perceived a fire; perhaps I can bring you information from it, or a spark of fire**. He said: The root of the tree has fire at its tip, so that is what his statement, **or a spark of fire**, said: The palm fronds have fire in them. Muammar said, and Qatada said, **or a spark of fire**: or a flame from the fire.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **or a spark of fire**, he said: the root of a tree.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **Or a spark of fire**, he said: The root of a tree.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Or a spark of fire**, he said: The spark is the stick of wood in which there is fire, that is the spark.

His saying, **Perhaps you may warm yourselves**, means: Perhaps you may warm yourself with it from the cold, and it was in winter.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **And when Moses had fulfilled the term**, Sa'id ibn Jubayr said: A Christian man asked me which of the two terms Moses had fulfilled. I said: I will not know until I go to the scholar of the Arabs and ask him - meaning Ibn Abbas - so I went to him and asked him, and he said: He fulfilled the most complete and most perfect of the two. I informed the Christians and he said: By God, this scholar has spoken the truth. It was narrated on the authority of Ibn Abbas that the Prophet (peace and blessings of God

be upon him) asked Gabriel about that and he told him that he had fulfilled twenty years. At-Tabari narrated on the authority of Mujahid that he had fulfilled ten and ten after that. It was narrated by Al-Hakam ibn Abaan on the authority of Ikrimah on the authority of Ibn Abbas. Ibn Atiyyah said: This is weak.

Second: The Almighty's saying: **And he traveled with his family.** It was said: This is evidence that a man can take his family wherever he wants, because of the privilege of guardianship and the increase in status he has over them, unless he commits himself to something. The believers are bound by their conditions, and the conditions that are most deserving of being fulfilled are those by which you have made private parts lawful.

Third: The Almighty's saying: **He perceived a fire from the side of the Mount** The verse has been discussed previously **Ta Ha**. The word *jadhura* with a kasra on the jim is the reading of the common people, and Hamzah and Yahya have a damma, and Asim, As-Sulami, and Zayd ibn Hubaysh have a fatha. Al-Jawhari said: Jadhwa, Jadhwa, and Jadhwa are blazing embers, and the plural is Jadhan, Jadhan, and Jadhwa. Mujahid said about the Almighty's saying: **Or a spark of fire** meaning a piece of embers, he said: It is in the language of all Arabs. Abu Ubaidah said: Jadhwa is like Jadmah, which is a thick piece of wood, whether there is fire at the end of it or not. Ibn Muqbil said:

Laayla's woodcutters began to seek her abundantly, without mooring or groaning.

He said:

He threw a burning ember at Qais, and its heat and flames were very intense.

Tafsir Ibn Kathir

It was previously mentioned in the interpretation of the previous verse that Moses, peace be upon him, had completed the more complete of the two terms, fulfilled them, was more righteous, perfected them, and was more pious. This may also be understood from the noble verse where God Almighty says: **And when Moses had completed the term**, meaning the more complete of the two, and God knows best. Ibn Abi Nujayh said on the authority of Mujahid: He completed ten years, and after that, ten more. I have not seen this statement attributed to anyone other than him. Ibn Abi Hatim and Ibn Jarir narrated it on his authority, and God knows best. And his saying: **And he traveled with his family.** They said: Moses had longed for his country and his family, so he decided to visit them secretly from Pharaoh and his people. He took his family and the sheep that he had with him, which his son-in-law had given him. He traveled with them on a cold, dark, rainy night. He stopped at a place, and whenever he lit his fire, it did not light anything. He was amazed by that, and while he was like that, **he perceived a fire on the side of the mountain**, meaning he saw a fire lighting up in the distance. "So he said to his family, 'Stay here, for I have perceived a fire,' meaning until I go to it. "Perhaps I can bring you some

information from it," because he had lost his way. **Or a burning ember from the fire**, meaning a piece of it. **Perhaps you may warm yourselves from the cold.** God Almighty said: **And when he came to it, he was called from the right side of the valley**, meaning from the side of the valley, which is next to the mountain on his right, from the western side, as God Almighty said: **And you were not on the western side when We decreed the matter to Moses.** This is one of the things that indicates that Moses intended the fire. Towards the Qiblah, and the western mountain to his right, and he found the fire burning in a green tree in the mountainside next to the valley, so he stood dumbfounded by its matter, and his Lord called to him, **From the right bank of the valley in the blessed spot of the tree.**

Ibn Jarir said: Ibn Wakee' told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: I saw the tree from which Moses, peace be upon him, was called. It was a green, luxuriant tamarisk tree. Its chain of transmission is close to the established chain of transmission. Muhammad ibn Ishaq said, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, who said: It is a bramble tree. Some of the People of the Book say that it is a bramble tree. Qatadah said: It is a bramble tree, and his staff is a bramble tree.

And the Almighty said: **O Moses, indeed I am God, Lord of the worlds**, meaning the One who addresses you and speaks to you is the Lord of the worlds, the Doer of whatever He wills. There is no god but Him and no lord but Him. He is exalted, sanctified and transcendent from being similar to created things in His essence, attributes, words and actions. Glory be to Him.

And His saying: **And throw down your staff** meaning the one in your hand as He decided on that in His Almighty's saying: **And what is that in your right hand, O Moses? He said, "It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it.** The meaning is: As for this staff of yours that you know, **Throw it down, O Moses.** So he threw it down, and behold, it was a serpent, darting about." So he knew and realized that the One who was speaking to him is the One who says to a thing: *Be*, and it is, as was explained previously in Surah Taha. And He said here: **But when he saw it writhing** meaning trembling **as if it were a serpent, he turned back in flight** meaning in its rapid movement with the greatness of its creation and legs, and the width of its mouth and the clashing of its fangs and molars, such that it does not pass a rock without swallowing it, and it descends in its mouth, rattling as if it were descending in a valley. At that point, **he turned back in flight and did not look back** meaning he did not look back because human nature is repelled by that. So when God said to him: **O Moses, come forward and do not fear, you are one of the...** The secure ones. He returned and stood in his first place, then God Almighty said: **Put your hand into the bosom of your garment, and it will come out white without disease.** That is, if you put your hand into the bosom of your garment and then take it out, it will come out shining

Surat al-Qasas 28:29

So when Moses had fulfilled the term and was traveling with his family, he perceived a fire on the side of the mount. He said to his family, "Stay here; indeed, I have perceived a fire; perhaps I may bring you from it some information or a brand of fire that you may warm yourselves."

like a piece of the moon in the brilliance of lightning. That is why He said: **without disease**, that is, without leprosy.

God the Almighty said: {And draw in your wing out of fear} Mujahid said: Out of panic. Qatada said: Out of terror. Abdur-Rahman bin Zaid bin Aslam bin Jarir said: From what you get from your fear of the snake. It appears that what is meant is more general than this, which is that the Prophet (peace be upon him) was commanded that if he feared something, he should draw in his wing out of fear, which is his hand. If he did that, the fear he felt would go away. Perhaps if someone did that by way of imitation and placed his hand on his heart, then what he felt would go away or it would be lessened, God the Almighty willing, and in Him is trust. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Rabi bin Tha'lab Al-Shaykh Salih told us, Abu Ismail Al-Mu'addab told us, on the authority of Abdullah bin Muslim, on the authority of Mujahid, who said: Moses' heart was filled with fear of Pharaoh, so whenever he saw him, he would say: O God, I seek Your protection against his throat, and I seek Your refuge from his evil. So God removed what was in Moses' heart, peace be upon him, and placed it in Pharaoh's heart, so whenever he saw him, he would urinate like a donkey urinates.

And the Almighty's saying: **These are two proofs from your Lord** meaning throwing the staff and turning it into a moving snake and putting his hand into his pocket and it coming out white without any harm, are two clear, conclusive proofs of the ability of the chosen doer and the truth of the prophethood of the one through whose hands this miracle occurred. For this reason, the Almighty said: **To Pharaoh and his chiefs** meaning and his people of leaders, nobles and followers **Indeed, they were a wicked people** meaning outside the obedience of God, disobeying His command and His religion.

Fath al-Qadir

29- **And when Moses had fulfilled the term** - the most complete and perfect of them, which is ten years, as will be mentioned at the end of the discussion. The *fa* is eloquent. **And he traveled with his family** to Egypt, and in it is evidence that a man can go with his family wherever he wants. **He perceived a fire from the side of the Mount** - that is, he saw a fire from the side facing the Mount. The explanation of this has already been presented in full in Surah Taha. **He said to his family, 'Stay here; indeed, I have perceived a fire; perhaps I can bring you information from it.'** The explanation of this has also been presented in Surah Taha and in Surah An-Naml. **Or a burning ember.** The majority of scholars read it with a kasra on the jim, while Hamzah and Yahya ibn Waththab read it with a damma. Asim, As-Sulami, and Dhar ibn Hubaysh read it with a fatha. Al-Jawhari said: **Al-jadhwa, al-jadhwa, and al-jadhwa are embers, and the plural is jathan, jathan, and jatha.** Mujahid said: In the verse, the burning ember is a piece of coal in the language of all Arabs. Abu Ubaidah

said: It is a thick piece of wood as if there is fire at its end, but there is none. What supports the idea that the ember is a coal is the statement of Al-Salami:

And after the musk and frankincense, the misery of the smoke of the firewood was replaced by the head of a pale, disheveled man.

Perhaps you may warm yourself by the fire.

Tafsir al-Baghawi

God Almighty said: 29- **So when Moses had fulfilled the term**, meaning he had completed it and finished it, **and traveled with his family**, Mujahid said: When Moses had fulfilled the term, he stayed with his son-in-law for another ten years, and then he stayed with him for twenty years. Then he asked his permission to return to Egypt, and he gave him permission. So he went out with his family to the side of Egypt. **He perceived**, meaning he saw, **a fire from the side of the mountain.** He was in the wilderness on a dark, very cold night, and his wife was in labor. **He said to his family, 'Stay here; I have perceived a fire; perhaps I can bring you information from it,'** about the road, **or a burning ember from the fire**, meaning a piece or a flame from the fire. It has three languages. Asim read it as *jadhwa* with a fatha on the jim, Hamza read it with a damma, and the others read it with a kasra. Qatada and Muqatil said: It is a stick that has been partially burned, and its plural is *jadh*. **Perhaps you may warm yourself**, meaning you may warm yourself.

Tafsir al-Baidawi

29 - **So when Moses had fulfilled the term and had set out with his family** with his wife. It was narrated that he had fulfilled the longer of the two terms and then stayed with him for another ten days, then he decided to return. **He perceived a fire on the side of the Mount** He saw from the direction opposite the Mount. **He said to his family, 'Stay here; I have perceived a fire; perhaps I can bring you some information from it'** with information about the road. **Or a burning ember** a thick stick, whether there was a fire at its top or not. He said:

Layla's woodcutters began to seek her abundant harvest, neither moaning nor crying.

Another said:

He threw a burning ember onto a spark of fire, and its heat and flames were intense.

That is why he explained it by saying: **from the fire.** Asim read it with the fat-ha and Hamza with the damma, and all of them are languages. **Perhaps you may warm yourself with it** means that you may warm yourself with it.

Surat al-Qasas 28:30

So when he came to it, he was called from the right side of the valley in the blessed spot from the tree, “O Moses, indeed I am God, Lord of the worlds.”

Surat al-Qasas 28:30

So when he came to it, he was called from the right side of the valley in the blessed spot from the tree, **O Moses, indeed I am God, Lord of the worlds.**

Tafsir al-Jalalayn

30 - **And when he came to it, he was called from the bank side of the valley on the right to Moses in the blessed spot** to Moses because he heard God's speech in it **from the tree** instead of bank by returning the preposition to its vegetation in it and it is a jujube tree or a blackberry or a thorn tree *that* is an explanatory word, not a mitigating one **O Moses, indeed I am God, Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When Moses came to the fire which he **perceived from the side of the Mount**, “he was called from the right bank of the valley.” By *bank* he means the shore, which is the side of the valley and its border. The shore is the collection of shores and shores. The shore: the shores, and the right: an adjective from the shore on the right of Moses.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **from the right bank of the valley**, Ibn Amr said in his hadith, at the mountain. Al-Harith said in his hadith, from the right bank of the valley at the mountain, to the right of Moses.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And when he came to it, he was called from the right bank of the valley**. He said: The valley split to the right of Moses near the mountain.

His saying, **In the blessed spot**, is related to the beach.

The interpretation of the words: When he came to it, God called to Moses from the right bank of the valley in the blessed spot of the tree: **O Moses, indeed I am God, Lord of the worlds.**

It was said that the meaning of his saying **from the tree** is: at the tree.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So**

when he came to it, he was called from the right side of the valley in the blessed spot from the tree. He said: He was called from near the tree, **O Moses, indeed I am God, Lord of the worlds.**

It was said that the tree from which Moses called to his Lord was a bramble tree. Some of them said that it was a blackberry tree.

Who said that?

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Abu Sufyan narrated to us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **The blessed spot from the tree**, he said: The tree is bramble. Muammar said, on the authority of Qatada: Moses' staff was made of bramble, and the tree is made of bramble.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of some of the people of knowledge: **I saw a fire**. He said: He went out towards it, and it was a bramble tree. Some of the People of the Book say: It is a bramble tree.

Ibn Wakee' told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: I saw the tree from which Moses, peace be upon him, was called, a brown, green, luxuriant tree.

Tafsir al-Qurtubi

The Almighty said: **So when he came to it** meaning the tree, he put its pronoun before it. **He was called from the bank of the valley** The first and second (*from*) indicate the beginning of the goal, meaning the call came to him from the bank of the valley from the tree. And (**from the tree**) is a substitute for his saying: (**from the bank of the valley**), a substitute of inclusion, because the tree was growing on the bank, and the bank of the valley and its shore are its side, and the plural is shatan and shores, as mentioned by Al-Qushayri. Al-Jawhari said: It is said the shore of the valleys and it is not plural. And a man walked on a bank and he walked on another bank. **The right** means on the right of Moses. It was said: on the right of the mountain. **In the blessed spot** Al-Ashab Al-Uqaili read: (**in the spot**) with the opening of the ba. Their saying *baqa'an* indicates a spot, just as it is said *jafna* and *jafan*. And whoever says *baqa'a* said *baqa'* like *ghurfa* and it was said: *'awsaj*. And from it came his stick, as mentioned by Al-Zamakhshari. And it was said: jujube, and the jujube when it grows large is called *gharqad*. And in the hadith:

It is from the tree of the Jews. So when Jesus descends and kills the Jews who were with the impostor, not one of them hides behind a tree except that it speaks and says, **O Muslim, there is a Jew behind me, come and kill him**. Except for the *gharqad* tree, for it is from the tree of the Jews and it does not

speak. Narrated by Muslim. Al-Mahdawi said: "God the Most High spoke to Moses, peace be upon him, from above His throne and made him hear His words from the tree as He willed." It is not permissible to describe God the Most High as moving, disappearing, or anything similar to that from the attributes of created beings. Abu Al-Ma'ali said: "The people of meaning and the people of truth say that whoever God the Most High has spoken to and has singled out with the highest rank and the ultimate goal, then he realizes His eternal and sanctified speech, free from any resemblance to letters, sounds, expressions, tones, or various languages. Just as God has singled out him with the stations of miracles, completed His blessings upon him, and granted him the vision of Him, he sees God the Most High, exalted from any resemblance to bodies or the laws of accidents. There is no equal to Him, the Most High, in His essence and attributes. The ummah is unanimously agreed that the Lord the Most High singled out Moses, peace be upon him, and other chosen angels with both of these qualities." Professor Abu Ishaq said: The people of truth are agreed that God the Almighty created in Moses (peace be upon him) a meaning by which he understood His speech, and that he was the only one who heard it, and that He is capable of doing the same for all of His creation. They differed about our Prophet (peace be upon him) - did he hear the speech of God's camels on the night of the Isra', and whether Gabriel heard his speech? There are two opinions, one of which is the established transmission, and that is missing. They agreed that the creation heard him when the Quran was recited, meaning that they heard the expression by which they understood its meaning, without hearing it in person. Abdullah ibn Mas'ud ibn Kulab said: Moses (peace be upon him) understood the eternal speech of God from created sounds that God the Almighty established in some of the pools. Abu Al-Ali said: This is rejected, rather it is necessary that Moses (peace be upon him) was the only one who could perceive the speech of God the Almighty in a breach of custom, even if he (peace be upon him) had not said that, he was the only one who was able to speak to God. The Almighty Lord made him hear His Mighty Word and created for him essential knowledge, so that he knew that what he heard was the speech of God, and that the One who spoke to him and called to him was God, Lord of the Worlds. It is mentioned in the stories that Moses, peace be upon him, said: I heard the speech of my Lord with all my limbs, and I did not hear it from just one of my sides. This meaning has already been fully explained in (*Al-Baqarah*) . **O Moses (O Moses)** is in the accusative case with the omission of the letter *har* meaning **O Moses** . **Indeed, I am God, Lord of the worlds** negates the lordship of anyone other than Him, glory be to Him. With these words, he became one of the chosen ones of God, the Almighty, and not one of His messengers, because he does not become a messenger except after being commanded to deliver the message, and the command to deliver it only came after these words.

Tafsir Ibn Kathir

It was previously mentioned in the interpretation of the

previous verse that Moses, peace be upon him, had completed the more complete of the two terms, fulfilled them, was more righteous, perfected them, and was more pious. This may also be understood from the noble verse where God Almighty says: **And when Moses had completed the term**, meaning the more complete of the two, and God knows best. Ibn Abi Nujayh said on the authority of Mujahid: He completed ten years, and after that, ten more. I have not seen this statement attributed to anyone other than him. Ibn Abi Hatim and Ibn Jarir narrated it on his authority, and God knows best. And his saying: **And he traveled with his family**. They said: Moses had longed for his country and his family, so he decided to visit them secretly from Pharaoh and his people. He took his family and the sheep that he had with him, which his son-in-law had given him. He traveled with them on a cold, dark, rainy night. He stopped at a place, and whenever he lit his fire, it did not light anything. He was amazed by that, and while he was like that, **he perceived a fire on the side of the mountain**, meaning he saw a fire lighting up in the distance. "So he said to his family, 'Stay here, for I have perceived a fire,' meaning until I go to it. "Perhaps I can bring you some information from it," because he had lost his way. **Or a burning ember from the fire**, meaning a piece of it. **Perhaps you may warm yourselves from the cold**. God Almighty said: **And when he came to it, he was called from the right side of the valley**, meaning from the side of the valley, which is next to the mountain on his right, from the western side, as God Almighty said: **And you were not on the western side when We decreed the matter to Moses**. This is one of the things that indicates that Moses intended the fire. Towards the Qiblah, and the western mountain to his right, and he found the fire burning in a green tree in the mountainside next to the valley, so he stood dumbfounded by its matter, and his Lord called to him, **From the right bank of the valley in the blessed spot of the tree**.

Ibn Jarir said: Ibn Wakee' told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: I saw the tree from which Moses, peace be upon him, was called. It was a green, luxuriant tamarisk tree. Its chain of transmission is close to the established chain of transmission. Muhammad ibn Ishaq said, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, who said: It is a bramble tree. Some of the People of the Book say that it is a bramble tree. Qatadah said: It is a bramble tree, and his staff is a bramble tree.

And the Almighty said: **O Moses, indeed I am God, Lord of the worlds**, meaning the One who addresses you and speaks to you is the Lord of the worlds, the Doer of whatever He wills. There is no god but Him and no lord but Him. He is exalted, sanctified and transcendent from being similar to created things in His essence, attributes, words and actions. Glory be to Him.

And His saying: **And throw down your staff** meaning the one in your hand as He decided on that in His Almighty's saying: **And what is that in your right hand, O Moses? He said, "It is my staff; I lean upon it, and**

So when he came to it, he was called from the right side of the valley in the blessed spot from the tree, "O Moses, indeed I am God, Lord of the worlds."

with it I beat down branches for my sheep, and I have other uses for it. The meaning is: As for this staff of yours that you know, **Throw it down, O Moses.** So he threw it down, and behold, it was a serpent, darting about." So he knew and realized that the One who was speaking to him is the One who says to a thing: *Be*, and it is, as was explained previously in Surah Taha. And He said here: **But when he saw it writhing** meaning trembling **as if it were a serpent, he turned back in flight** meaning in its rapid movement with the greatness of its creation and legs, and the width of its mouth and the clashing of its fangs and molars, such that it does not pass a rock without swallowing it, and it descends in its mouth, rattling as if it were descending in a valley. At that point, **he turned back in flight and did not look back** meaning he did not look back because human nature is repelled by that. So when God said to him: **O Moses, come forward and do not fear, you are one of the...** The secure ones. He returned and stood in his first fangs and molars, then God Almighty said: **Put your hand into the bosom of your garment, and it will come out white without disease.** That is, if you put your hand into the bosom of your garment and then take it out, it will come out shining like a piece of the moon in the brilliance of lightning. That is why He said: **without disease**, that is, without leprosy.

God the Almighty said: {And draw in your wing out of fear} Mujahid said: Out of panic. Qatada said: Out of terror. Abdur-Rahman bin Zaid bin Aslam bin Jarir said: From what you get from your fear of the snake. It appears that what is meant is more general than this, which is that the Prophet (peace be upon him) was commanded that if he feared something, he should draw in his wing out of fear, which is his hand. If he did that, the fear he felt would go away. Perhaps if someone did that by way of imitation and placed his hand on his heart, then what he felt would go away or it would be lessened, God the Almighty willing, and in Him is trust. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Rabi bin Tha'lab Al-Shaykh Salih told us, Abu Ismail Al-Mu'addab told us, on the authority of Abdullah bin Muslim, on the authority of Mujahid, who said: Moses' heart was filled with fear of Pharaoh, so whenever he saw him, he would say: O God, I seek Your protection against his throat, and I seek Your refuge from his evil. So God removed what was in Moses' heart, peace be upon him, and placed it in Pharaoh's heart, so whenever he saw him, he would urinate like a donkey urinates.

And the Almighty's saying: **These are two proofs from your Lord** meaning throwing the staff and turning it into a moving snake and putting his hand into his pocket and it coming out white without any harm, are two clear, conclusive proofs of the ability of the chosen doer and the truth of the prophethood of the one through whose hands this miracle occurred. For this reason, the Almighty said: **To Pharaoh and his chiefs** meaning and his people of leaders, nobles and followers **Indeed, they were a wicked people** meaning outside the obedience of God, disobeying His command and His religion.

Fath al-Qadir

30- **When he came to it** meaning he came to the fire that he saw. It was also said that he came to the tree, but the former is more appropriate because the tree was not mentioned earlier. **He was called from the right bank of the valley** "from" indicates the beginning of the limit, and *right* is an attribute of the bank, and it is from Yemen, which is the blessing, or from the right side of the graves to the left in relation to Moses: meaning what is next to his right, not his left. The bank of the valley is its edge, and so is its shore. Al-Raghib said: The plural of *shore* is *shores*, and his saying: **in the blessed spot** is related to **he was called**, or to an omitted word as a state of the bank, and **from the tree** is an inclusionary alternative to the bank of the valley, because the tree was growing on the bank. Al-Jawhari said: He says **the bank of the valleys** and it is not pluralized. The majority read **in the spot** with a damma on the ba', while Abu Salamah and Al-Ashhab Al-Uqayli read it with a fatha, which is a dialect narrated by Abu Zayd. **O Moses, I am God.** "An" is the explanatory word, and it is possible that it is the lightened form of the heavy one, and its subject is the pronoun of the matter, and the vocative sentence means it. It was also read with a fatha, which is a weak reading.

Tafsir al-Baghawi

30- **And when he came to it, he was called from the right bank of the valley**, from the side of the valley to the right of Moses, **in the blessed spot**, for Moses, made it blessed because God spoke to Moses there and sent him as a prophet. Ata' said: He means the holy one, **from the tree**, from the direction of the tree. Ibn Mas'ud said: It was a green, shining tamarisk tree. Qatada, Muqatil, and Al-Kalbi said: It was a bramble tree.

Wahb said: It is from the blackberry, and on the authority of Ibn Abbas, may God be pleased with them both: It is the jujube, **O Moses, I am God, Lord of the worlds.**

Tafsir al-Baidawi

30 - "So when he came to it, he was called from the right bank of the valley." The call came to him from the right bank of Moses. "In the blessed spot **is connected to the bank or a connection to** was called. From the tree" is a substitute for the bank, a substitute for inclusion because it was fixed on the bank. "O Moses" means O Moses. "Indeed, I am God, Lord of the worlds." Although this differs from what is in **(Ta Ha)** and **(An-Naml)** in wording, it is in accordance with it in the intended meaning.

Surat al-Qasas 28:31

And throw down your staff. But when he saw it writhing as if it were a snake, he turned back and did not look back. "O Moses, come forward and do not fear. Indeed, you are among those who are secure."

Tafsir al-Jalalayn

31 - **And throw down your staff** so he threw it **and when he saw it writhing** moving **as if it were a jinn** which is a small snake from the speed of its movement **he turned back** fleeing from it **and did not look back** so he was called (O Moses, come forward and do not fear. Indeed, you are among those who are safe))

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: It was called to Moses, **O Moses, indeed I am God, Lord of the worlds, * And throw down your staff.** So Moses threw it down, and it became a serpent, scurrying about. **When Moses saw it twitching** he says: moving and agitated **as if it were a jinn.** The jinn is one of the jinn, and it is a well-known type of snakes, and some of them are large. The meaning of the statement is: as if it were a jinn among the snakes. **And it turned its back** he says: Moses turned its back, fleeing from it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He turned back** fleeing from it, **and did not return** meaning: he did not return on his heels.

We have already mentioned the narration on this matter, and what the people of interpretation have said previously, so we did not want to repeat it. However, we will mention in this regard some of what we did not mention there.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And he did not turn back.** He says: And he did not turn back: meaning he did not turn back from fear.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And he did not wait.** He said: He did not wait.

And His saying, **O Moses, come forward and do not fear,** God Almighty says: So Moses intended: O Moses, come forward to me and do not fear what you are fleeing from. **You are among those who are safe,** from being harmed by it, it is only your staff.

Tafsir al-Qurtubi

The Almighty's saying: **And throw down your staff** is in apposition to **O Moses!** This was discussed previously in An-Naml and Ta-Ha. *Retreating* is in the accusative case as a state, and so is the case with his saying:

And did not return is also in the accusative case as a state. **O Moses, come forward and do not fear.** Wahb said: It was said to him, **Go back to where you were.** So he went back and wrapped his coat of arms around his hand. The angel said to him: **Tell me, if God wills to afflict you with what you fear, will it benefit you to free your hand?** They said: **No, but I am weak and was created from a weak person.** Then he uncovered his hand and put it in the mouth of the snake, and it returned to being a staff. **Indeed, you are among those who are safe,** meaning from what you fear.

Tafsir Ibn Kathir

It was previously mentioned in the interpretation of the previous verse that Moses, peace be upon him, had completed the more complete of the two terms, fulfilled them, was more righteous, perfected them, and was more pious. This may also be understood from the noble verse where God Almighty says: **And when Moses had completed the term,** meaning the more complete of the two, and God knows best. Ibn Abi Nujayh said on the authority of Mujahid: He completed ten years, and after that, ten more. I have not seen this statement attributed to anyone other than him. Ibn Abi Hatim and Ibn Jarir narrated it on his authority, and God knows best. And his saying: **And he traveled with his family.** They said: Moses had longed for his country and his family, so he decided to visit them secretly from Pharaoh and his people. He took his family and the sheep that he had with him, which his son-in-law had given him. He traveled with them on a cold, dark, rainy night. He stopped at a place, and whenever he lit his fire, it did not light anything. He was amazed by that, and while he was like that, **he perceived a fire on the side of the mountain,** meaning he saw a fire lighting up in the distance. "So he said to his family, 'Stay here, for I have perceived a fire,' meaning until I go to it. "Perhaps I can bring you some information from it," because he had lost his way. **Or a burning ember from the fire,** meaning a piece of it. **Perhaps you may warm yourselves from the cold.** God Almighty said: **And when he came to it, he was called from the right side of the valley,** meaning from the side of the valley, which is next to the mountain on his right, from the western side, as God Almighty said: **And you were not on the western side when We decreed the matter to Moses.** This is one of the things that indicates that Moses intended the fire. Towards the Qiblah, and the western mountain to his right, and he found the fire burning in a green tree in the mountainside next to the valley, so he stood dumbfounded by its matter, and his Lord called to him, **From the right bank of the valley in the blessed spot of the tree.**

Ibn Jarir said: Ibn Wakee' told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: I saw the tree from which Moses, peace be upon him, was called. It was a green, luxuriant tamarisk tree. Its chain of transmission is close to the established chain of transmission. Muhammad ibn Ishaq said, on the authority of someone who is not accused, on the authority of Wahb

Surat al-Qasas 28:31

And throw down your staff. But when he saw it writhing as if it were a snake, he turned back and did not look back. "O Moses, come forward and do not fear. Indeed, you are among those who are secure."

ibn Munabbih, who said: It is a bramble tree. Some of the People of the Book say that it is a bramble tree. Qatadah said: It is a bramble tree, and his staff is a bramble tree.

And the Almighty said: **O Moses, indeed I am God, Lord of the worlds**, meaning the One who addresses you and speaks to you is the Lord of the worlds, the Doer of whatever He wills. There is no god but Him and no lord but Him. He is exalted, sanctified and transcendent from being similar to created things in His essence, attributes, words and actions. Glory be to Him.

And His saying: **And throw down your staff** meaning the one in your hand as He decided on that in His Almighty's saying: **And what is that in your right hand, O Moses? He said, "It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it.** The meaning is: As for this staff of yours that you know, **Throw it down, O Moses.** So he threw it down, and behold, it was a serpent, darting about." So he knew and realized that the One who was speaking to him is the One who says to a thing: *Be*, and it is, as was explained previously in Surah Taha. And He said here: **But when he saw it writhing** meaning trembling **as if it were a serpent, he turned back in flight** meaning in its rapid movement with the greatness of its creation and legs, and the width of its mouth and the clashing of its fangs and molars, such that it does not pass a rock without swallowing it, and it descends in its mouth, rattling as if it were descending in a valley. At that point, **he turned back in flight and did not look back** meaning he did not look back because human nature is repelled by that. So when God said to him: **O Moses, come forward and do not fear, you are one of the...** The secure ones. He returned and stood in his first place, then God Almighty said: **Put your hand into the bosom of your garment, and it will come out white without disease.** That is, if you put your hand into the bosom of your garment and then take it out, it will come out shining like a piece of the moon in the brilliance of lightning. That is why He said: **without disease**, that is, without leprosy.

God the Almighty said: {And draw in your wing out of fear} Mujahid said: Out of panic. Qatada said: Out of terror. Abdur-Rahman bin Zaid bin Aslam bin Jarir said: From what you get from your fear of the snake. It appears that what is meant is more general than this, which is that the Prophet (peace be upon him) was commanded that if he feared something, he should draw in his wing out of fear, which is his hand. If he did that, the fear he felt would go away. Perhaps if someone did that by way of imitation and placed his hand on his heart, then what he felt would go away or it would be lessened. God the Almighty willing, and in Him is trust. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Rabi bin Tha'lab Al-Shaykh Salih told us, Abu Ismail Al-Mu'addab told us, on the authority of Abdullah bin Muslim, on the authority of Mujahid, who said: Moses' heart was filled with fear of Pharaoh, so

whenever he saw him, he would say: O God, I seek Your protection against his throat, and I seek Your refuge from his evil. So God removed what was in Moses' heart, peace be upon him, and placed it in Pharaoh's heart, so whenever he saw him, he would urinate like a donkey urinates.

And the Almighty's saying: **These are two proofs from your Lord** meaning throwing the staff and turning it into a moving snake and putting his hand into his pocket and it coming out white without any harm, are two clear, conclusive proofs of the ability of the chosen doer and the truth of the prophethood of the one through whose hands this miracle occurred. For this reason, the Almighty said: **To Pharaoh and his chiefs** meaning and his people of leaders, nobles and followers **Indeed, they were a wicked people** meaning outside the obedience of God, disobeying His command and His religion.

Fath al-Qadir

And His statement: 31- **And throw down your staff** is connected to **O Moses**. The explanation of this and what follows it has already been presented in Taha and An-Naml. There is an omission in the speech, and the meaning is: So he threw it down and it became a snake and shook. **And when he saw it shaking as if it were a genie** in the speed of its movement with the size of its body, **he turned back in flight**, meaning defeated. The accusative of **turning back** is in the state of circumstance, and His statement: **And he did not return** is also in the accusative position as a state of circumstance: meaning he did not return. "O Moses, come forward and do not fear. Indeed, you are among those who are safe." The explanation of all that was mentioned here has already been presented in full, so we will not repeat it.

Tafsir al-Baghawi

31- **And throw down your staff.** But when he saw it writhing, moving, **as if it were a jinn**, meaning a small snake due to the speed of its movement, **he turned back**, fleeing from it, **and did not look back**, did not return. Then it was called: "O Moses, come forward and do not fear. Indeed, you are among those who are safe."

Tafsir al-Baidawi

31 - "And throw down your staff. But when he saw it writhing," meaning, he threw it and it became a snake and writhe. **But when he saw it writhing**, "as if it were a jinn," in form and body or in speed. "He turned back in flight," defeated in fear. "And he did not return," nor did he come back. "O Moses, **it was called**, O Moses. Come forward and do not fear. Indeed, you are among those who are safe, **from fears**, for no one fears before

Me, the messengers."

Surat al-Qasas 28:32

Put your hand into the bosom of your garment; it will come out white without disease. And draw in your wing against fear. These are two proofs from your Lord to Pharaoh and his establishment. Indeed, they were a people of wickedness.

Surat al-Qasas 28:32

Put your hand into the bosom of your garment; it will come out white without disease. And draw in your wing against fear. These are two proofs from your Lord to Pharaoh and his establishment. Indeed, they were a people of wickedness.

Tafsir al-Jalalayn

32 - *Walk* put **your hand** right hand meaning palm **into your pocket** which is the collar of the shirt and take it out **it will come out** unlike what it was of leather **white without blemish** meaning leprosy so put it in and take it out it will shine like the sun's rays blinding the sight **and draw close to yourself your wing of fear** with the opening of the two letters and the sukoon of the second with the opening of the first and its damma meaning the fear that results from the hand lighting up by putting it in your pocket and it returning to its original state and it was expressed by the wing because it is to the human being as the wing is to the bird **these two** with emphasis and without emphasis meaning the stick and the hand and they are feminine and the subject was mentioned to remind the predicate **two proofs** sent (from your Lord to Pharaoh and his establishment. Indeed, they were a people of evildoers)

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Put your hand in your pocket**, means: put your hand in, and there are two versions of this: I put it in, and I put it in. **In your pocket**, means: in the pocket of your shirt.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Put your hand into your pocket**: meaning into the pocket of your shirt.

We have previously explained the reason why he was ordered to put his hand in his pocket rather than his sleeve.

His saying, **It comes out white without any defect**, means: It comes out white without any leprosy.

As Bishr told us, he said: Ibn al-Mufaddal told us, he said: Qara bin Khalid told us, on the authority of al-Hasan, regarding his statement, **Put your hand into your bosom; it will come out white without blemish**. He said: So it came out like a lamp, and Moses was certain that he had met his Lord.

His saying, **And fold your wing towards you**, means: And fold your hand towards you.

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

Ibn Abbas said, **And draw your wing towards you**, he said: your hand.

Ibn Hamid told us: Jarir told us, on the authority of Layth, on the authority of Mujahid, **And draw your wing towards you**. He said: Its wings are the arm. The upper arm is the wing. And the hand is the hand. **Draw your hand to your wing; it will come out white without disease**.

His saying, **from the terror**, means: from the fear and terror that you experienced from witnessing what you witnessed of the terror of the snake.

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

Who said that?

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

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And draw your wing towards you from fear**: meaning from terror.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **from the fear**, he said: from what entered him of fear from the snake and the fear, and he said: that is the fear, and he read the statement of God, **they call upon Us in hope and fear**, he said: fear and aspiration.

The reciters differed in their recitation of this word. The majority of the reciters of Hijaz and Basra read it as **min ar-rahb** with a fat-ha on the ra' and the ha'. The majority of the reciters of Kufa read it as **min ar-rahb** with a damma on the ra' and a sukoon on the ha'. The statement about this is that they are two readings with the same meaning and are well-known among the reciters of the regions, so whichever one the reciter recites, he is correct.

And His statement, **These are two proofs from your Lord**, meaning that God Almighty says: These two things that I showed you, O Moses, of the staff turning into a snake, and your hand, while it was brown, shining white without leprosy, are two proofs. He says: Two signs and two arguments. The root of proof is explanation. It is said to a man who says something when he is asked to provide evidence for it: Give me your proof for what you say, meaning give me an explanation and confirmation of that.

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

Who said that?

Musa told us, he said: Amr told us, he said: Asbat told

us, on the authority of Al-Suddi: **These are two proofs from your Lord.** The staff and the hand are two signs.

Muhammad bin Amr told me, he said: Al-Hussein told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **These are two proofs from your Lord**, two clarifications from your Lord.

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq: **These are two proofs from your Lord.** These are two proofs.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **These are two proofs from your Lord**, then he recited, **Bring your proof** (al-Baqarah 2:111 - Al-Biyya': 24 - al-Naml 27:64 - al-Qasas 28:75), on that there is a verse that we know, and he said: Two proofs, two signs from God.

The reciters differed in their recitation of his statement *fa-dhanak*. The majority of the reciters of the regions, except Ibn Kathir and Abu Amr, recited it *fa-dhanak* with a light *nun* because they are both *nuns*. Ibn Kathir and Abu Amr recited it *fa-dhanak* with a heavy *nun*.

The Arab scholars differed about the reason for its emphasis. Some of the grammarians of Basra said: The emphasis on the nun is due to its heaviness for emphasis, just as they included the lam in that. Some of the grammarians of Kufa said: It was emphasized to differentiate it from the nun that is dropped for the addition, because these two and these two are not added. Another of them said: It is from the language of those who say: This said that, so they added an alif to the alif. Likewise, they added a nun to the nun to separate them from the proper nouns. He said about those two that it was only for those who said: These two, oh this, so they disliked the dual of the addition so they followed it with the lam, because the addition is followed by the lam. Abu Amr used to say: The emphasis on the nun in **those two** is from the language of the Quraysh. **To Pharaoh and his nobles** means: To Pharaoh and the nobles of his people, an argument against them, and an indication of the truth of your prophethood, O Moses. **Indeed, they were a wicked people** means: Indeed, Pharaoh and his nobles were a disbelieving people.

Tafsir al-Qurtubi

The Almighty's saying: **Put your hand into your bosom** *verse*, the saying of **and draw near to you from fear** *min* is related to *wali guardian*, meaning turn away, retreating from fear. Hafs, As-Sulami, Isa ibn Umar, and Ibn Abi Ishaq read: **min ar-rahab from fear** with a fatha on the ra' and a sukoon on the ha'. Ibn Amir and the Kufians except Hafs read it with a damma on the ra' and a jazm on the ha'. The rest read it with a fatha on the ra' and the ha'. Abu Ubaid and Abu Ham preferred it, because of the Almighty's saying: **And they call upon Us in hope and fear** (Al-Anbiya': 90). All of these are dialects and it means fear. The meaning is that if your hand and its rays are destroyed, then put it in your bosom and return it to it, and it will return to how it was. It was also said that God commanded him to draw his hand to his chest so that the fear of the

snake would leave him. On the authority of Mujahid and others, and Ad-Dahhak narrated it on the authority of Ibn Abbas, who said: Ibn Abbas said: There is no one who is overcome by fear after Moses, peace be upon him, and then he puts his hand on his chest except that the fear goes away from him. It is narrated on the authority of Umar ibn Abdul Aziz, may God have mercy on him, that a scribe was writing in front of him, and a gust of wind slipped from him, so he was embarrassed and broken, so he stood up and struck the ground with his pen. Umar said to him: Take your pen and close your wing, and let your fear go away, for I have never heard it from anyone more than I heard it from myself. It was also said that the meaning is: Close your hand to your chest so that God may take away the fear in your chest. Moses was trembling with fear, either of the people of Pharaoh or of the snake. Closed wing means stillness, like the saying of God the Almighty: {And lower to them the wing of humility out of mercy} (al-Isra' 17:24) meaning gentleness. And likewise His saying: {And lower your wing to those who follow you of the believers} (Ash-Shu'ara': 215) meaning be gentle with them. Al-Farra' said: 'By 'wing' he meant his stick. Some of the semantic experts said: 'Rahab' is the sleeve in the language of Himyar and Banu Hanifa. Muqatil said: A Bedouin woman brought me something while I was eating, so I filled my hand and pointed to her, and she said: 'Here in my rahba', meaning in my sleeve. Al-Asma'i said: I heard a Bedouin say to another: 'Give me your rahba'. So I asked him about the rahba' and he said: 'The sleeve'. Based on this, its meaning would be to hold it close and take it out of the sleeve, because he took the stick and put it in his sleeve. His saying: 'Put your hand in your pocket' indicates that it is the right hand, because the pocket is on the left. Al-Qushayri mentioned it.

I said: What they interpreted as putting the hand to the chest indicates that the pocket is located in the chest. This has been explained in Surat An-Nur. O Al-Zamakhshari, one of the innovations in interpretations is that the word "rahab" means *sleeve* in the Himyarite dialect, and that they say **Give me from what is in your rahab**. I wonder how it is linguistically correct! Has it been heard from trustworthy narrators whose Arabic is acceptable? Then I wonder how it is located in the verse, and how it is applied in detail like all other words of the revelation. On the night of the supplication, Moses, peace be upon him, was wearing nothing but a cloak with no ambush. Al-Qushayri said: His statement, **And draw your wing towards you**, means the hands, if we say he meant security from the terror of the snake. It was said, **And draw your wing towards you**, meaning roll up your sleeves and get ready to bear the burdens of the message. I said: Based on this, it was said: **Indeed, you are among the secure ones**, meaning among the messengers, based on the statement of God the Almighty: **Indeed, in My presence the messengers do not fear.** (al-Naml 27:10) Ibn Bahr said: According to this interpretation, he became a messenger with this statement. It was also said that he became a messenger with his statement: **These two are proofs from your Lord to Pharaoh and his chiefs**, and the pledge is the hand and the staff. Ibn Kathir read it with a shaddah on the noon, while the others lightened it. Abu 'Amara narrated on the authority of Abu al-Fadl on

Surat al-Qasas 28:32

Put your hand into the bosom of your garment; it will come out white without disease. And draw in your wing against fear. These are two proofs from your Lord to Pharaoh and his establishment. Indeed, they were a people of wickedness.

the authority of Abu Bakr on the authority of Ibn Kathir, *Fa-Dhanika* without a light pronunciation and the ya'. Abu 'Amr also said that the dialect of Hudhayl is: *Fa-Dhanika* without a light pronunciation and the ya'. The dialect of Quraysh is: *Fa-Dhanika* as Abu 'Amr and Ibn Kathir read it. There are five explanations for this: It was said that the nun was doubled in place of the dropped alif in that which is the dual of the nominative dhal, which is nominative at the beginning, and the alif of dhal was deleted because the alif of the dual entered it, and no attention was paid to the meeting of two quiescent letters, because its original form was fadhanik, so the first alif was deleted in place of the doubled nun. It was also said that the doubled letter is for emphasis, just as they inserted the lam in that. Makki: It was said that whoever stressed it based it on the language of those who said that about the singular, so when he built it, he confirmed the lam after the nun of the dual, then he assimilated the lam into the nun according to the rule of assimilating the second into the first. The basic principle is that the first is always assimilated into the second, unless there is a reason for that, in which case the second is assimilated into the first. The reason that prevented assimilating the first into the second is that if he did that, a stressed lam would replace the nun that denotes the dual, and the wording of the dual would change, so the second was assimilated into the first for that reason, so it became a stressed nun. It was said that since that was incompatible, he confirmed the lam before the nun, then he assimilated the first into the second according to the principles of assimilation, so it became a stressed nun. It was said that it was stressed to differentiate it from the apparent one whose nun is dropped by addition, because dhan is not added. It was said that it is to differentiate between the established noun and it. And likewise the reason for stressing the nun in (*al-ladhaani*) and (*hadhaan*). Abu Amr said: Abu Amr singled out this letter for emphasis, not every dual of the same type, because of the paucity of its letters, so he read it with emphasis. Whoever reads (*fa-dhanika*) with a ya' and a light nun, the original according to him is (*fa-dhanika*) with emphasis, so he replaced the second nun with a ya' because of the dislike of doubling, just as they said: la amalihu in la amalhu, so they replaced the second laam with an alif. Whoever reads with a ya' after the heavy nun, the reason is that he saturates the kasra of the nun, so the ya' is born from it.

Tafsir Ibn Kathir

It was previously mentioned in the interpretation of the previous verse that Moses, peace be upon him, had completed the more complete of the two terms, fulfilled them, was more righteous, perfected them, and was more pious. This may also be understood from the noble verse where God Almighty says: **And when Moses had completed the term**, meaning the more complete of the two, and God knows best. Ibn Abi

Nujayh said on the authority of Mujahid: He completed ten years, and after that, ten more. I have not seen this statement attributed to anyone other than him. Ibn Abi Hatim and Ibn Jarir narrated it on his authority, and God knows best. And his saying: **And he traveled with his family**. They said: Moses had longed for his country and his family, so he decided to visit them secretly from Pharaoh and his people. He took his family and the sheep that he had with him, which his son-in-law had given him. He traveled with them on a cold, dark, rainy night. He stopped at a place, and whenever he lit his fire, it did not light anything. He was amazed by that, and while he was like that, **he perceived a fire on the side of the mountain**, meaning he saw a fire lighting up in the distance. "So he said to his family, 'Stay here, for I have perceived a fire,' meaning until I go to it. "Perhaps I can bring you some information from it," because he had lost his way. **Or a burning ember from the fire**, meaning a piece of it. **Perhaps you may warm yourselves from the cold**. God Almighty said: **And when he came to it, he was called from the right side of the valley**, meaning from the side of the valley, which is next to the mountain on his right, from the western side, as God Almighty said: **And you were not on the western side when We decreed the matter to Moses**. This is one of the things that indicates that Moses intended the fire. Towards the Qiblah, and the western mountain to his right, and he found the fire burning in a green tree in the mountainside next to the valley, so he stood dumbfounded by its matter, and his Lord called to him, **From the right bank of the valley in the blessed spot of the tree**.

Ibn Jarir said: Ibn Wakee' told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: I saw the tree from which Moses, peace be upon him, was called. It was a green, luxuriant tamarisk tree. Its chain of transmission is close to the established chain of transmission. Muhammad ibn Ishaq said, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih, who said: It is a bramble tree. Some of the People of the Book say that it is a bramble tree. Qatadah said: It is a bramble tree, and his staff is a bramble tree.

And the Almighty said: **O Moses, indeed I am God, Lord of the worlds**, meaning the One who addresses you and speaks to you is the Lord of the worlds, the Doer of whatever He wills. There is no god but Him and no lord but Him. He is exalted, sanctified and transcendent from being similar to created things in His essence, attributes, words and actions. Glory be to Him.

And His saying: **And throw down your staff** meaning the one in your hand as He decided on that in His Almighty's saying: **And what is that in your right hand, O Moses? He said, "It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it**. The meaning is: As for this staff of

yours that you know, **Throw it down, O Moses.** So he threw it down, and behold, it was a serpent, darting about." So he knew and realized that the One who was speaking to him is the One who says to a thing: *Be*, and it is, as was explained previously in Surah Taha. And He said here: **But when he saw it writhing** meaning trembling **as if it were a serpent, he turned back in flight** meaning in its rapid movement with the greatness of its creation and legs, and the width of its mouth and the clashing of its fangs and molars, such that it does not pass a rock without swallowing it, and it descends in its mouth, rattling as if it were descending in a valley. At that point, **he turned back in flight and did not look back** meaning he did not look back because human nature is repelled by that. So when God said to him: **O Moses, come forward and do not fear, you are one of the...** The secure ones. He returned and stood in his first place, then God Almighty said: **Put your hand into the bosom of your garment, and it will come out white without disease.** That is, if you put your hand into the bosom of your garment and then take it out, it will come out shining like a piece of the moon in the brilliance of lightning. That is why He said: **without disease**, that is, without leprosy.

God the Almighty said: {And draw in your wing out of fear} Mujahid said: Out of panic. Qatada said: Out of terror. Abdur-Rahman bin Zaid bin Aslam bin Jarir said: From what you get from your fear of the snake. It appears that what is meant is more general than this, which is that the Prophet (peace be upon him) was commanded that if he feared something, he should draw in his wing out of fear, which is his hand. If he did that, the fear he felt would go away. Perhaps if someone did that by way of imitation and placed his hand on his heart, then what he felt would go away or it would be lessened, God the Almighty willing, and in Him is trust. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Rabi bin Tha'lab Al-Shaykh Salih told us, Abu Ismail Al-Mu'addab told us, on the authority of Abdullah bin Muslim, on the authority of Mujahid, who said: Moses' heart was filled with fear of Pharaoh, so whenever he saw him, he would say: O God, I seek Your protection against his throat, and I seek Your refuge from his evil. So God removed what was in Moses' heart, peace be upon him, and placed it in Pharaoh's heart, so whenever he saw him, he would urinate like a donkey urinates.

And the Almighty's saying: **These are two proofs from your Lord** meaning throwing the staff and turning it into a moving snake and putting his hand into his pocket and it coming out white without any harm, are two clear, conclusive proofs of the ability of the chosen doer and the truth of the prophethood of the one through whose hands this miracle occurred. For this reason, the Almighty said: **To Pharaoh and his chiefs** meaning and his people of leaders, nobles and followers **Indeed, they were a wicked people** meaning outside the obedience of God, disobeying His command and His religion.

Fath al-Qadir

And also His saying: 32- "Put your hand into your bosom; it will come out white without disease. And

draw your wing toward you." The wing of a person is his arm, and the entire hand is called a wing: that is, draw your two outstretched hands toward you to protect yourself with them from a snake like someone who is frightened. This meaning has been expressed in three phrases: the first is put your hand into your bosom, the second: and draw your wing toward you, and the third: and put your hand into your bosom. It is possible that by drawing close is meant endurance and steadfastness when the stick turns into a snake, and the meaning of **from fear** is from fear, which is fear. The majority read *fear* with a fatha on the ra' and the ha', and this reading was chosen by Abu Ubaid and Abu Hatim, and Hafs, As-Salami, Isa ibn Umar and Ibn Abi Ishaq read it with a fatha on the ra' and a sukoon on the ha'. Ibn Amir and the Kufians except Hafs read it with a damma on the ra' and a sukoon on the ha'. Al-Farra' said: By the wing he meant his staff. Some of the scholars of semantics said: The monk is the sleeve in the language of Himyar and Banu Hanifa. Al-Asma'i said: I heard a Bedouin say to another: Give me what is in your monk, so I asked him about the monk, so I asked him about the monk, and he said: The sleeve. Based on this, its meaning would be: Bring your hand closer to you and take it out of the sleeve. *Fadhanak* is a reference to the staff and the hand. **Two proofs from your Lord to Pharaoh and his chiefs** meaning two bright arguments and two clear proofs. The majority read *Fadhanak* with a light *nun*, while Ibn Kathir and Abu Amr read it with a shaddah. It was said that shaddah is the language of the Quraysh. Ibn Mas'ud, 'Isa ibn 'Umar, Shibl, and Abu Nawfal read it with a sukoon on the ba' after a kasra on the noon, and the ya' is a substitute for one of the two noons. This is the language of Hudhayl, and it was said that it is the language of Tamim. His statement, **From your Lord**, is connected to something omitted: that is, two beings from Him. Likewise, His statement, **To Pharaoh and his chiefs**, is connected to something omitted: that is, two messengers, or two people who reached them. **Indeed, they were a wicked people**, exceeding the limit in injustice, going beyond obedience in the most eloquent departure. The sentence is an explanation of what came before it.

Sa'id ibn Mansur, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of 'Abdullah ibn Abi Al-Hudhayl on the authority of 'Umar ibn Al-Khattab, regarding the statement of God, **walking modestly**, that he said: She came concealed by the sleeve of her armor over her face. Ibn Al-Mundhir narrated it on the authority of Abi Al-Hudhayl, with a chain of transmission traceable back to him. Ibn 'Asakir narrated on the authority of Abi Hazim, who said: When Moses entered upon Shu'ayb, he saw dinner being served. Shu'ayb said to him, *Eat*. Moses said, **I seek refuge in God.** He said, **Why? Are you not hungry?** He said, "Yes, but I fear that this might be in exchange for what I provided for them. I am from a household that does not sell any of the deeds of the Hereafter for the earth full of gold." He said, "No, by God, but that is my custom and the custom of my forefathers. We honor guests and feed people." So Moses sat and ate. Ibn Abi Hatim narrated on the authority of Malik ibn Anas that he had heard that Shu'ayb was the one who told him the story. Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abu Ubaidah ibn

Surat al-Qasas 28:32

Put your hand into the bosom of your garment; it will come out white without disease. And draw in your wing against fear. These are two proofs from your Lord to Pharaoh and his establishment. Indeed, they were a people of wickedness.

`Abdullah ibn Mas`ud, who said: **The companion of Moses was Athrun, the nephew of the Prophet Shu`ayb.** Ibn Jarir narrated on the authority of Ibn `Abbas, who said: **The one who hired Moses was Yathrib, the ruler of Madyan.** Ibn al-Mundhir and Ibn Mardawayh narrated on his authority, who said: **The name of Moses' son-in-law was Yathrib.** Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Hasan, who said: **Some people say that he was Shu`ayb, but he was not Shu`ayb, but he was the master of the waters at that time.** Ibn Majah, Al-Bazzar, Ibn al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Utbah ibn Al-Mundhir Al-Sulami, who said: "We were with the Messenger of God (peace and blessings of God be upon him) and he recited Surah Ta-Sin-Mim until he reached the story of Moses. He said: 'Moses hired himself for eight or ten years in exchange for his chastity and food. When the term was fulfilled...' It was said: 'O Messenger of God, which of the two terms did Moses fulfill?' He said: 'The more righteous and fulfilled of the two. When he wanted to leave Shu`ayb, he ordered his wife to ask her father to give her from his sheep what they would live on, so he gave her what his sheep bore.'" The hadith in full. In its chain of transmission is Muslimah ibn `Ali Al-Hasani Al-Dimashqi Al-Balati, who was declared weak by the imams. It has been narrated from another chain of transmission, but there is some doubt about it. Its chain of transmission according to Ibn Abi Hatim is as follows: Abu Zur`ah narrated to us, on the authority of Yahya ibn `Abdullah ibn Bakir, on the authority of Ibn Lahi'ah, on the authority of Al-Harith ibn Yazid Al-Hadrami, on the authority of `Ali ibn Rabah Al-Lakhmi, who said: I heard 'Utbah ibn Al-Mundhir Al-Sulami, the companion of the Messenger of God (peace and blessings of God be upon him), and he mentioned it. Ibn Lahi'ah is weak, and the rest of the chain of narrators should be examined. Ibn Jarir narrated a part of it on the authority of Anas, with a chain of narration ending with him. Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated something similar on his authority. His statement that the Messenger of God (peace and blessings be upon him) said he did something is questionable, because Moses did not say that he would fulfill the larger of the two terms, but rather he said: Whichever of the two terms I fulfill, there is no aggression against me. It has been narrated from the Messenger of God (peace and blessings be upon him) that Moses fulfilled the larger of the two terms through various chains of narration. Al-Khatib narrated in his history on the authority of Abu Dharr that he said: The Messenger of God (peace and blessings be upon him) said to me: "If you are asked which of the two terms Moses fulfilled, say the better and more righteous of them. And if you are asked which of the two women did he marry, say the younger of the two, which is the one who came and said: 'O my father, hire him.'" Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings be upon him) said: "Gabriel said

to me: O Muhammad, if the Jews ask you which of the two terms Moses fulfilled, say the fuller of the two. And if they ask you which of the two he married, say the younger of the two." Al-Bazzar, Ibn Abi Hatim, Al-Tabarani in Al-Awsat, and Ibn Mardawayh narrated. Al-Suyuti said with a weak chain of transmission on the authority of Abu Dharr, "The Prophet (peace and blessings be upon him) was asked which of the two terms Moses fulfilled. He said, 'The more righteous and fulfilling of the two.' He said, 'And if you are asked which of the two women he married, say the younger of the two.'" Al-Bazzar said, "We do not know of any narration on the authority of Abu Dharr except with this chain of transmission. Ibn Abi Hatim narrated it on the authority of Uwaid ibn Abi Imran, and he is weak. As for the narrations that he fulfilled the two terms, they have chains of transmission that strengthen each other. Ibn Abi Hatim narrated on the authority of Al-Suddi, who said: Ibn Abbas said: When Moses fulfilled the term, he traveled with his family. He lost his way. It was winter, and a fire was raised up for him. When he saw it, he thought it was fire, but it was from the light of God. "So he said to his family, 'Wait here. I have perceived a fire; perhaps I can bring you a torch from it.' But if I cannot find any information, I will bring you a burning flame, 'perhaps you may warm yourselves' from the cold." Ibn Abi Hatim narrated on his authority: **Perhaps I will bring you report from it, so that I may find someone who can show me the way.** They had lost their way. Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority regarding his statement: **Or a burning ember**, he said: A meteor. Ibn Abi Hatim also narrated on his authority regarding his statement: **He was called from the shore of the valley**, he said: The call was from the lowest heaven. The apparent meaning of the Qur'an contradicts what he said, may God be pleased with him. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and al-Hakim narrated **who authenticated it** on the authority of Abdullah ibn Mas'ud who said: The tree to which Moses sought refuge was mentioned to me, so I went to it day and night until morning. It was a green, tamarisk tree, luxuriant. I invoked blessings upon the Prophet (peace and blessings of God be upon him) and gave him my salutations. My camel went towards it while it was hungry, and took a full mouthful of it and chewed it, but could not swallow it, so he spat it out. I invoked blessings upon the Prophet (peace and blessings of God be upon him) and gave him my salutations, then I left. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And draw your wing towards you**, he said: Your hand.

Tafsir al-Baghawi

32- *Walk*, put **your hand in your pocket and it will come out white without disease**, leprosy, so it came out and it had a ray like the light of the sun, **and draw your wing towards you from fear**, the people of Kufa and Ash-Sham read: with a damma on the ra' and a

sukoon on the ha', and with a fatha on the ra' Hafs, and the others read it with a fatha on both of them, and all of them are languages meaning fear.

The meaning of the verse: If your hand is destroyed and you do not see any of its rays, then put it in your pocket and it will return to its original state.

Al-Janah: The entire hand. It was also said that it is the upper arm. Ata' said on the authority of Ibn Abbas, may God be pleased with them: God commanded him to put his hand to his chest, so that the fear he had experienced upon seeing the snake would go away. He also said: There is no one who fears after Moses except that when he places his hand on his chest, his fear goes away.

Mujahed said: Whoever is frightened and folds his wings towards him, the fear will go away from him.

It was said: What is meant by closing the wing is tranquility, that is: calm your fear and lower your side, because it is the nature of the fearful that his heart is disturbed and his body trembles. Similar to that is His statement: **And lower to them the wing of humility out of mercy** (al-Isra' 17:24), meaning gentleness, and His statement: **And lower your wing to those who follow you of the believers** (Ash-Shu'ara': 215), that is: be gentle with them and be kind to them.

Al-Farra' said: He meant by the wing the stick, meaning: Bring your stick to you.

It was said: **The word 'rahb' means 'sleeve' in the language of Himyar.** Al-Asma'i said: I heard some Bedouins say: **Give me what is in your 'rahb'**, meaning: **in your sleeve.** Its meaning is: **Put your hand towards you and take it out of the sleeve**, because he took the stick and his hand was in his sleeve.

These two, meaning the staff and the white hand, **are two proofs**, two signs, "from your Lord to Pharaoh and his establishment. Indeed, they were a wicked people."

Tafsir al-Baidawi

32 - **Put your hand into your bosom** put it in. **It will come out white, without blemish** defect. **And draw your wings close to you** your two outstretched hands, with which you clean the snake, like someone who is frightened by putting his right hand under his left arm and vice versa, or by putting them in the pocket, so it is a repetition for another purpose, which is that this is to show boldness in the face of the enemy and the beginning of the appearance of a miracle. It is permissible that what is meant by **the closing** is patience and steadfastness when the stick turns into a snake, a metaphor for the state of the bird, for when it is afraid, it spreads its wings and is safe and secure, it draws them close to it. **From fear** for the sake of fear, meaning if fear overcomes you, then do that out of patience and self-control. Ibn Amir, Hamza, Al-Kisa'i, and Abu Bakr read it with a damma on the ra' and a sukoon on the ha', and some of them read it, and Hafs read it with a fatha and a sukoon, and all are languages. **These two** is a reference to the stick and the hand, and Ibn Kathir, Abu Amr, and Ruways

stressed it. *Burhan* is a verb from their saying *abraha a man brought proof* if he brought evidence, from their saying *baraha a man became white* and it is said *baraha a white woman* and it is said *fa'la* from their saying *barhan a woman who has no white hair. From your Lord* sending them: "To Pharaoh and his chiefs. Indeed, they were a wicked people." So they were deserving of having a messenger sent to them.

Surat al-Qasas 28:33

He said, "My Lord, indeed I have killed a person among them, and I fear that they will kill me."

Surat al-Qasas 28:33

He said, **My Lord, indeed I have killed a person among them, and I fear that they will kill me.**

Tafsir al-Jalalayn

33 - **He said, My Lord, I have killed one of them, and I fear that they will kill him** is the previous Coptic **and I fear that they will kill him** because of it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Moses said: My Lord, I have killed a person from among Pharaoh's people, and I fear that if I go to them and do not explain myself, they will kill me because I have a difficulty in speaking, and I cannot clearly articulate what I want to say. My brother Aaron is more eloquent than I. He says: He is better at explaining what he wants to explain. **So send him with me as a support**, meaning: a helper who will confirm me: that is, he will explain to them what I am talking to them about.

Tafsir al-Qurtubi

God Almighty said: **He said, 'My Lord, I have killed one of them, and I fear that they will kill me.'**

Tafsir Ibn Kathir

When God Almighty commanded him to go to Pharaoh, who had only left Egypt to flee from him and fear his power, **He said, 'My Lord, indeed I have killed one of them'** meaning the Copt **and I fear that they will kill me** meaning if they see me **and my brother Aaron is more eloquent than I in speech**. This is because Moses, peace be upon him, had a lisp in his tongue because of what he had taken of that live coal when he was given the choice between it and a date or a pearl, so he took the live coal and placed it on his tongue, and he had difficulty in expressing himself. For this reason he said: **And untie the knot from my tongue * that they may understand my speech * and appoint for me a helper from my family * Aaron, my brother * strengthen me through him * and let him share in my task** meaning that he would comfort me in what you commanded me to do of this great position, which is to carry out the burdens of prophethood and the message to this arrogant, tyrannical, stubborn king. For this reason he said: **And my brother Aaron is more eloquent than I in speech, so send him with me as a support** meaning a helper, supporter, and strengthener. For my sake, believe me in what I say and report on the authority of God Almighty, because the report of two people is more effective in the souls than the

report of one person, and for this reason he said: **I fear that they will lie.**

Muhammad ibn Ishaq said, **A support that will confirm me**, meaning that he will explain to them what I am saying to them, for he understands from me what they do not understand. So when Moses asked that, God Almighty said, **We will strengthen you with your brother**, meaning, We will strengthen your matter and support you with your brother whom you asked to be a prophet with you, as He said in the other verse, **Your request has been granted, O Moses**. And God Almighty said, **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**. For this reason, some of the early Muslims said, "No one has done more favors to his brother than Moses did to Aaron, peace be upon them both, for he interceded for him until God made him a prophet and messenger with him to Pharaoh and his people. For this reason, God Almighty said about Moses, "And he was esteemed in the sight of God."

And the Almighty's saying: **And We will give you both an authority** meaning a compelling argument **so they cannot reach you with Our signs** meaning they will have no way to harm you because of your conveying the signs of God, as God Almighty said: "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. And God will protect you from the people" and God Almighty said: "Those who convey the messages of God and fear Him and do not fear anyone except God. And sufficient is God as a reckoner" meaning God is sufficient as a supporter, helper, and supporter. For this reason, He informed them that the outcome is for them and for those who follow them in this world and the hereafter, as God Almighty said: **You and those who follow you will be the victors** as God Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might'" and God Almighty said: **Indeed, We will support Our messengers and those who believe during the life of this world** to the end of the verse. Ibn Jarir explained that the meaning is: And We will give you both an authority so they cannot reach you, then He begins by saying: **With Our signs, you and those who follow you will be the victors** meaning you and those who follow you will be the victors. The victors followed you with Our signs. There is no doubt that this meaning is correct, and it is obtained from the first explanation, so there is no need for this, and God knows best.

Fath al-Qadir

When Moses heard God Almighty's words: **These are two proofs to Pharaoh**, God Almighty asked him to strengthen his heart, so 33- **He said, 'My Lord, indeed I have killed a person among them,' meaning the Copt who had struck him and killed him, 'and I fear that they will kill me' because of it.**

Tafsir al-Baghawi

33- He said, 'My Lord, I have killed one of them, and I fear that they will kill me.'

Tafsir al-Baidawi

33 - He said, My Lord, I have killed a person among them, and I fear that they will kill me because of it.

Surat al-Qasas 28:34

And my brother Aaron is more eloquent than I in speech, so send him with me as a support to confirm me. Indeed, I fear that they will deny me.

Surat al-Qasas 28:34

And my brother Aaron is more eloquent than I in speech, so send him with me as a support to confirm me. Indeed, I fear that they will deny me.

Tafsir al-Jalalayn

34 - **And my brother Aaron is more eloquent than I in speech** more clear **so send him with me as a support** a helper. In a reading with the opening of the dal without a hamza **to confirm me** in the jussive mood as an answer to the supplication. In a reading with the nominative mood and its sentence is an attribute of a support **indeed, I fear that they will deny me**

Tafsir al-Suyuti

Tafsir al-Tabari

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, **And my brother Aaron is more eloquent than I, so send him with me as a support to confirm me**: meaning, to explain to them on my behalf what I am saying to them, for he understands what they do not understand. It was said: Moses asked his Lord to support him with his brother, because when two people come together to tell a story, the soul is more at ease believing them than believing the story of one person.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then send him with me as a support to confirm me**, because two are more likely to be confirmed than one.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Then send him with me as a support to confirm me**, he said, **a helper**.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **a support that will support me**: meaning, a helper.

Others said: The meaning of this is: So that he will believe me.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **A support that will confirm me**, meaning: so that he will confirm me.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **Then send him with me as a support to confirm me**. He said: So that he would confirm me.

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: **A support that will support me** means: so that he will support me. In Arabic, support means: assistance. It is said from it: I supported so-and-so in his matter, meaning I sufficed him and helped him.

The reciters differed in their reading of his statement *yasdiqni* **he believes in me**. The majority of the reciters of Hijaz and Basra read it **rad'a yasdiqni** in the jussive mood of yasdiqni. Asim and Hamza read *yasdiqni* in the rafah. Whoever raised it made it a conjunction to the rad'a, meaning: send him with me as a support from his description who believes in me. Whoever jazm it made it an answer to his statement so send him, for if you send him he will believe in me, in the form of a statement. The nominative reading in that is the more preferable of the two readings to me, because it is a request from Moses to his Lord to send his brother to help him with this description.

And his saying, **I fear that they will lie**, means: I fear that they will not believe me when I say to them that I was sent to you.

Tafsir al-Qurtubi

The Almighty says: **Then send him with me as a support** meaning a helper, derived from the word *aradtuhu* meaning **I aided him**. Support is aid. The poet said:

Haven't you seen that Asram was bad and the best of people were in heart and money?

Copper and he ruined it and ruined it, meaning he helped it, and he left the hamza for ease. Nafi' read it this way and it has the same meaning as the hamza. Al-Mahdawi said: It is possible that leaving the hamza is from their saying **I know more about the hundred** meaning he added to it, and it is as if the meaning is he sent him with me to increase my belief. Muslim ibn Jundub said this. And the poet recited the following saying:

And dark-skinned, his heels were like the cores of reeds, his body was more than ten inches long.

Thus, Al-Mawardi recited this verse: **He has destroyed. Al-Ghaznawi and Al-Jawhari recited it in Al-Sahah. He has thrown, and he said: And the hard reed, and the reed is a dry date that crumbles in the mouth with a hard seed.** He said, describing a spear: **And brown.**

The verse. Al-Jawhari said: "The badness of something is bad, so it is bad, meaning corrupt. I ruined it, and I spoiled it, and I helped it also means I aided it. You say, I ruined it with my soul, meaning I was a cloak for it, which is a support. God the Almighty said: "Then send him with me as a support to support me." An-Nahhas said: "And he narrated his badness: a cloak, and the plural of cloak is cloaks." Asim and Hamza read: **supports me** in the nominative case, and the rest jazm, which is the choice of Abu Hatim in response to a supplication. Abu Ubaid chose to raise the subject to the state of the ha' in (*arsalahu*), meaning he sent him a cloak confirming the state of confirmation, like his saying: **Send down to us a table from the sky that will be** (al-Ma'idah 5:114), meaning that it will be, a state that is diverted to the future. It is also possible that it is an attribute of his saying: **(a cloak). Indeed, I fear that they will lie** if I do not have a minister or helper, because they can hardly understand what I am saying.

Tafsir Ibn Kathir

When God Almighty commanded him to go to Pharaoh, who had only left Egypt to flee from him and fear his power. **He said, 'My Lord, indeed I have killed one of them'** meaning the Copt **and I fear that they will kill me** meaning if they see me **and my brother Aaron is more eloquent than I in speech**. This is because Moses, peace be upon him, had a lisp in his tongue because of what he had taken of that live coal when he was given the choice between it and a date or a pearl, so he took the live coal and placed it on his tongue, and he had difficulty in expressing himself. For this reason he said: **And untie the knot from my tongue * that they may understand my speech * and appoint for me a helper from my family * Aaron, my brother * strengthen me through him * and let him share in my task** meaning that he would comfort me in what you commanded me to do of this great position, which is to carry out the burdens of prophethood and the message to this arrogant, tyrannical, stubborn king. For this reason he said: **And my brother Aaron is more eloquent than I in speech, so send him with me as a support** meaning a helper, supporter, and strengthener. For my sake, believe me in what I say and report on the authority of God Almighty, because the report of two people is more effective in the souls than the report of one person, and for this reason he said: **I fear that they will lie**.

Muhammad ibn Ishaq said, **A support that will confirm me**, meaning that he will explain to them what I am saying to them, for he understands from me what they do not understand. So when Moses asked that, God Almighty said, **We will strengthen you with your brother**, meaning, We will strengthen your matter and support you with your brother whom you asked to be a prophet with you, as He said in the other verse, **Your request has been granted, O Moses**. And God Almighty said, **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**. For this reason, some of the early Muslims said, "No one has done more favors to his brother than Moses did to Aaron, peace be upon them both, for he interceded for him

until God made him a prophet and messenger with him to Pharaoh and his people. For this reason, God Almighty said about Moses, "And he was esteemed in the sight of God."

And the Almighty's saying: **And We will give you both an authority** meaning a compelling argument **so they cannot reach you with Our signs** meaning they will have no way to harm you because of your conveying the signs of God, as God Almighty said: "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. And God will protect you from the people" and God Almighty said: "Those who convey the messages of God and fear Him and do not fear anyone except God. And sufficient is God as a reckoner" meaning God is sufficient as a supporter, helper, and supporter. For this reason, He informed them that the outcome is for them and for those who follow them in this world and the hereafter, as God Almighty said: **You and those who follow you will be the victors** as God Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might'" and God Almighty said: **Indeed, We will support Our messengers and those who believe during the life of this world** to the end of the verse. Ibn Jarir explained that the meaning is: And We will give you both an authority so they cannot reach you, then He begins by saying: **With Our signs, you and those who follow you will be the victors** meaning you and those who follow you will be the victors. The victors followed you with Our signs. There is no doubt that this meaning is correct, and it is obtained from the first explanation, so there is no need for this, and God knows best.

Fath al-Qadir

34- **And my brother Aaron is more eloquent than I in speech** because Moses's tongue was a plaster cast as explained above. Eloquence is the language of purity. It is said that the milk became clear and eloquent, so he is eloquent: meaning it was free of foam. From this, a man became eloquent: his language became good. He spoke in Arabic. It is said that the eloquent is the one who speaks, and the foreigner is the one who does not speak. As for the terminology of the people of rhetoric, eloquence is: the purity of the word from the dissonance of letters, strangeness, and contradiction of analogy. Eloquence of speech is: its purity from weak composition and complexity. The accusative of *rad'an* is in the state, and the appointed *rad'a* is from *arad'atu* meaning I helped him. It is said that so-and-so supported so-and-so: if he supports him and strengthens his back. From this, the poet said:

Haven't you seen that Asram was bad and the best of people were in heart and money?

The hamza was deleted for ease of reading in Nafi' and Abu Ja'far. It is possible that the hamza was omitted from their saying *arda'a 'ala al-mi'ah* meaning **he increased it**, so the meaning was that he sent him with me to increase my belief. From this is the saying of the poet:

And dark-skinned, his heels are like the pits of reeds, and he has lost an arm's length by ten.

Surat al-Qasas 28:34

And my brother Aaron is more eloquent than I in speech, so send him with me as a support to confirm me. Indeed, I fear that they will deny me.

The verse is narrated in Al-Sahah with the wording **has grown**, and the hard qasb, which is the dry fruit that crumbles in the mouth, and it is the hard seed *yasdiqni* Asim and Haza read *yasdiqni* in the nominative case as a resumption, or as an attribute of *ra'dan*, or as a state of the object of *arsalahu*, and the rest read it in the jussive case as an answer to the command, and Abi and Zaid bin Ali read *yasdiqun* meaning Pharaoh and his people **I fear that they will lie** if Aaron is not with me due to my tongue not being able to speak fluently in argument.

Tafsir al-Baghawi

34- **And my brother Aaron is more eloquent than I in speech**, and he only said that because of the knot in his tongue from the ember being placed in it, **so send him with me as a support**, a helper. It is said, **I supported him**, meaning: I helped him. Nafi' read *support* with a fat-ha on the dal without a hamza, seeking lightness. The rest read it with a sukoon on the dal with a hamza, **to believe me**, Asim and Hamza read it with a dhammah on the qaf, meaning: a supporting support that confirms. The others read it with the jazm as an answer to the supplication and to believe Aaron in the statement of all. Muqatil said: So that Pharaoh would believe me, **Indeed, I fear that they will lie**, meaning Pharaoh and his people.

Tafsir al-Baidawi

34 - **And my brother Aaron is more eloquent than I, so send him with me as a support**. It is originally the name of something that is supported, such as warmth. Nafi' read *redan* with a light pronunciation. **He confirms me** by stating the truth, establishing the argument, and dispelling doubt. **Indeed, I fear that they will lie**. And my tongue does not obey me when arguing. It was said that what is meant is the people's confirmation of his confirmation and clarification, but he attributed the action to the cause. Asim and Hamza read **he confirms me** with the nominative case as an attribute, and the answer is omitted.

Surat al-Qasas 28:35

He said, "We will strengthen you with your brother and give you both authority so they will not reach you with Our signs. You and those who follow you will be the predominant ones."

Tafsir al-Jalalayn

35 - (He said, "We will strengthen you with your brother and give you both authority so they will not reach you with harm. Go with Our signs. You and those who follow you will be the victors.")

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God said to Moses, **We will strengthen you**, meaning, We will strengthen you and support you with your brother. The Arabs say when a man honors another, supports him, and protects him from those who want to wrong him: So-and-so has strengthened so-and-so's arm, which is from the verb 'ādāduhu in his matter': if he aids him. From this is the saying of Ibn Muqbil:

I supported her with a weak stick, as if it were an ivory cane, now hidden

Meaning: A bow supported by an arrow. There are four different forms of the word 'Udhḥ: the best of which are: 'Udhḥ, then 'Udhḥ, then 'Udhḥ, and 'Udhḥ. All of these are pluralized as 'A'dhḥ.

And His saying, **And We will give you both authority**, means: And We will give you both an argument.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Nujayh, on the authority of Mujahid, his statement, **For you both is authority** is an argument.

Al-Qasim told us: He said: Al-Hussein told us: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And We will give you both authority**. Authority means proof.

And His statement, **So they will not reach you both**, means, **So Pharaoh and his people will not reach you with harm**. And His statement, **With Our signs**, means, **So they will not reach you both**, Pharaoh and his people. **With Our signs, you and those who follow you will be the victors**. The preposition *with* in His statement, **With Our signs** is a relative clause of the **victors**. The meaning of the statement is, **You and those who follow you will be the victors**. Pharaoh and his people, **With Our signs**, meaning, **With Our proof and authority that We will give you both**.

Tafsir al-Qurtubi

So God Almighty said to him: **We will strengthen you through your brother**, meaning He will make you stronger through him. This is a metaphor, because the strength of the hand comes from the arm. Tarafa said:

O Banu Labani, you are not in any hand but Me. A hand that has no support.

It is said in a supplication for good: **May God strengthen you**. And in its opposite: **May God weaken your arm**. "And We will make for you both an authority" meaning an argument and proof. **So that they will not reach you** with harm **with Our signs** meaning that you will protect yourself from them with Our signs. It is permissible to stop at **to you** and for the speech to be inverted and postponed. It was said that the meaning is **You and those who follow you will be the victors** with Our signs. Al-Akhfash and Al-Tabari said this. Al-Mahdawi said: In this, the relative clause is presented before the relative pronoun, unless it is understood that you both will be victorious with Our signs, you and those who follow you will be the victors. And by signs he meant all of his miracles.

Tafsir Ibn Kathir

When God Almighty commanded him to go to Pharaoh, who had only left Egypt to flee from him and fear his power, **He said, 'My Lord, indeed I have killed one of them'** meaning the Copt **and I fear that they will kill me** meaning if they see me **and my brother Aaron is more eloquent than I in speech**. This is because Moses, peace be upon him, had a lisp in his tongue because of what he had taken of that live coal when he was given the choice between it and a date or a pearl, so he took the live coal and placed it on his tongue, and he had difficulty in expressing himself. For this reason he said: **And untie the knot from my tongue * that they may understand my speech * and appoint for me a helper from my family * Aaron, my brother * strengthen me through him * and let him share in my task** meaning that he would comfort me in what you commanded me to do of this great position, which is to carry out the burdens of prophethood and the message to this arrogant, tyrannical, stubborn king. For this reason he said: **And my brother Aaron is more eloquent than I in speech, so send him with me as a support** meaning a helper, supporter, and strengthener. For my sake, believe me in what I say and report on the authority of God Almighty, because the report of two people is more effective in the souls than the report of one person, and for this reason he said: **I fear that they will lie**.

Muhammad ibn Ishaq said, **A support that will confirm me**, meaning that he will explain to them what I am saying to them, for he understands from me what they do not understand. So when Moses asked that, God Almighty said, **We will strengthen you with your brother**, meaning, We will strengthen your matter and support you with your brother whom you asked to be a prophet with you, as He said in the other verse, **Your request has been granted, O Moses**. And God Almighty said, **And We bestowed upon him, out of Our mercy, his brother Aaron, a prophet**. For this reason, some of the early Muslims said, "No one has done

Surat al-Qasas 28:35

He said, "We will strengthen you with your brother and give you both authority so they will not reach you with Our signs. You and those who follow you will be the predominant ones."

more favors to his brother than Moses did to Aaron, peace be upon them both, for he interceded for him until God made him a prophet and messenger with him to Pharaoh and his people. For this reason, God Almighty said about Moses, "And he was esteemed in the sight of God."

And the Almighty's saying: **And We will give you both an authority** meaning a compelling argument **so they cannot reach you with Our signs** meaning they will have no way to harm you because of your conveying the signs of God, as God Almighty said: "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. And God will protect you from the people" and God Almighty said: "Those who convey the messages of God and fear Him and do not fear anyone except God. And sufficient is God as a reckoner" meaning God is sufficient as a supporter, helper, and supporter. For this reason, He informed them that the outcome is for them and for those who follow them in this world and the hereafter, as God Almighty said: **You and those who follow you will be the victors** as God Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might'" and God Almighty said: **Indeed, We will support Our messengers and those who believe during the life of this world** to the end of the verse. Ibn Jarir explained that the meaning is: And We will give you both an authority so they cannot reach you, then He begins by saying: **With Our signs, you and those who follow you will be the victors** meaning you and those who follow you will be the victors. The victors followed you with Our signs. There is no doubt that this meaning is correct, and it is obtained from the first explanation, so there is no need for this, and God knows best.

Fath al-Qadir

35- He said, **We will strengthen you with your brother**, meaning, We will fortify you with him. Strengthening the arm is a metaphor for strengthening. It is said in a supplication for good: **May God strengthen your arm**, and in its opposite: **May God weaken your arm**. The majority of scholars read **your arm** with a fatha on the 'ayn. Al-Husayn and Zayd ibn 'Ali read it with a damma. It was also narrated from Al-Hasan that he read it with a damma and a sukoon. 'Isa ibn 'Umar read it with a fatha on both of them. **And We will make for you both an authority**, meaning, an argument and proof. Or authority over him and his people. **So that they will not reach you** with harm, nor will they be able to overcome you with an argument. **With Our signs** is connected to something omitted: meaning, you will protect yourself from them with Our signs, or go with Our signs. It was said that the ba' is for an oath, and its answer is they will reach. How weak this statement is. Al-Akhfash and Ibn Jarir said: There is an inversion in the speech, and the meaning is **You and those who follow you will be the victors** with Our signs, and the beginning of this affection is the first of them, and in **You and those who follow you will be the victors** there is good report for them and strengthening of their hearts.

Tafsir al-Baghawi

35- He said, '**We will strengthen you with your brother**,' meaning: We will strengthen you with your brother, and Aaron was in Egypt at that time, **and We will give you both authority**, an argument and proof, **so they will not reach you with Our signs**, meaning: they will not reach you with killing or harm because of Our signs. It was said: There is an inversion of this, and its meaning is: And We will give you both authority with Our signs through what We give you of miracles so they will not reach you, **you and those who follow you will be the victors**, meaning: you and your followers will have the victory over Pharaoh and his people.

Tafsir al-Baidawi

35 - He said, '**We will strengthen you with your brother**.' We will strengthen you with him, for the strength of a person is in the strength of the hand in carrying out matters, and therefore the hand and its strength are expressed as the strength of the arm. **And We will make for you both authority** victory or argument. **So they will not reach you** by taking control or argument. **With Our signs** is related to something omitted, meaning go with Our signs, or to **We make**, meaning We will give you authority with them, or in the meaning of (**they will not reach**), meaning you will be protected from them, or a section whose answer is (**they will not reach**), or an explanation of **the victorious** in His statement, **You and those who follow you will be the victorious**, meaning that it is a connection to what is between it or a connection to it, on the basis that the lam in it is for definition and not in the meaning of who.

Surat al-Qasas 28:36

So when Moses came to them with Our clear signs, they said, "This is nothing but invented magic. We have never heard of this among our forefathers of old."

Tafsir al-Jalalayn

36 - **So when Moses came to them with Our clear signs** clear in their state **they said, This is nothing but invented magic** fabricated **and we had never heard of this** being *in* the days of **our forefathers of old**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when Moses and his chiefs came to Pharaoh with Our clear proofs and arguments, that they were proofs testifying to the truth of what Moses had brought from his Lord, they said to Moses: This that you have brought us is nothing but magic that you invented before you and invented as a lie and a falsehood. **And we have not heard of this** that you are calling us to, of the worship of the one whom you are calling us to worship, among our ancestors and forefathers who passed away before us.

Tafsir al-Qurtubi

God Almighty says: **So when Moses came to them with Our clear signs**, meaning obvious and evident, **they said, 'This is nothing but invented magic,'** "a lie, fabricated magic, and we have never heard of this among our forefathers." It was said that these signs are what Moses used as rational arguments to prove monotheism. It was also said that they were his miracles.

Tafsir Ibn Kathir

God Almighty tells us about the coming of Moses and his brother Aaron to Pharaoh and his people and the presentation of the dazzling miracles that God gave them, and the overwhelming evidence of their truthfulness in what they reported about God Almighty regarding His Oneness and following His commands. When Pharaoh and his people witnessed that and witnessed it and confirmed it, and were certain that it was from God, they turned their disbelief and transgression to stubbornness and boasting, and that was due to their tyranny and arrogance in following the truth, so they said, **This is nothing but fabricated magic**, meaning contrived and fabricated. They wanted to oppose it with trickery and prestige, but that did not work for them.

And His statement: **And we have not heard of this among our forefathers**, meaning the worship of God alone, with no partner for Him. They say: We have not

seen any of our forefathers upon this religion, and we have not seen people except associating other gods with God. So Moses, peace be upon him, said in response to them: **My Lord knows best who has brought guidance from Him**, meaning from me and from you, and He will judge between me and you. For this reason He said: **And whoever will have the final home**, meaning victory, triumph, and support, **Indeed, the wrongdoers will not succeed**, meaning those who associate partners with God Almighty.

Fath al-Qadir

36- **So when Moses came to them with Our clear signs** the clear signs that are clear in meaning, and the reason for using the word *signs* in Surat Taha has already been mentioned, and it is the plural of *stick* and *hand* in Surat Taha, **they said, 'This is nothing but invented magic'** meaning, a fabrication that you have invented yourself, **and we have not heard of this** that you have brought of the claim of prophethood, or we have not heard of this magic **among our forefathers** meaning, that it existed or occurred among our forefathers.

Tafsir al-Baghawi

36- **So when Moses came to them with Our clear signs**, clear ones, **they said, 'This is nothing but invented magic,'** fabricated, **and we had not heard of this**, of what you are calling us to, **among our forefathers of old**.

Tafsir al-Baidawi

36 - **So when Moses came to them with Our clear signs, they said, 'This is nothing but invented magic.'** Magic that you fabricate, the like of which had never been done before, or magic that you perform and then invent about God, or magic that is described as fabrication like all other types of magic. **And we have not heard of this** meaning magic or claiming prophethood. **among our forefathers** existing in their days.

Surat al-Qasas 28:37

And Moses said, "My Lord knows best who has brought guidance from Him and who will have the final home. Indeed, the wrongdoers will not succeed."

Surat al-Qasas 28:37

And Moses said, "My Lord knows best who has brought guidance from Him and who will have the final home. Indeed, the wrongdoers will not succeed."

Tafsir al-Jalalayn

37 - **And Moses said** with and without the waw **My Lord knows best** All-Knowing **about who has brought guidance from Him** the pronoun refers to the Lord **and whoever** is in apposition to whoever came before it **will have** with the upper and lower **the final home** the praiseworthy outcome in the Hereafter, meaning that he is me in both aspects, so I am right in what I have brought **Indeed, the wrongdoers will not succeed** the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And Moses said**, responding to Pharaoh, **My Lord knows best** who among us is right and who is wrong, and who has brought guidance to the right path and clarification of the clear proof from Him, and who among us has the praiseworthy outcome in the Hereafter. This is an opposition from the Prophet of God, Moses, peace be upon him, to Pharaoh, and a beautiful way of addressing him, as he left out saying to him: Rather, the one who deceived his people, destroyed his soldiers, and led his followers astray is you, not me. Rather, he said, **My Lord knows best who has brought guidance from Him and who will have the final outcome in the Hereafter**. Then he went further in denouncing the enemy of God with a more beautiful way of addressing him, saying, **Indeed, the wrongdoers will not succeed**. He says: The unbelievers in God Almighty will not succeed and will not achieve their goal. By that, Pharaoh means that he will not succeed and will not succeed because of his disbelief in Him.

Tafsir al-Qurtubi

The Almighty said: **And Moses said** The general reading is with the waw. Mujahid, Ibn Kathir and Ibn Mahsin read: (*said*) without the waw, and this is how it is in the mushaf of the people of Mecca. **My Lord knows best who has brought guidance** meaning right direction. **From Him and to whom it will belong** The Kufians except Asim read: **will belong** with the ya' and the rest with the ta'. This has been mentioned before. **The final abode** meaning the abode of recompense. *It* the ha' is a pronoun for the command and the matter. **The wrongdoers will not succeed**.

Tafsir Ibn Kathir

God Almighty tells us about the coming of Moses and his brother Aaron to Pharaoh and his people and the presentation of the dazzling miracles that God gave them, and the overwhelming evidence of their truthfulness in what they reported about God Almighty regarding His Oneness and following His commands. When Pharaoh and his people witnessed that and witnessed it and confirmed it, and were certain that it was from God, they turned their disbelief and transgression to stubbornness and boasting, and that was due to their tyranny and arrogance in following the truth, so they said, **This is nothing but fabricated magic**, meaning contrived and fabricated. They wanted to oppose it with trickery and prestige, but that did not work for them.

And His statement: **And we have not heard of this among our forefathers**, meaning the worship of God alone, with no partner for Him. They say: We have not seen any of our forefathers upon this religion, and we have not seen people except associating other gods with God. So Moses, peace be upon him, said in response to them: **My Lord knows best who has brought guidance from Him**, meaning from me and from you, and He will judge between me and you. For this reason He said: **And whoever will have the final home**, meaning victory, triumph, and support, **Indeed, the wrongdoers will not succeed**, meaning those who associate partners with God Almighty.

Fath al-Qadir

37- **And Moses said**, 'My Lord knows best who has brought guidance from Him.' He meant himself, and he only used this phrase so that he would not explicitly state what he wanted before explaining the proof to them, and God knows best. The majority read **And Moses said** with a waw, while Mujahid, Ibn Kathir, and Ibn Muhaisin read **Moses said** without a waw, and this is how it is in the Qur'an copies of the people of Mecca. The Kufians, except for Asim, read **Whoever has the final home** with a tanween, on the basis that the noun **the home is the home of the Hereafter**. The masculine form is due to the separation and because it is a metaphorical feminine. The rest read **will be** with a tanween, which is clearer than the first reading. What is meant by *home* here is this world, and its final outcome is the Hereafter. The meaning is: whoever has the praiseworthy outcome. The pronoun in **Indeed, the wrongdoers will not succeed** is for the matter: that is, the matter is that the wrongdoers will not succeed: that is, they will not attain any good goal. It is possible that what is meant by **the home of the Hereafter** is the conclusion of good.

Tafsir al-Baghawi

37- **And Moses said**, the people of Mecca read it without the waw, and this is how it is in their copies of the Qur'an, **My Lord knows best who brings guidance**

from Him, who is right and who is wrong, **and who will have the final home**, the praiseworthy outcome in the Hereafter, **indeed, the wrongdoers will not succeed**, meaning: the disbelievers.

Tafsir al-Baidawi

37 - And Moses said, 'My Lord knows best who has brought guidance from Him.' So He knows that I am in the right and you are wrong. Ibn Kathir read *said* without the *waw* because he said what he said in response to their statement. The reason for the conjunction is that the intention is to narrate the two statements so that the observer can weigh them and distinguish the correct one from the incorrect one. **And whoever will have the best outcome in the home** is the praiseworthy outcome, for what is meant by the worldly home and its original outcome is Paradise because it was created metaphorically for the Hereafter, and what is intended by it in itself is reward, and punishment is only intended by presentation. Hamzah and Al-Kisa'i read *be* with the *yaa'*. "Indeed, the wrongdoers will not succeed" They will not attain guidance in this world and a good outcome in the Hereafter.

Surat al-Qasas 28:38

And Pharaoh said, "O eminent ones, I do not know of any god for you other than me. So light a fire for me, O Haman, upon the clay and make for me a tower that I may look up to the God of Moses. And indeed, I think he is among the liars."

Surat al-Qasas 28:38

And Pharaoh said, "O eminent ones, I do not know of any god for you other than me. So light a fire for me, O Haman, upon the clay and make for me a tower that I may look up to the God of Moses. And indeed, I think he is among the liars."

Tafsir al-Jalalayn

38 - And Pharaoh said, "O eminent ones, I do not know of any god for you other than me. So kindle for me, O Haman, a fire of clay and make for me a tower that I may look up to the god of Moses. And indeed, I think he is among the liars."

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Pharaoh said to the nobles and leaders of his people, **O eminent ones, I know of no god for you other than me.** So worship Him and believe what Moses brought you, that you and he have a lord other than me and a god other than me. **Then light a fire for me, O Haman, upon the clay.** He said, **Make me a brick.** He mentioned that he was the first to bake bricks and build with them.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **So kindle for me, O Haman, on the clay.** He said: On the mud, it is cooked milk.

Ibn Jurayj said: The first person to order the making of bricks and build with them was Pharaoh.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then light a fire for me, O Haman, upon the clay.** He said: So he was the first to cook bricks to build the palace with.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding God's statement, **Then kindle for me, O Haman, upon the clay,** he said: The cooked material that is kindled upon is clay with which they build buildings.

His saying, **Then make for me a tower,** means: Build me a building out of bricks, and every flat building is a tower like a palace.

And from it the poet said:

They are ostriches built by men, so do not think their landmarks are towers.

It means by towers: plural of tower.

And his saying, **Perhaps I may look upon the God of**

Moses, means: I look upon the God of Moses, whom he worships and calls others to worship. **And I think,** in what he says, that he has a God whom he worships in heaven, and that he is the one who supports and aids him, and that he is the one who sent him to us from among the liars. So he mentioned to us that Haman built the tower for him, and he climbed over it.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of al-Suddi, he said: Pharaoh said to his people, "O eminent ones, I know of no god for you other than me. So kindle for me, O Haman, a fire of clay and build for me a tower," so that I may go into the heavens and see the god of Moses. When the tower was built for him, he climbed over it and ordered an arrow to be shot towards the heavens, and it returned to him covered in blood. He said, "I have killed the god of Moses. God is far above what they say."

Tafsir al-Qurtubi

God the Almighty said: **And Pharaoh said, 'O eminent ones, I do not know of any god for you other than me.'** Ibn Abbas said: There were forty years between him and his saying, **I am your highest lord** (al-Nazi'at 79:24). The enemy of God lied, but rather knew that he had a Lord who created him and his people. **If you ask them who created them, they will surely say, 'God.'** (al-Zukhruf 43:87) He said: **Then light a fire for me, O Haman, over the clay,** meaning cook the bricks for me, according to Ibn Abbas, may God be pleased with him. Qatada said: He was the first to make bricks and build with them. When Pharaoh ordered his minister Haman to build the tower, Haman gathered workers—it was said that he was fifty thousand builders, in addition to his followers and hired servants—and ordered the bricks and plaster to be cooked, the wood to be sawn, and the nails to be driven in. They built and raised the building and erected it to a level that no building had reached since God created the heavens and the earth. The builder was unable to stand on its top, until God willed to test them in it. Al-Suddi narrated: Pharaoh climbed to the roof and threw his spear towards the sky, and it came back covered in blood. He said to him, **I have killed Moses.** It was narrated that Gabriel, peace be upon him, was sent by God Almighty when he said this, so he struck the tower with his wing and cut it into three pieces: one piece on Pharaoh's army, killing a million of them, one piece in the sea, and one piece in the west, and everyone who worked in it perished. And God knows best about the consequences of that. **And indeed, I think he is among the liars.** Suspicion here is doubt, so he disbelieved based on doubt, because he saw proofs that would not be relied upon by a person of common sense.

Tafsir Ibn Kathir

God Almighty tells about Pharaoh's disbelief, his tyranny and his slander in his ugly claim to divinity for himself, may God curse him, as God Almighty said: **So he deceived his people and they obeyed him** [verse]. This is because he called them to acknowledge his divinity, but they responded to him with their weak minds and foolishness. That is why He said: **O eminent ones, I do not know of any god for you other than Me.** And God Almighty said, informing about him: "So he was gathered and called out. * He said, "I am your highest lord." * So God seized him with the punishment of the Hereafter and the first [life]. * Indeed in that is a lesson for whoever fears." Meaning that he gathered his people and called out to them in his loud voice, declaring that to them, so they responded to him, listening and obeying. That is why God Almighty took revenge on him, making him a lesson for others in this world and the hereafter. He even confronted Moses, the one who spoke to God, with that, and said: **If you take a god other than Me, I will surely make you among the imprisoned.**

And his saying: **Then kindle for me, O Haman, upon the clay, and make for me a tower that I may look up to the God of Moses.** He means that he ordered his minister Haman, the manager of his subjects and advisor of his state, to kindle for him upon the clay, meaning that he would make bricks for him to build the tower, which is the lofty, high palace, as he said in the other verse: "And Pharaoh said, 'O Haman, construct for me a tower that I may reach the ways * The ways of the heavens and look up to the God of Moses. And indeed, I think he is a liar.' Thus the evil of his work was made attractive to Pharaoh, and he was averted from the way. And the plot of Pharaoh was nothing but ruin." That is because Pharaoh built this tower, higher than which no building had been seen in the world. He only wanted by this to show his subjects that Moses was lying in what he claimed of claiming a god other than Pharaoh. For this reason he said: **And indeed, I think he is among the liars,** meaning in his saying: **There is a lord other than me,** not that he lied about him in that God Almighty sent him, because he did not acknowledge the existence of the Creator, glory be to Him, for he said: **And what is the Lord of the worlds?** And he said: **If you should take a god other than me, I will surely make you among the imprisoned ones** and said, **O assembly, I do not know of any god for you other than me.** This is what Ibn Jarir said.

And the Almighty said: **And he and his soldiers were arrogant upon the earth without right and thought that they would not be returned to Us** meaning they transgressed and acted tyrannically, and spread corruption on the earth, and believed that there would be no resurrection or return. "So your Lord poured upon them a scourge of punishment. Indeed, your Lord is ever watchful." That is why the Almighty said here: **So We seized him and his soldiers and threw them into the sea** meaning We drowned them in the sea in a single morning, so not a single one of them remained. "Then see how was the end of the wrongdoers. And We made them leaders inviting to the Fire" meaning for those who followed their path in denying the Messengers and nullifying the Creator. **And on the Day of Resurrection they will not be aided**

meaning the disgrace of this world was combined with the humiliation of the Hereafter, as the Almighty said: **We destroyed them, and there is no helper for them.** And the Almighty said: **And We pursued them in this world with a curse** meaning that God prescribed their curse and the curse of their king Pharaoh on the tongues of His believing servants who followed His messengers, just as they are cursed in this world on the tongues of the prophets and their followers as well. **And on the Day of Resurrection they will be among the despised.** Qatada said: This verse is like the Almighty's saying: **And they will be pursued in this world with a curse, and on the Day of Resurrection - what an evil provision it is.**

Fath al-Qadir

38- Pharaoh said, **O eminent ones, I know of no god for you other than me.** The accursed one held on to the mere false claim to deceive his people, even though he knew that his Lord was God Almighty. Then he returned to his arrogance and haughtiness and deluded his people into believing that he was completely powerful, so he said, **Then kindle for me, O Haman, the clay,** meaning cook the clay for me until it becomes bricks, **and make for me a tower,** meaning make for me from this clay that you lit until it becomes bricks a tower: meaning a high castle, **that I may look up to the God of Moses,** meaning ascend to Him. **And indeed, I think he is one of the liars.** Rising and looking up are the same. It is said that the mountain has risen and it has looked up.

Tafsir al-Baghawi

38- "And Pharaoh said, 'O eminent ones, I know of no god for you other than me. So kindle for me, O Haman, a fire over the clay.' So cook for me bricks. It was said that he was the first to make bricks and build with them. 'And make for me a tower,' a high palace. It was said that it was a minaret. The commentators said: When Pharaoh ordered his minister Haman to build the tower, Haman gathered the workers and laborers until fifty thousand builders had gathered, in addition to the followers and hired workers, and those who cooked the bricks and plaster, carved the wood, and hammered the nails. They raised it and built it until it rose to a height that no building of any of creation had reached. God Almighty wanted to tempt them with it, so when they finished it, Pharaoh climbed over it and ordered an arrow to be thrown towards the sky, and it returned to him stained with blood. He said, 'I have killed the god of Moses.' Pharaoh was riding mules, so God sent Gabriel at sunset, and he struck him with his wing, cutting him into three pieces, and one of them fell on Pharaoh's army. So I killed a million of them, and some of them fell into the sea and some into the west, and no one who did anything with it remained but perished. This is what God Almighty said: "Then kindle for me, O Haman, upon the clay, and make for me a tower that I may look up to the God of Moses," to look at him and understand his condition, **and indeed I think he,** meaning Moses, **is among the liars,** in his claim that the earth and creation have a god other than me, and that he is His Messenger.

Surat al-Qasas 28:38

And Pharaoh said, "O eminent ones, I do not know of any god for you other than me. So light a fire for me, O Haman, upon the clay and make for me a tower that I may look up to the God of Moses. And indeed, I think he is among the liars."

Tafsir al-Baidawi

38 - **And Pharaoh said, 'O chiefs, I know of no god for you other than me.'** He denied his knowledge of a god other than himself, but not his existence, since he did not have what would require certainty of his nonexistence. Therefore, he ordered the building of a tower so that he could ascend to it and see the situation, by saying: **Then kindle for me, O Haman, upon the clay, and make for me a tower that I may ascend to the god of Moses.** It is as if he imagined that if he had been, it would have been a body in the sky that could be ascended to. Then he said: **And indeed, I think he is among the liars.** Or he wanted to build for himself a watchtower from which he could observe the positions of the planets and see if there was anything in them that indicated the disappearance of a messenger or the change of a state. It was said that what is meant by denying knowledge is the denial of what is known, like the Most High's saying: **Do you inform God of that which He does not know in the heavens or on the earth?** Its meaning is that which is not in them. This is one of the characteristics of the active sciences, since they are necessary for the realization of their information, so their denial necessitates their denial. However, the passive sciences are not like this. It was said that the first to make bricks was Pharaoh, and that is why he ordered them to be made. On the face of it, it includes teaching the craft, along with what it contains of arrogance. Therefore, Haman called him by name with *O* in the middle of the speech.

Surat al-Qasas 28:39

And he and his soldiers were arrogant upon the earth without right, and they thought that they would not be returned to Us.

Tafsir al-Jalalayn

39 - **And he and his soldiers were arrogant in the land the land of Egypt without right, and they thought that they would not return to Us** in the active and passive construction

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Pharaoh and his soldiers were too arrogant in the land of Egypt to believe in Moses and follow him in what he called them to of the Oneness of God and the acknowledgment of servitude to Him **without right** meaning transgression and rebellion against their Lord **and they thought that they would not be returned to Us** meaning: They thought that after their death they would not be resurrected, nor would there be reward or punishment, so they followed their desires and did not know that God was watching them and that He would punish them for their evil deeds.

Tafsir al-Qurtubi

God Almighty says: **And he was arrogant** meaning he was proud **he and his soldiers** meaning he refused to believe in Moses. **On the earth without right** meaning through aggression, meaning he had no argument to refute what Moses had brought.

Tafsir Ibn Kathir

God Almighty tells about Pharaoh's disbelief, his tyranny and his slander in his ugly claim to divinity for himself, may God curse him, as God Almighty said: **So he deceived his people and they obeyed him** [verse]. This is because he called them to acknowledge his divinity, but they responded to him with their weak minds and foolishness. That is why He said: **O eminent ones, I do not know of any god for you other than Me.** And God Almighty said, informing about him: "So he was gathered and called out. * He said, "I am your highest lord." * So God seized him with the punishment of the Hereafter and the first [life]. * Indeed in that is a lesson for whoever fears." Meaning that he gathered his people and called out to them in his loud voice, declaring that to them, so they responded to him, listening and obeying. That is why God Almighty took revenge on him, making him a lesson for others in this world and the hereafter. He even confronted Moses, the one who spoke to God, with that, and said: **If you take a god other than Me, I will surely make you among the imprisoned.**

And his saying: **Then kindle for me, O Haman, upon the clay, and make for me a tower that I may look up to the God of Moses.** He means that he ordered his minister Haman, the manager of his subjects and advisor of his state, to kindle for him upon the clay, meaning that he would make bricks for him to build the tower, which is the lofty, high palace, as he said in the other verse: "And Pharaoh said, 'O Haman, construct for me a tower that I may reach the ways * The ways of the heavens and look up to the God of Moses. And indeed, I think he is a liar.' Thus the evil of his work was made attractive to Pharaoh, and he was averted from the way. And the plot of Pharaoh was nothing but ruin." That is because Pharaoh built this tower, higher than which no building had been seen in the world. He only wanted by this to show his subjects that Moses was lying in what he claimed of claiming a god other than Pharaoh. For this reason he said: **And indeed, I think he is among the liars,** meaning in his saying: **There is a lord other than me,** not that he lied about him in that God Almighty sent him, because he did not acknowledge the existence of the Creator, glory be to Him, for he said: **And what is the Lord of the worlds?** And he said: **If you should take a god other than me, I will surely make you among the The imprisoned ones** and said, **O assembly, I do not know of any god for you other than me.** This is what Ibn Jarir said.

And the Almighty said: **And he and his soldiers were arrogant upon the earth without right and thought that they would not be returned to Us** meaning they transgressed and acted tyrannically, and spread corruption on the earth, and believed that there would be no resurrection or return. "So your Lord poured upon them a scourge of punishment. Indeed, your Lord is ever watchful." That is why the Almighty said here: **So We seized him and his soldiers and threw them into the sea** meaning We drowned them in the sea in a single morning, so not a single one of them remained. "Then see how was the end of the wrongdoers. And We made them leaders inviting to the Fire" meaning for those who followed their path in denying the Messengers and nullifying the Creator. **And on the Day of Resurrection they will not be aided** meaning the disgrace of this world was combined with the humiliation of the Hereafter, as the Almighty said: **We destroyed them, and there is no helper for them.** And the Almighty said: **And We pursued them in this world with a curse** meaning that God prescribed their curse and the curse of their king Pharaoh on the tongues of His believing servants who followed His messengers, just as they are cursed in this world on the tongues of the prophets and their followers as well. **And on the Day of Resurrection they will be among the despised.** Qatada said: This verse is like the Almighty's saying: **And they will be pursued in this world with a curse, and on the Day of Resurrection - what an evil provision it is.**

Fath al-Qadir

39- **And he and his soldiers were arrogant upon the land without right.** What is meant by *land* is the land of Egypt, and arrogance is undeserved glorification, rather with aggression because he had no argument to refute what Moses had brought, nor any doubt to present in response to the miracles he had shown.

Surat al-Qasas 28:39

And he and his soldiers were arrogant upon the earth without right, and they thought that they would not be returned to Us.

And they thought that they would not return to Us. That is, Pharaoh and his soldiers. What is meant by *return* is resurrection and the Hereafter. Nafi', Shaibah, Ibn Muhaysin, Hamid, Ya'qub, Hamzah, and Al-Kisa'i read **they would not return** with a fatha on the ya' and a kasra on the jim, in the active voice. The rest read it with a damma on the ya' and a fatha on the jim, in the passive voice. Abu Ubaid chose the second reading.

Tafsir al-Baghawi

39- **And he and his soldiers were arrogant upon the earth without right and thought that they would not be returned to Us.** Nafi', Hamza, Al-Kisa'i and Ya'qub read: **they will return** with a fatha on the ya' and a kasra on the jim, and the rest read it with a damma on the ya' and a fatha on the jim.

Tafsir al-Baidawi

39 - **And he and his soldiers were arrogant upon the earth without right** without deserving it. **And they thought that they would not be returned to Us** in the Resurrection. Nafi', Hamza, and Al-Kisa'i read it with a fatha on the ya' and a kasra on the jim.

Surat al-Qasas 28:40

So We seized him and his soldiers and threw them into the sea. Then see how was the end of the wrongdoers.

Tafsir al-Jalalayn

40 - **So We seized him and his soldiers and threw them into the sea** the salty sea, so they drowned **so see how was the end of the wrongdoers** when they were brought to destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So We seized him and his soldiers**, God Almighty says: So We gathered Pharaoh and his soldiers from the Copts. **And We cast them into the sea**, meaning: So We threw them all into the sea and drowned them in it, as Abu al-Aswad al-Du'ali said:

I looked at his address and discarded it as I would discard a worn-out sandal from yours.

He mentioned that it is a sea behind Egypt, as:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We cast them into the sea**. He said: The sea was a sea called Isaf, beyond Egypt, and God drowned them in it.

And His statement, **Then see how was the end of the wrongdoers**, God Almighty says: So look, O Muhammad, with the eye of your heart: how was the case of those who wronged themselves, who disbelieved in their Lord and rejected the advice of His Messenger. Did We not destroy them and leave their homes and their wealth to Our allies, and grant them what they had of gardens, springs, treasures, and a noble station, after they had been oppressed, their sons killed and their women kept alive? So we will do the same to you and to those who believed in you and confirmed you. We will grant you and them homes from your lie, and return to you what you brought them of the truth and their wealth, and destroy them by killing with the sword. This is the way of God with those who passed on before.

Tafsir al-Qurtubi

God Almighty said: **So We seized him and his soldiers**, and they were two million six hundred thousand. **Then We cast them into the sea**, meaning We threw them into the salty sea. Qatada said: A sea beyond Egypt called Isaf in which God drowned them. Wahb and Al-Suddi said: The place where God drowned them is near Al-Qulzum and is called Bazhan Marirah, and it remains angry to this day. Muqatil said: It means the Nile River. This is weak, but the first is the more well-known. **So see**, O Muhammad, **how was the end of the wrongdoers**, meaning the end of their affair.

Tafsir Ibn Kathir

God Almighty tells about Pharaoh's disbelief, his tyranny and his slander in his ugly claim to divinity for himself, may God curse him, as God Almighty said: **So he deceived his people and they obeyed him** [verse]. This is because he called them to acknowledge his divinity, but they responded to him with their weak minds and foolishness. That is why He said: **O eminent ones, I do not know of any god for you other than Me**. And God Almighty said, informing about him: "So he was gathered and called out. * He said, "I am your highest lord." * So God seized him with the punishment of the Hereafter and the first [life]. * Indeed in that is a lesson for whoever fears." Meaning that he gathered his people and called out to them in his loud voice, declaring that to them, so they responded to him, listening and obeying. That is why God Almighty took revenge on him, making him a lesson for others in this world and the hereafter. He even confronted Moses, the one who spoke to God, with that, and said: **If you take a god other than Me, I will surely make you among the imprisoned**.

And his saying: **Then kindle for me, O Haman, upon the clay, and make for me a tower that I may look up to the God of Moses**. He means that he ordered his minister Haman, the manager of his subjects and advisor of his state, to kindle for him upon the clay, meaning that he would make bricks for him to build the tower, which is the lofty, high palace, as he said in the other verse: "And Pharaoh said, 'O Haman, construct for me a tower that I may reach the ways * The ways of the heavens and look up to the God of Moses. And indeed, I think he is a liar.' Thus the evil of his work was made attractive to Pharaoh, and he was averted from the way. And the plot of Pharaoh was nothing but ruin." That is because Pharaoh built this tower, higher than which no building had been seen in the world. He only wanted by this to show his subjects that Moses was lying in what he claimed of claiming a god other than Pharaoh. For this reason he said: **And indeed, I think he is among the liars**, meaning in his saying: **There is a lord other than me**, not that he lied about him in that God Almighty sent him, because he did not acknowledge the existence of the Creator, glory be to Him, for he said: **And what is the Lord of the worlds?** And he said: **If you should take a god other than me, I will surely make you among the The imprisoned ones** and said, **O assembly, I do not know of any god for you other than me**. This is what Ibn Jarir said.

And the Almighty said: **And he and his soldiers were arrogant upon the earth without right and thought that they would not be returned to Us** meaning they transgressed and acted tyrannically, and spread corruption on the earth, and believed that there would be no resurrection or return. "So your Lord poured upon them a scourge of punishment. Indeed, your Lord is ever watchful." That is why the Almighty said here: **So We seized him and his soldiers and threw them into the sea** meaning We drowned them in the sea in a single morning, so not a single one of them remained. "Then see how was the end of the wrongdoers. And We made them leaders inviting to

Surat al-Qasas 28:40

So We seized him and his soldiers and threw them into the sea. Then see how was the end of the wrongdoers.

the Fire” meaning for those who followed their path in denying the Messengers and nullifying the Creator.

And on the Day of Resurrection they will not be aided meaning the disgrace of this world was combined with the humiliation of the Hereafter, as the Almighty said: **We destroyed them, and there is no helper for them.**

And the Almighty said: **And We pursued them in this world with a curse** meaning that God prescribed their curse and the curse of their king Pharaoh on the tongues of His believing servants who followed His messengers, just as they are cursed in this world on the tongues of the prophets and their followers as well.

And on the Day of Resurrection they will be among the despised. Qatada said: This verse is like the Almighty’s saying: **And they will be pursued in this world with a curse, and on the Day of Resurrection - what an evil provision it is.**

Fath al-Qadir

40- **So We seized him and his soldiers** after they had rebelled in their disbelief and transgressed the limits therein **and cast them into the sea** meaning We threw them into the sea. The explanation of this has already been presented. **Then see how was the end of the wrongdoers** The address is to our Prophet Muhammad, may God bless him and grant him peace: meaning, see, O Muhammad, how was the end of the disbelievers when they were brought to destruction.

Tafsir al-Baghawi

40- “So We seized him and his soldiers and threw them into the sea. Then see what was the end of the wrongdoers.”

Tafsir al-Baidawi

40 - **So We seized him and his soldiers and threw them into the sea**, as was explained previously. It contains grandeur and magnificence for the one who takes it and contempt for those who are seized, as if He had seized them, despite their great number, in a hand and thrown them into the sea. Similar to this is the saying of the Most High: **And they did not appraise God with His true appraisal**, “And the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand,” **So see, O Muhammad, how was the end of the wrongdoers**, and warn your people against something like it.

Surat al-Qasas 28:41

And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.

Tafsir al-Jalalayn

41 - **And We made them** in this world *leaders* by realizing the two hamzas and replacing the second with a yaa' of leaders in polytheism **inviting to the Fire** by their invitation to polytheism **and on the Day of Resurrection they will not be aided** by the punishment being warded off from them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We made Pharaoh and his people leaders whom the people of rebellion against God and disbelief in Him would follow. They called people to the deeds of the people of the Fire. **And on the Day of Resurrection they will not be helped.** God Almighty says: And on the Day of Resurrection they will not be helped if a helper punishes them. They used to help one another in this world, but that help vanished on that day.

Tafsir al-Qurtubi

The Almighty says: **And We made them leaders** meaning We made them leaders who are followed in disbelief, so he will bear their burden and the burden of those who follow them, until their punishment is greater. It was said: God made the elite of his people leaders of the lowly among them, so they call to Hell. It was also said: Leaders who are followed by those who have lessons and are admonished by those who have insight. **They call to the Fire** meaning to the deeds of the people of Hell, **and on the Day of Resurrection they will not be aided.**

Tafsir Ibn Kathir

God Almighty tells about Pharaoh's disbelief, his tyranny and his slander in his ugly claim to divinity for himself, may God curse him, as God Almighty said: **So he deceived his people and they obeyed him** [verse]. This is because he called them to acknowledge his divinity, but they responded to him with their weak minds and foolishness. That is why He said: **O eminent ones, I do not know of any god for you other than Me.** And God Almighty said, informing about him: "So he was gathered and called out. * He said, "I am your highest lord." * So God seized him with the punishment of the Hereafter and the first [life]. * Indeed in that is a lesson for whoever fears." Meaning that he gathered his people and called out to them in his loud voice, declaring that to them, so they responded to him, listening and obeying. That is why God Almighty took

revenge on him, making him a lesson for others in this world and the hereafter. He even confronted Moses, the one who spoke to God, with that, and said: **If you take a god other than Me, I will surely make you among the imprisoned.**

And his saying: **Then kindle for me, O Haman, upon the clay, and make for me a tower that I may look up to the God of Moses.** He means that he ordered his minister Haman, the manager of his subjects and advisor of his state, to kindle for him upon the clay, meaning that he would make bricks for him to build the tower, which is the lofty, high palace, as he said in the other verse: "And Pharaoh said, 'O Haman, construct for me a tower that I may reach the ways * The ways of the heavens and look up to the God of Moses. And indeed, I think he is a liar.' Thus the evil of his work was made attractive to Pharaoh, and he was averted from the way. And the plot of Pharaoh was nothing but ruin." That is because Pharaoh built this tower, higher than which no building had been seen in the world. He only wanted by this to show his subjects that Moses was lying in what he claimed of claiming a god other than Pharaoh. For this reason he said: **And indeed, I think he is among the liars,** meaning in his saying: **There is a lord other than me,** not that he lied about him in that God Almighty sent him, because he did not acknowledge the existence of the Creator, glory be to Him, for he said: **And what is the Lord of the worlds?** And he said: **If you should take a god other than me, I will surely make you among the imprisoned ones** and said, **O assembly, I do not know of any god for you other than me.** This is what Ibn Jarir said.

And the Almighty said: **And he and his soldiers were arrogant upon the earth without right and thought that they would not be returned to Us** meaning they transgressed and acted tyrannically, and spread corruption on the earth, and believed that there would be no resurrection or return. "So your Lord poured upon them a scourge of punishment. Indeed, your Lord is ever watchful." That is why the Almighty said here: **So We seized him and his soldiers and threw them into the sea** meaning We drowned them in the sea in a single morning, so not a single one of them remained. "Then see how was the end of the wrongdoers. And We made them leaders inviting to the Fire" meaning for those who followed their path in denying the Messengers and nullifying the Creator. **And on the Day of Resurrection they will not be aided** meaning the disgrace of this world was combined with the humiliation of the Hereafter, as the Almighty said: **We destroyed them, and there is no helper for them.** And the Almighty said: **And We pursued them in this world with a curse** meaning that God prescribed their curse and the curse of their king Pharaoh on the tongues of His believing servants who followed His messengers, just as they are cursed in this world on the tongues of the prophets and their followers as well. **And on the Day of Resurrection they will be among the despised.** Qatada said: This verse is like the Almighty's saying: **And they will be pursued in this world with a curse, and on the Day of Resurrection - what an evil provision it is.**

Surat al-Qasas 28:41

And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided.

Fath al-Qadir

41- **And We made them leaders inviting to the Fire.**

That is, We made them leaders who are followed and obeyed among the disbelievers. It is as if, by their insistence on disbelief and persistence in it, they are inviting their followers to the Fire because they imitated and followed their path, mimicking them. It was also said that the meaning is: **He did not follow their example**, that is, whoever came after them would take heed from them and learn a lesson from what they were made to do. The first is more appropriate.

And on the Day of Resurrection they will not be aided.

That is, no one will aid them and nothing will prevent them from the punishment of God.

Tafsir al-Baghawi

41- **And We made them leaders**, leaders and chiefs, **inviting to the Fire, but on the Day of Resurrection they will not be helped**, they will not be prevented from the punishment.

Tafsir al-Baidawi

41 - **And We made them leaders** as an example of misguidance by inciting misguidance. It was also said that it was by naming them, as in the Almighty's saying: **And they made the angels, who are the servants of the Most Merciful, females**, or by preventing the kindnesses that turn away from it. **They invite to the Fire** to its causes of disbelief and sins. **And on the Day of Resurrection they will not be aided** by the punishment being ward off from them.

Surat al-Qasas 28:42

And We pursued them with a curse in this world, and on the Day of Resurrection they will be among the despised.

Tafsir al-Jalalayn

42 - **And We pursued them in this world with a curse disgrace and on the Day of Resurrection they will be among the despised** banished.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We pursued them with a curse in this world and on the Day of Resurrection**, God Almighty says: And We imposed upon Pharaoh and his people in this world disgrace and wrath from Us upon them, so We inevitably decreed for them therein destruction, ruin, and bad praise, and We will pursue them with another curse on the Day of Resurrection, so We will disgrace them with it with permanent disgrace, and humiliate them with the necessary humiliation.

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

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We pursued them in this world with a curse and on the Day of Resurrection**. He said: They were cursed in this world and the Hereafter. He said: It is like His saying, "And they were pursued in this world with a curse and on the Day of Resurrection. What an evil provision it is!" (Hu: 99).

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, regarding his statement, **And We pursued them in this world with a curse and on the Day of Resurrection**, meaning another curse. Then he switched gears and said, **They are among the despised**. And his statement, **They are among the despised**, means, the Most High says: They are among the people whom God deemed ugly, so He destroyed them for their disbelief in their Lord and their denial of His Messenger Moses, peace be upon him. So He made them an example for those who reflect and a lesson for those who take heed.

Tafsir al-Qurtubi

The Almighty said: **And We pursued them in this world with a curse** meaning We ordered the servants to curse them, so whoever mentioned them, we cursed them. It was also said: meaning We obligated the curse on them, meaning the servant from good. **And on the Day of Resurrection, they will be among the detested** meaning among the destroyed and hated. This was said by Ibn Kaysan and Abu Ubaidah. Ibn

Abbas said: Those with deformed creation, with black faces and blue eyes. It was said: Among the worshipped. It is said: May God make him ugly, meaning He removed him from all good. And qabbahu and qabbahu means He made him ugly. Abu Amr said: I made his face ugly with the light vowel meaning I made it ugly. The poet said:

May God make ugly all the knuckles, and may God make ugly the jerboa, and may God make ugly Dharma.

And the word *Day* was used in the place of **in this world** and dispensed with the conjunction in his statement: **of the detestable ones** just as he dispensed with it in his statement: **They will say, 'Three, their fourth being their dog'** (al-Kahf 18:22). It is possible that the agent in *Day* is an implied one indicated by his statement: **They are of the detestable ones**, so it would be like his statement: **The Day they see the angels - no good report that Day will there be for the criminals** (al-Furqan 25:22). It is possible that the agent in *Day* is his statement: **They are of the detestable ones**, even if the circumstance is advanced. It is possible that it is an object of breadth, as if he said: **And We pursued them in this world with a curse and a curse on the Day of Resurrection**.

Tafsir Ibn Kathir

God Almighty tells about Pharaoh's disbelief, his tyranny and his slander in his ugly claim to divinity for himself, may God curse him, as God Almighty said: **So he deceived his people and they obeyed him** [verse]. This is because he called them to acknowledge his divinity, but they responded to him with their weak minds and foolishness. That is why He said: **O eminent ones, I do not know of any god for you other than Me**. And God Almighty said, informing about him: "So he was gathered and called out. * He said, "I am your highest lord." * So God seized him with the punishment of the Hereafter and the first [life]. * Indeed in that is a lesson for whoever fears." Meaning that he gathered his people and called out to them in his loud voice, declaring that to them, so they responded to him, listening and obeying. That is why God Almighty took revenge on him, making him a lesson for others in this world and the hereafter. He even confronted Moses, the one who spoke to God, with that, and said: **If you take a god other than Me, I will surely make you among the imprisoned**.

And his saying: **Then kindle for me, O Haman, upon the clay, and make for me a tower that I may look up to the God of Moses**. He means that he ordered his minister Haman, the manager of his subjects and advisor of his state, to kindle for him upon the clay, meaning that he would make bricks for him to build the tower, which is the lofty, high palace, as he said in the other verse: "And Pharaoh said, 'O Haman, construct for me a tower that I may reach the ways * The ways of the heavens and look up to the God of Moses. And indeed, I think he is a liar.' Thus the evil of his work was made attractive to Pharaoh, and he was averted from the way. And the plot of Pharaoh was nothing but ruin." That is because Pharaoh built this tower, higher

Surat al-Qasas 28:42

And We pursued them with a curse in this world, and on the Day of Resurrection they will be among the despised.

than which no building had been seen in the world. He only wanted by this to show his subjects that Moses was lying in what he claimed of claiming a god other than Pharaoh. For this reason he said: **And indeed, I think he is among the liars**, meaning in his saying: **There is a lord other than me**, not that he lied about him in that God Almighty sent him, because he did not acknowledge the existence of the Creator, glory be to Him, for he said: **And what is the Lord of the worlds?** And he said: **If you should take a god other than me, I will surely make you among the The imprisoned ones** and said, **O assembly, I do not know of any god for you other than me**. This is what Ibn Jarir said.

And the Almighty said: **And he and his soldiers were arrogant upon the earth without right and thought that they would not be returned to Us** meaning they transgressed and acted tyrannically, and spread corruption on the earth, and believed that there would be no resurrection or return. "So your Lord poured upon them a scourge of punishment. Indeed, your Lord is ever watchful." That is why the Almighty said here: **So We seized him and his soldiers and threw them into the sea** meaning We drowned them in the sea in a single morning, so not a single one of them remained. "Then see how was the end of the wrongdoers. And We made them leaders inviting to the Fire" meaning for those who followed their path in denying the Messengers and nullifying the Creator. **And on the Day of Resurrection they will not be aided** meaning the disgrace of this world was combined with the humiliation of the Hereafter, as the Almighty said: **We destroyed them, and there is no helper for them**. And the Almighty said: **And We pursued them in this world with a curse** meaning that God prescribed their curse and the curse of their king Pharaoh on the tongues of His believing servants who followed His messengers, just as they are cursed in this world on the tongues of the prophets and their followers as well. **And on the Day of Resurrection they will be among the despised**. Qatada said: This verse is like the Almighty's saying: **And they will be pursued in this world with a curse, and on the Day of Resurrection - what an evil provision it is**.

Fath al-Qadir

42- **And We pursued them in this world with a curse**, meaning expulsion and banishment, or We ordered the servants to curse them, so whoever mentioned them, He cursed them, and the first is more appropriate. **And on the Day of Resurrection, they will be among the despised**, the despised, the banished, the banished. Abu Ubaidah and Ibn Kaysan said: It means among the destroyed and hated. Abu Zaid said: May God make so-and-so ugly, ugliness, and distance him from all good. Abu Amr said: I made his face ugly with the light vowel meaning I made it ugly with the heavy vowel, and similar to it is the saying of the poet:

May God make ugly all the joints, and may God make ugly Yarboa and Darma

It was said that it is the ugly one with a deformed

creation, and the agent in the deleted day explains it from the ugly ones, and the estimate is: and they were made ugly on the Day of Resurrection, or it is connected to a place in this world: that is, and we followed them with a curse on the Day of Resurrection, or it is connected to a curse on the deletion of an added word: that is, and the curse on the Day of Resurrection.

Tafsir al-Baghawi

42- **And We pursued them in this world with a curse**, disgrace and torment, **and on the Day of Resurrection they will be among the despised**, among the banished and cursed. Abu Ubaidah said: Among the doomed. And on the authority of Ibn Abbas, may God be pleased with them both, he said: Among those disfigured with black faces and blue eyes. It is said: God made him ugly, and made him ugly: if He made him ugly, and it is said: He made him ugly with ugliness, and ugliness, if He distanced him from all good.

Tafsir al-Baidawi

42 - **And We pursued them in this world with a curse** expelling them from mercy, or the curse of the cursers is cursed by the angels and the believers. **And on the Day of Resurrection they will be among the despised** of those banished, or of those whose faces were made ugly.

Surat al-Qasas 28:43

And We had certainly given Moses the Scripture after We had destroyed the previous generations, as insights for the people and guidance and mercy that perhaps they would be reminded.

Tafsir al-Jalalayn

43 - **And We gave Moses the Scripture** the Torah **after We had destroyed the former generations** the people of Noah, Aad, Thamud, and others **as insights for the people** a state of the Scripture, plural of insight, which is the light of the heart, meaning lights for the hearts **and guidance** from misguidance for whoever acts upon it **and mercy** for whoever believes in it **that they may be reminded** take heed from what is in it of admonitions.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And We had certainly given Moses the Torah after We had destroyed the nations that were before him, such as the people of Noah, Aad, Thamud, the people of Lot, and the people of Midian. "As insights for the people" meaning: light for the Children of Israel regarding what they needed in their religious affairs. **And guidance** meaning: clarification for them and mercy for those of them who acted upon it. **That they might remember** meaning: so that they might remember God's blessings upon them with that, so that they might thank Him for it and not be ungrateful.

And similar to what we said about the meaning of His statement, **And We gave Moses the Scripture after We destroyed the former generations**, the people of interpretation said.

Who said that?

Ibn Bashar told us: Muhammad and Abd al-Wahhab told us: Aouf told us, on the authority of Abu Nadra, on the authority of Abu Saeed al-Khudri, who said: God did not destroy a people with a punishment from the sky or from the earth after He sent down the Torah upon the face of the earth, except for the village that was transformed into monkeys. Have you not seen that God says: **And We gave Moses the Scripture after We destroyed the former generations as insight for the people and guidance and mercy that they might be reminded.**

Tafsir al-Qurtubi

God the Almighty says: **And We had certainly given Moses the Scripture** meaning the Torah, as stated by Qatada. Muhyi ibn Salam said: It is the first book - meaning the Torah - in which the obligations, limits, and rulings were revealed. It was also said that the Book here is six of the eight seven that God revealed

to the Messenger Muhammad, may God bless him and grant him peace. This was stated by Ibn Abbas, and it was narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. **After We destroyed the former generations** Abu Sa'id al-Khudri said that the Prophet, may God bless him and grant him peace, said: "God did not destroy a people, a generation, or a town with a punishment from the sky or the earth since He revealed the Torah to Moses, except for the town that was transformed into apes. Have you not seen the words of God the Almighty: "And We had certainly given Moses the Scripture after We destroyed the former generations" meaning after the people of Noah, 'Aad, and Thamud. It was also said: meaning after We drowned Pharaoh and his people and caused the earth to swallow Qarun. "Insights for the people" meaning We gave him the Book as insights. That is, so that they may see. **And guidance** that is, from misguidance for those who act upon it. **And mercy** for those who believe in it. **Perhaps they will remember** that is, so that they may remember this blessing and remain steadfast in their faith in this world, and trust in their reward in the Hereafter.

Tafsir Ibn Kathir

God Almighty tells us about the blessings He bestowed upon His servant and messenger Moses, the one who spoke to God, upon him be the best of prayers and peace from his Lord, by sending down the Torah to him after He destroyed Pharaoh and his people. And the Almighty's saying: **After We destroyed the former generations** means that after the Torah was revealed, He did not punish a nation in general, but rather He ordered the believers to fight the enemies of God from the polytheists, as God Almighty said: **And Pharaoh and those before him and the overturned cities came with sin, but they disobeyed the Messenger of their Lord, so He seized them with a terrible grip.** Ibn Jarir said: Ibn Bashar told us, Muhammad and Abd al-Wahhab told us, they said: Awf told us, on the authority of Abu Nadrah, on the authority of Abu Sa'id al-Khudri, who said: God did not destroy a people with a punishment from the sky or from the earth after the Torah was revealed on the face of the earth, except for the people of the village who were transformed into monkeys after Moses. Then he recited: **And We gave Moses the Scripture after We destroyed the former generations** and the verse. Ibn Abi Hatim narrated it from the hadith of Awf ibn Abi Jamila al-A'rabi in a similar manner. Abu Bakr al-Bazzar narrated it in his Musnad on the authority of Amr ibn Ali al-Fallas, on the authority of Yahya al-Qattan, on the authority of Awf, on the authority of Abu Nadrah, on the authority of Abu Sa'id, with a chain of transmission ending with him. Then he narrated it On the authority of Nasr ibn Ali, on the authority of Abd al-A'la, on the authority of Awf, on the authority of Abu Nadra, on the authority of Abu Sa'id, tracing it back to the Prophet, may God bless him and grant him peace, who said: **God did not destroy a people with a punishment from the sky or from the earth except before Moses.** Then he recited: **And We had certainly given Moses the Scripture after We had destroyed the**

And We had certainly given Moses the Scripture after We had destroyed the previous generations, as insights for the people and guidance and mercy that perhaps they would be reminded.

former generations 1:17. And His statement: **Insight for the people and guidance and mercy** means from blindness and error, and guidance to the truth and mercy, meaning direction to righteous deeds **that they may be reminded** meaning that perhaps people will remember by it and be guided because of it.

Fath al-Qadir

43- **And We gave Moses the Scripture** meaning the Torah **after We destroyed the former generations** meaning the people of Noah, Aad, Thamud, and others. It was also said that it was after We destroyed Pharaoh and his people and caused the earth to swallow Qarun. The accusative case of **insights for the people** is as an object of the verb or a state: meaning We gave him the Scripture so that people would see the truth through it, or as a state of it being insights for the people so that they would see the truth through it and be guided to it and save themselves through it from misguidance by being guided by it. **And as mercy** for them from God, He had mercy on them through it, **that they might remember** these blessings and thank God and believe and answer His call to what is best for them.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talha on the authority of Ibn Abbas, **A support that would confirm me**, so that he would confirm me. Ibn Abi Hatim narrated on his authority that he said: When Pharaoh said, **O eminent ones, I know of no god for you other than Me**, Gabriel said, **O Lord, your servant has transgressed, so permit Me to destroy him**. Gabriel said, "O Gabriel, he is My servant and he will not precede Me. He has a term that will come. When he said, "I am your Lord, the Most High," God said, **O Gabriel, Your supplication concerning My servant has preceded, and the time of his destruction has come**. Ibn Mardawayh narrated on his authority that the Messenger of God, may God bless him and grant him peace, said, "Two words were said by Pharaoh, 'I know of no god for you other than Me,' and his saying, 'I am your Lord, the Most High.' He said: There were forty years between them. Then God seized him as a punishment for the Hereafter and this world." Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada that he said, **I have been informed that Pharaoh was the first to bake bricks**. It was narrated by Ibn al-Mundhir on the authority of Ibn Jurayj. Al-Bazzar, Ibn al-Mundhir, al-Hakim **who authenticated it** and Ibn Mardawayh narrated it on the authority of Abu Sa'id who said: The Messenger of God (blessings and peace of God be upon him) said: "God has not destroyed a people, a generation, a nation or a village with a punishment from the sky since He sent down the Torah to the face of the earth, except for the village that was transformed into a monkey." Have you not seen the words of God: **And We gave Moses the Scripture after We destroyed the former generations?** Al-Bazzar, Ibn Jarir and Ibn Abi Hatim narrated it from another chain of transmission on the authority of Abu Sa'id, with a chain of transmission ending with him.

Tafsir al-Baghawi

God Almighty says: 43- **And We had certainly given Moses the Scripture after We had destroyed the former generations**, meaning: the people of Noah, Aad, Thamud, and others who were before Moses, **as insights for the people**, meaning: so that they would see through that Scripture and be guided by it, **and guidance**, from misguidance for whoever acts upon it, **and mercy**, for whoever believes in it, **that they might be reminded**, with what is in it of admonitions and insights.

Tafsir al-Baidawi

43 - "And We gave Moses the Scripture" the Torah. "After We destroyed the former generations" the people of Noah, Hud, Salih, and Lot. "Insights for the people" lights for their hearts to see the truths and distinguish between right and wrong. "And guidance" to the laws that are the paths of God Almighty. "And mercy" because if they acted upon them they would attain the mercy of God Almighty. "Perhaps they will remember" so that they would be in a state of hope for remembering. It has been interpreted as the will and it contains what you know.

Surat al-Qasas 28:44

And you were not on the western side when We decreed the matter to Moses, nor were you among the witnesses.

Tafsir al-Jalalayn

44 - **And you were not** O Muhammad **on the side** of the mountain or the valley or the place **to the west** of Moses during the private conversation **when We decreed** We revealed **to Moses the matter** with the message to Pharaoh and his people **nor were you among the witnesses** to that so you would learn it and inform about it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And you were not, O Muhammad, on the side of the west of the mountain when We decreed the matter to Moses** meaning: when We imposed the matter on Moses regarding what We obligated him and his people to do, and We entrusted him with a covenant. **And you were not among the witnesses** meaning: and you were not among the witnesses to that.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And you were not, O Muhammad, on the western side**, he says: on the western side of the mountain, **when We decreed to Moses the command**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: To the west of the mountain.

Ibn Bashar told us: Ad-Dahhak bin Mukhallad told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Ali bin Mudrik, on the authority of Abu Zur'ah bin Amr, who said: You, the nation of Muhammad, may God bless him and grant him peace, have been answered before you were asked. And he recited: **And you were not on the western side when We gave Moses the command**.

Tafsir al-Qurtubi

God Almighty said: **And you were not** meaning you were not, O Muhammad **on the western side** meaning on the western side of the mountain. The poet said:

He who gave guidance to the Prophet gave you a light that adorns the western pulpit.

When We decreed to Moses the matter when We

charged him with Our command and forbade him from what We had promised and bound him with Our covenant. It is also said: that is, when We decreed your matter to Moses and mentioned you with the best mention. Ibn Abbas said: **When We decreed** means We informed him that the nation of Muhammad is the best of nations. **And you were not among the witnesses** meaning among those present.

Tafsir Ibn Kathir

The Almighty says, pointing out the proof of the prophethood of Muhammad, may God bless him and grant him peace, when he informed him of the past unseen events, as if his listener was a witness behind what preceded, and he was an illiterate man who did not read anything from the books, and he grew up among a people who did not know anything about that. Also, when he informed him about Mary and what happened to her, the Almighty said: **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed** *verse*, meaning, you were not present for that, but God revealed it to you. And likewise when he informed him about Noah and his people, and what happened of God's saving him and drowning his people, then the Almighty said: "That is from the report of the unseen which We reveal to you. You did not know it, nor did your people, before this, so be patient. Indeed, the [best] outcome is for the righteous" *verse*. And He said at the end of the surah: "That is from the report of the towns. We relate it to you" *verse*. And He said after mentioning the story of Joseph: **That is from the report of the unseen which We reveal to you, and you were not with them when they decided upon their plan while they were plotting** *verse*. And He said in Surah Ta-Ha 20: **Thus do We relate to you some of the report of what preceded the verse**, and He said here after He told the story of Moses from beginning to end, and how God's revelation to him and His speaking to him began, **And you were not on the western side when We decreed the matter to Moses** meaning you were not, O Muhammad, on the western side of the mountain from which God spoke to Moses from the tree that is on the eastern side of the valley, **nor were you among the witnesses** to that, but God, glory be to Him, revealed that to you, so that it would be an argument and proof against centuries that had passed, and they had forgotten God's arguments against them and what He revealed to the previous prophets.

And the Almighty said: **And you were not residing among the people of Madyan, reciting to them Our verses** meaning, you were not residing among the people of Madyan, reciting to them Our verses when you informed about their prophet Shuaib and what he said to his people and how they responded to him. **But We were messengers** meaning, but We revealed that to you and sent you to the people as a messenger. **And you were not by the side of the Mount when We called** Abu Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan: Ali ibn Hajar informed us, Isa ibn Yunus informed us, on the authority of Hamza al-Zayyat, on the authority of al-A'mash, on the

And you were not on the western side when We decreed the matter to Moses, nor were you among the witnesses.

authority of Ali ibn Mudrik, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, may God be pleased with him. **And you were not by the side of the Mount when We called** he said: It was called out to them: O nation of Muhammad, I gave to you before you asked Me, and I answered you before you called upon Me. And this is how Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of a group on the authority of Hamza, who is Ibn Habib al-Zayyat, on the authority of al-A'mash. It was narrated by Ibn Jarir from the hadith of Wakee' and Yahya bin Isa, on the authority of Al-A'mash, on the authority of Ali bin Mudrik, on the authority of Abu Zar'ah, who is the son of Amr bin Jarir, that he said that from his own words, and God knows best.

Muqatil ibn Hayyan said, **And you were not on the side of the Mount when We called** to your nation in the loins of their fathers to believe in you when you were sent. Qatada said, **And you were not on the side of the Mount when We called** to Moses. This - and God knows best - is more similar to the Almighty's statement, **And you were not on the western side when We decreed to Moses the command** Then here He informed us with another, more specific form than that, which is the call, as God Almighty said, **And when your Lord called to Moses** and He said, **When his Lord called to him in the sacred valley of Tuwa** and He said, **And We called to him from the right side of the Mount and brought him near for a private conversation.**

And the Almighty's saying: **But a mercy from your Lord** means you were not witnessing any of that, but God Almighty revealed it to you and informed you of it out of His mercy to you and to the servants and by sending you to them **that you may warn a people to whom no warner came before you that they might remember** meaning that they might be guided by what you have brought them from God Almighty **and had it not been that some disaster should befall them for what their hands have put forth, so they would say, "Our Lord, why did You not send us a messenger?"** meaning, and We sent you to them to establish proof against them, and to cut off their excuse if a punishment from God came to them because of their disbelief, so they would argue that no messenger or warner came to them, as God Almighty said after mentioning the sending down of His blessed Book, which is the Qur'an: "lest you should say, 'The Book was only sent down to two groups before us, and indeed we were, of their study, unaware.' Or that you should say, 'If only the Book had been sent down to us, we would have been better guided than they.'" But there has come to you clear evidence from your Lord and guidance and mercy." And God Almighty said: **Messengers as bearers of good tidings and warners, so that mankind will have no argument against God after this.** The Messengers. God Almighty said: "O People of the Scripture, there has come to you Our Messenger making clear to you [the Qur'an] much clearer to you [about the religion] after a hiatus among the messengers, lest you should say, 'No bringer of good tidings or warner has come to us.' But there has come to you a bringer of good tidings and a warner." And there are many verses on

this subject.

Fath al-Qadir

His statement: 44- **And you were not on the western side** This is a start to explaining the revelation of the Qur'an: that is, and you, O Muhammad, were not on the western side of the mountain, so it is from the deletion of the described and the replacement of the adjective with it, and this is what Al-Zajjaj preferred. Al-Kalbi said: On the western side of the valley: that is, where Moses spoke to his Lord **When We decreed to Moses the matter** that is, We entrusted him and made the matter firm with him with the message to Pharaoh and his people **and you were not among the witnesses** to that until you understand its reality and relate it from your own perspective. If it is established that knowing the details of those circumstances could not have been done by being present at them with our Prophet Muhammad (peace and blessings of God be upon him) and witnessing them from him, and it is denied by sound evidence that he did not receive that from anyone other than human beings nor was it taught to him by a teacher from them as we have previously stated, it is clear that it was from God, the Exalted, by revelation from Him to His Messenger by means of the angel who descended with that, then this statement is in the manner of **And you were not with them when they cast their pens as to which of them should be responsible for Mary.** And it was said that the meaning of **When We decreed the matter to Moses** is that We charged him and obliged him. And it was said that We informed him that the nation of Muhammad is the best of nations. And the fact that he was on the western side does not necessitate denying his being one of the witnesses, because it is possible for him to be present but not to witness. It was said that what is meant by the seventy witnesses are those whom Moses chose for the meeting.

Tafsir al-Baghawi

44- **And you were not**, O Muhammad, **on the western side**, meaning: on the western side of the mountain, as stated by Qatada and As-Suddi. Al-Kalbi said: on the western side of the valley. Ibn Abbas, may God be pleased with him, said: He means where Moses spoke to his Lord, **when We decreed to Moses the matter**, meaning We enjoined upon him and established the matter with him with the message to Pharaoh and his people, **nor were you among the witnesses**, those present at that time, so he remembered it of his own accord.

Tafsir al-Baidawi

44 - **And you were not on the western side** meaning the valley, or the mountain, for it was on the western side of the place of Moses, or the western side of it, and the address is to the Messenger of God, may God

bless him and grant him peace, meaning you were not present. **When We decreed to Moses the matter** when We revealed to him the matter that we wanted to explain. **And you were not among the witnesses** to the revelation to him or to the revelation to him, and they are the seventy chosen at the appointed time. The intention is to indicate that his informing about that is of the type of informing about the unseen that are not known except through revelation, and for this reason he added to it by saying:

Surat al-Qasas 28:45

But We raised up generations, and life was prolonged for them. And you were not among the people of Madyan, reciting to them Our verses, but We were sending messengers.

Surat al-Qasas 28:45

But We raised up generations, and life was prolonged for them. And you were not among the people of Madyan, reciting to them Our verses, but We were sending messengers.

Tafsir al-Jalalayn

45 - **But We created generations** of nations after Moses **and life was prolonged for them** their lives were prolonged so they forgot the covenants and knowledge was lost and revelation was cut off, so We brought you as a Messenger and revealed to you the report of Moses and others **and you were not residing** staying **among the people of Madyan, reciting to them Our verses** a second report so you know their story and tell it **but We were messengers** to you and to you with the report of those who came before

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **But We created generations**, but We created nations and then brought them into existence after that, **so life was prolonged for them**. And His saying, **And you were not residing among the people of Madyan**, means: And you were not residing among the people of Madyan. It is said: I resided in a place, I reside there, a dwelling. A'sha Tha'labah said:

He stayed and shortened his night to provide for them, so he went and broke his appointment with the one killed.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you were not a resident among the people of Madyan**, he said: *Residing* means **reciting to them Our verses**, meaning: you read to them Our book, **but We were messengers**, meaning: You did not witness any of that, O Muhammad, but we were the ones who did that and sent messengers.

Tafsir al-Qurtubi

The Almighty said: **But We brought forth generations** meaning after Moses **and life was prolonged for them** until they forgot the remembrance of God, meaning His covenant and command. Similar to this is: **And a long period was prolonged for them, so their hearts hardened** (al-Hadid 57:16). The apparent meaning of this necessitates that a reminder occurred to our

Prophet, peace be upon him, at that time, and that God would send him, but the period was prolonged, and hardness prevailed, so the people forgot that. It was also said: We gave Moses the Book and took covenants from his people, then the covenant was prolonged and they disbelieved, so We sent Muhammad as a renewer of the religion and calling people to it. The Almighty said: **And you were not residing among the people of Madyan** meaning residing like the place of Moses and Shu'aib among them. Al-Ajjaj said:

So he stayed where the host entered

That is, the resident guest. And His statement: **You recite to them Our verses** means you remind them of the promise and the threat. **But We were messengers** means We sent you to the people of Mecca, and We gave you a book containing this report, and had it not been for that, you would not have known it.

Tafsir Ibn Kathir

The Almighty says, pointing out the proof of the prophethood of Muhammad, may God bless him and grant him peace, when he informed him of the past unseen events, as if his listener was a witness behind what preceded, and he was an illiterate man who did not read anything from the books, and he grew up among a people who did not know anything about that. Also, when he informed him about Mary and what happened to her, the Almighty said: **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed** *verse*, meaning, you were not present for that, but God revealed it to you. And likewise when he informed him about Noah and his people, and what happened of God's saving him and drowning his people, then the Almighty said: "That is from the report of the unseen which We reveal to you. You did not know it, nor did your people, before this, so be patient. Indeed, the [best] outcome is for the righteous" *verse*. And He said at the end of the surah: "That is from the report of the towns. We relate it to you" *verse*. And He said after mentioning the story of Joseph: **That is from the report of the unseen which We reveal to you, and you were not with them when they decided upon their plan while they were plotting** *verse*. And He said in Surah Ta-Ha 20: **Thus do We relate to you some of the report of what preceded the verse**, and He said here after He told the story of Moses from beginning to end, and how God's revelation to him and His speaking to him began, **And you were not on the western side when We decreed the matter to Moses** meaning you were not, O Muhammad, on the western side of the mountain from which God spoke to Moses from the tree that is on the eastern side of the valley, **nor were you among the witnesses** to that, but God, glory be to Him, revealed that to you, so that it would be an argument and proof against centuries that had passed, and they had forgotten God's arguments against them and what He

revealed to the previous prophets.

And the Almighty said: **And you were not residing among the people of Madyan, reciting to them Our verses** meaning, you were not residing among the people of Madyan, reciting to them Our verses when you informed about their prophet Shuaib and what he said to his people and how they responded to him. **But We were messengers** meaning, but We revealed that to you and sent you to the people as a messenger. **And you were not by the side of the Mount when We called** Abu Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan: Ali ibn Hajar informed us, Isa ibn Yunus informed us, on the authority of Hamza al-Zayyat, on the authority of al-A'mash, on the authority of Ali ibn Mudrik, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, may God be pleased with him. **And you were not by the side of the Mount when We called** he said: It was called out to them: O nation of Muhammad, I gave to you before you asked Me, and I answered you before you called upon Me. And this is how Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of a group on the authority of Hamza, who is Ibn Habib al-Zayyat, on the authority of al-A'mash. It was narrated by Ibn Jarir from the hadith of Wakee' and Yahya bin Isa, on the authority of Al-A'mash, on the authority of Ali bin Mudrik, on the authority of Abu Zar'ah, who is the son of Amr bin Jarir, that he said that from his own words, and God knows best.

Muqatil ibn Hayyan said, **And you were not on the side of the Mount when We called** to your nation in the loins of their fathers to believe in you when you were sent. Qatada said, **And you were not on the side of the Mount when We called** to Moses. This - and God knows best - is more similar to the Almighty's statement, **And you were not on the western side when We decreed to Moses the command** Then here He informed us with another, more specific form than that, which is the call, as God Almighty said, **And when your Lord called to Moses** and He said, **When his Lord called to him in the sacred valley of Tuwa** and He said, **And We called to him from the right side of the Mount and brought him near for a private conversation.**

And the Almighty's saying: **But a mercy from your Lord** means you were not witnessing any of that, but God Almighty revealed it to you and informed you of it out of His mercy to you and to the servants and by sending you to them **that you may warn a people to whom no warner came before you that they might remember** meaning that they might be guided by what you have brought them from God Almighty **and had it not been that some disaster should befall them for what their hands have put forth, so they would say, "Our Lord, why did You not send us a messenger?"** meaning, and We sent you to them to establish proof against them, and to cut off their excuse if a punishment from God came to them because of their disbelief, so they would argue that no messenger or warner came to them, as God Almighty said after mentioning the sending down of His blessed Book, which is the Qur'an: 'lest you should say, 'The Book was only sent down to two groups before us, and indeed we were, of their study, unaware.' Or that you should say, 'If only the Book had been sent down to us, we would have been better guided than they.' But there has come to you clear

evidence from your Lord and guidance and mercy." And God Almighty said: **Messengers as bearers of good tidings and warners, so that mankind will have no argument against God after this.** The Messengers. God Almighty said: "O People of the Scripture, there has come to you Our Messenger making clear to you [the Qur'an] much clearer to you [about the religion] after a hiatus among the messengers, lest you should say, 'No bringer of good tidings or warner has come to us.' But there has come to you a bringer of good tidings and a warner." And there are many verses on this subject.

Fath al-Qadir

45- **But We created generations** meaning, We created nations between your time, O Muhammad, and the time of Moses. **And life was prolonged for them** their respite was prolonged and time was prolonged, so the laws and rulings changed and religions were forgotten, so they abandoned the command of God and forgot His covenant. Similar to this is the saying of the Most High: **And the period was prolonged for them, so their hearts hardened.** This statement was used as evidence that God, the Most High, had made covenants with Moses regarding Muhammad, peace and blessings be upon him, and regarding belief in him. But when their life was prolonged and centuries after centuries passed, they forgot those covenants and abandoned fulfilling them. **And you were not dwelling among the people of Madyan** meaning, residing among them as Moses did, so that you would read to the people of Mecca their story and relate to them from your own perspective. It is said, *thawa*, "yathawi," *thawwa*, and *thawwa*, so he is thaw. Dhu al-Rummah said:

He was in a state of rest, his clothes were spent in the evenings, and he was bored and tired.

Al-A'aj said:

So he stayed where the host entered

It means the resident guest, and another said:

The Messenger of the House has been waiting for a long time

You recite to them Our verses meaning you read to the people of Madyan Our verses and learn from them. It was also said that you reminded them of the promise and the threat. The clause is in the accusative case as a state or a second predicate. It is possible that this clause is the predicate and the subjunctive as a state. Al-Farra' considered it a new sentence as if it was said: And here you are, reciting to your nation. **But We were messengers** meaning We sent you to the people of Makkah and revealed this report to you, and had it not been for that you would not have known it. Al-Zajaj said: The meaning is that you did not witness the stories of the prophets nor were they recited to you, but We revealed them to you and related them to you.

Tafsir al-Baghawi

45- **But We created generations**, We created nations

Surat al-Qasas 28:45

But We raised up generations, and life was prolonged for them. And you were not among the people of Madyan, reciting to them Our verses, but We were sending messengers.

after Moses, peace be upon him, **and life was prolonged for them**, meaning: the period was prolonged for them, so they forgot God's covenant and abandoned His command. This is because God Almighty had made a covenant with Moses and his people, the Jews, regarding Muhammad, peace be upon him, and belief in him. But when life was prolonged for them and generations after generations succeeded each other, they forgot those covenants and abandoned fulfilling them.

And you were not residing among the people of Madyan, as Moses and Shuaib were among them, **reciting to them Our verses**, reminding them of the promise and the threat. Muqatil said: He means you did not witness the people of Madyan and recite their report to the people of Mecca, **but We were messengers**, meaning: We sent you as a messenger and revealed to you a book containing this report, so you recited it to them, and were it not for that you would not have known it and not informed them of it.

Tafsir al-Baidawi

45 - **But We created generations, and life was prolonged for them**. That is, but We revealed to you that We created different generations after Moses, and life was prolonged for them, so the report was distorted, the laws were changed, and the sciences were lost. So the supplement was deleted and its reason was placed in its place. **And you were not residing among the people of Madyan** Shu'ayb and the believers in him. **reciting to them** reading to them, learning from them. **Our verses** in which is their story. **But We were sending** to you and informing you of them.

Surat al-Qasas 28:46

And you were not on the side of the Mount when We called, but it was a mercy from your Lord that you may warn a people to whom no warner had come before you, that perhaps they will be reminded.

Tafsir al-Jalalayn

46 - **And you were not by the mountain** when We called to Moses, **Take the Scripture with strength.** *But* We sent you **as a mercy from your Lord that you may warn a people to whom no warner had come before you** and they are the people of Mecca **that they may be reminded** take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And you, O Muhammad, were not beside the mountain when We called to Moses, saying, **I will prescribe it for those who fear God and give zakat and those who believe in Our verses * who follow the Messenger, the unlettered prophet** (al-A'raf 7:156-157)....

As Isa bin Othman bin Isa Al-Ramli told us, he said: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Ali bin Mudrik, on the authority of Abu Zur'ah, regarding the statement of God, **And you were not beside the mountain when We called out**, he said: He called out, **O nation of Muhammad, I gave to you before you asked Me, and I answered you before you called upon Me.**

Bishr bin Muadh told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And you were not beside the mountain when We called out**, he said: They were called out: O nation of Muhammad, I gave to you before you asked Me, and I answered you before you called upon Me.

Ibn Wakee' told me, he said: Harmalah bin Qais Al-Nakha'i told us, he said: I heard this hadith from Abu Zur'ah bin Amr bin Jarir, on the authority of Abu Hurairah, **And you were not beside the mountain when We called out**, he said: They were called out, O nation of Muhammad, I gave to you before you asked Me, and I answered you before you called upon Me.

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Mu'tamir narrated to us, on the authority of Sulayman, and Sufyan, on the authority of Sulayman, and Hajjaj, on the authority of Hamza Al-Zayyat, on the authority of Al-A'mash, on the authority of Ali bin Mudrik, on the authority of Abu Zur'ah bin Amr, on the authority of Abu Hurayrah, regarding His statement, **And you were not beside the Mount when We called out**, he said: They were called out, **O nation of Muhammad, I gave to you before you asked Me, and I answered you before you called upon Me.** He said: And this is His statement when Moses said, **And decree for us in this world [that which is] good and in the Hereafter...** the verse.

He said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, something similar.

And His statement, **But as a mercy from your Lord**, the Most High says: You did not witness any of that, O Muhammad, so you would know it, but We made it known to you, and revealed it to you, and We related all of that to you in Our Book, and We sent you with what We sent down to you of that as a Messenger to whomever We sent you to from among the creation, as a mercy from Us to you and to them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **But it is a mercy from your Lord that We have related to you that you may warn a people...** the verse.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **But a mercy from your Lord.** He said: It was a mercy from your Lord that was the prophecy.

And His statement, **That you may warn a people to whom no warner had come before you**, means, Almighty and Majestic is He: But We have sent you with this Book and this religion to warn a people to whom no warner had come before you, and they are the Arabs to whom the Messenger of God, may God bless him and grant him peace, was sent. God sent him to them as a mercy to warn them of His punishment for their worship of idols and their associating other gods and rivals with Him.

His saying, **Perhaps they will remember**, means: So that they may remember the error of what they are doing, their disbelief in their Lord, so that they may return to acknowledging God's Oneness and worshipping Him alone, without all other gods besides Him.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, **But mercy from your Lord** he said: What We sent down to you of the Qur'an **that you may warn a people to whom no warner had come before you.**

Tafsir al-Qurtubi

God the Almighty said: **And you were not beside the Mount when We called.** Just as you were not present on the western side when God sent Moses to Pharaoh, so too you were not present on the Mount when We called Moses when he came to the appointed time with the seventy. Umar ibn Dinar narrated that the Prophet said: **It was called, 'O nation of Muhammad, I answered you before you called upon Me and I gave you before you asked Me.'** This is what He said: **And you were not beside the Mount when We called.** Abu Hurairah said - and in a narration from Ibn Abbas - that God the Almighty said: **O nation of Muhammad, I have answered you before you called upon Me.** The meaning of the verse according to this is: **You were not beside the Mount when God the Almighty spoke to Us.**

And you were not on the side of the Mount when We called, but it was a mercy from your Lord that you may warn a people to whom no warner had come before you, that perhaps they will be reminded.

"Did they not disbelieve in what was given to Moses before? They said, 'Two magicians supporting one another.'" That is, Moses and Muhammad and his nation. He said: "O Lord, show them to me." God the Almighty said: "You will not reach them, and if you wish, I will call them and make you hear their voice." He said: "Yes, O Lord." God the Almighty said: O nation of Muhammad! They responded from the loins of their fathers. He said: **I have already responded to you before you called upon Me.** The meaning of the verse according to this is: You were not beside the Mount when We spoke to Moses, so We called to your nation and informed him of what We had written for you and your nation of mercy until the end of the world. *But We did that as a mercy* from Us to you. Al-Akhfash said: *Mercy* is in the accusative case as a verbal noun, meaning, but We had mercy on you as a mercy. Al-Zajaj said: It is in the accusative case because of the father who did that to you for the sake of mercy. An-Nahhas said: You did not witness the stories of the prophets, nor were they recited to you, but We sent you and revealed them to you for mercy. Al-Kisa'i said: It is on the report of *was*, meaning: but it was a mercy. He said: The fourth is permissible in the sense of **it is a mercy**. Al-Zajaj: The nominative case means, **but He did that as a mercy**. "That you may warn a people to whom no warner came before you" meaning the Arabs, meaning you did not witness that report, but We revealed it to you as a mercy to those to whom you were sent so that you may warn them with it **that they may remember**.

Tafsir Ibn Kathir

The Almighty says, pointing out the proof of the prophethood of Muhammad, may God bless him and grant him peace, when he informed him of the past unseen events, as if his listener was a witness behind what preceded, and he was an illiterate man who did not read anything from the books, and he grew up among a people who did not know anything about that. Also, when he informed him about Mary and what happened to her, the Almighty said: **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed verse**, meaning, you were not present for that, but God revealed it to you. And likewise when he informed him about Noah and his people, and what happened of God's saving him and drowning his people, then the Almighty said: "That is from the report of the unseen which We reveal to you. You did not know it, nor did your people, before this, so be patient. Indeed, the [best] outcome is for the righteous" *verse*. And He said at the end of the surah: "That is from the report of the towns. We relate it to you" *verse*. And He said after mentioning the story of Joseph: **That is from the report of the unseen which We reveal to you, and you were not with them when they decided upon their plan while they were plotting verse**. And He said in Surah Ta-Ha 20: **Thus do We**

relate to you some of the report of what preceded the verse, and He said here after He told the story of Moses from beginning to end, and how God's revelation to him and His speaking to him began, **And you were not on the western side when We decreed the matter to Moses** meaning you were not, O Muhammad, on the western side of the mountain from which God spoke to Moses from the tree that is on the eastern side of the valley, **nor were you among the witnesses** to that, but God, glory be to Him, revealed that to you, so that it would be an argument and proof against centuries that had passed, and they had forgotten God's arguments against them and what He revealed to the previous prophets.

And the Almighty said: **And you were not residing among the people of Madyan, reciting to them Our verses** meaning, you were not residing among the people of Madyan, reciting to them Our verses when you informed about their prophet Shuaib and what he said to his people and how they responded to him. **But We were messengers** meaning, but We revealed that to you and sent you to the people as a messenger. **And you were not by the side of the Mount when We called** Abu Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan: Ali ibn Hajar informed us, Isa ibn Yunus informed us, on the authority of Hamza al-Zayyat, on the authority of al-A'mash, on the authority of Ali ibn Mudrik, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, may God be pleased with him. **And you were not by the side of the Mount when We called** he said: It was called out to them: O nation of Muhammad, I gave to you before you asked Me, and I answered you before you called upon Me. And this is how Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of a group on the authority of Hamza, who is Ibn Habib al-Zayyat, on the authority of al-A'mash. It was narrated by Ibn Jarir from the hadith of Wakee' and Yahya bin Isa, on the authority of Al-A'mash, on the authority of Ali bin Mudrik, on the authority of Abu Zar'ah, who is the son of Amr bin Jarir, that he said that from his own words, and God knows best.

Muqatil ibn Hayyan said, **And you were not on the side of the Mount when We called** to your nation in the loins of their fathers to believe in you when you were sent. Qatada said, **And you were not on the side of the Mount when We called** to Moses. This - and God knows best - is more similar to the Almighty's statement, **And you were not on the western side when We decreed to Moses the command** Then here He informed us with another, more specific form than that, which is the call, as God Almighty said, **And when your Lord called to Moses** and He said, **When his Lord called to him in the sacred valley of Tuwa** and He said, **And We called to him from the right side of the Mount and brought him near for a private conversation**.

And the Almighty's saying: **But a mercy from your Lord** means you were not witnessing any of that, but God Almighty revealed it to you and informed you of it out of His mercy to you and to the servants and by sending

you to them **that you may warn a people to whom no warner came before you that they might remember** meaning that they might be guided by what you have brought them from God Almighty **and had it not been that some disaster should befall them for what their hands have put forth, so they would say, "Our Lord, why did You not send us a messenger?"** meaning, and We sent you to them to establish proof against them, and to cut off their excuse if a punishment from God came to them because of their disbelief, so they would argue that no messenger or warner came to them, as God Almighty said after mentioning the sending down of His blessed Book, which is the Qur'an: "lest you should say, 'The Book was only sent down to two groups before us, and indeed we were, of their study, unaware.'" Or that you should say, 'If only the Book had been sent down to us, we would have been better guided than they.' But there has come to you clear evidence from your Lord and guidance and mercy." And God Almighty said: **Messengers as bearers of good tidings and warners, so that mankind will have no argument against God after this.** The Messengers. God Almighty said: "O People of the Scripture, there has come to you Our Messenger making clear to you [the Qur'an] much clearer to you [about the religion] after a hiatus among the messengers, lest you should say, 'No bringer of good tidings or warner has come to us.' But there has come to you a bringer of good tidings and a warner." And there are many verses on this subject.

Fath al-Qadir

46- "And you were not by the side of the Mount when We called out" meaning, and you, O Muhammad, were not by the side of the mountain called Mount Tur when We called out to Moses when he came to the appointed time with the seventy. It was also said that the one calling out was the nation of Muhammad, peace and blessings be upon him. Wahb said: That is because when God mentioned to Moses the superiority of Muhammad and his nation, he said: "O Lord, show them to me." God said: "You will not reach them, and if you wish, I will call out to them and make you hear their voice." He said: "Yes, O Lord." God said: "O nation of Muhammad." And they responded from the loins of their fathers. So the meaning of the verse according to this is: You, O Muhammad, were not by the side of the Mount when We spoke to Moses and called out to your nation. What indicates this, strengthens it, and makes it more likely will come at the end of the discussion, God willing. "But as a mercy from your Lord," meaning, but We did that as a mercy from Us to you. It was also said that We sent the Qur'an as a mercy to you, and it was also said that We taught you, and it was also said that We made you known. Al-Akhfash said: It is accusative, meaning mercy, based on the source: meaning, but We had mercy on you as a mercy. Al-Zajaj said: It is an object for which: meaning, We did that to you for the sake of mercy. An-Nahhas said: Meaning, you did not witness the stories of the prophets, nor were they recited to you, but We sent you and revealed them to you for mercy. Al-Kisa'i said: It is the predicate of the understood *kana*: meaning, but that was mercy. Isa bin Omar and Abu Haywah read *rahmah* in the nominative case, estimating: but you are mercy. Al-Kisa'i said:

The nominative case is that it is the subject of the understood *kana*, and this is far-fetched unless it is assumed that it is complete. The *lam* in **to warn a people to whom no warner came before you** is related to the understood verb, although its estimation is disputed. The people are the people of Mecca, for no warner came to warn them before him, peace and blessings be upon him. The phrase **what came to them** etc. is an attribute of a people, **that they may remember** means that they may take heed from your warning.

Tafsir al-Baghawi

46- **And you were not by the mountain**, on the side of the mountain on which God spoke to Moses, **when We called**, it was said: when We called to Moses: Take the Book with strength.

Wahb said: Moses said: O Lord, show me Muhammad. He said: You will not reach that, and if you wish, I will call his nation and let you hear their voice. He said: Yes, O Lord. God Almighty said: O nation of Muhammad. They answered him from the loins of their fathers.

Abu Zur'ah ibn Amr ibn Jarir said: He called out, **O nation of Muhammad, I have answered you before you called upon Me and I have given you before you asked Me.**

It was narrated on the authority of Ibn Abbas, may God be pleased with him - and some of them attributed it to the Prophet - that God said: O nation of Muhammad, and they responded to Him from the loins of their fathers and the wombs of their mothers: Here I am, O God, here I am. Indeed, all praise and blessings are Yours, and the kingdom. You have no partner. God Almighty said: O nation of Muhammad, indeed My mercy precedes My wrath and My forgiveness precedes My punishment. I gave to you before you asked Me and I answered you before you called upon Me. I forgave you before you disobeyed Me. Whoever comes to Me on the Day of Resurrection with the testimony that there is no god but God and that Muhammad is My servant and Messenger will enter Paradise, even if his sins are more numerous than the foam of the sea.

God Almighty says: **But as a mercy from your Lord**, meaning: But He has shown you mercy by sending you and revealing to you the revelation and informing you of the report that is hidden from you, **that you may warn a people to whom no warner came before you**, meaning: the people of Mecca, **that they may remember.**

Tafsir al-Baidawi

46 - "And you were not by the mountain when We called" Perhaps what is meant by it is the time when God gave him the Torah, and the first is when He asked him to prophesy, because they are the two mentioned in the intention. "But" We taught you. "A mercy from your Lord **and it is read in the nominative**

Surat al-Qasas 28:46

And you were not on the side of the Mount when We called, but it was a mercy from your Lord that you may warn a people to whom no warner had come before you, that perhaps they will be reminded.

case in this case A mercy from your Lord". "That you may warn a people" is related to the omitted verb. "No warner came to them before you" because they occurred during a period between you and Jesus, which is five hundred and fifty years, or between you and Ishmael, on the basis that the call of Moses and Jesus, peace be upon them, was specific to the Children of Israel and those around them. "Perhaps they will remember" to take heed.

Surat al-Qasas 28:47

And had it not been that a disaster should befall them for what their hands have put forth, so they would say, **Our Lord, why did You not send us a messenger so we would follow Your verses and be among the believers?**

Tafsir al-Jalalayn

47 - **And had it not been that a disaster should befall them** as a punishment **for what their hands have put forth** of disbelief and other things **so they would say, Our Lord, why did You not send us a messenger so we could have followed Your signs** the one sent with them **and been among the believers?** The answer to **had it not been** is omitted, and what follows it is a subject, and the meaning is had it not been for the disaster caused by their saying, or had it not been for their saying caused by it, meaning, We would have hastened the punishment upon them, and We would not have sent you as a messenger.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And had it not been that these people to whom I have sent you, O Muhammad, would say, "If Our punishment had befallen them, or Our torment had come to them before We sent you to them, because of their disbelief in their Lord, their acquisition of sins, and their commission of transgressions, 'Our Lord, why did You not send us a messenger before Your wrath befalls us and Your torment descends upon us, so that we might follow Your proofs and the verses of Your Book which You sent down to Your Messenger and be among the believers in Your divinity, who confirm Your Messenger in what You have commanded us and forbidden us,' We would have hastened the punishment upon them for their polytheism before We sent you to them. But We sent you to them as a warner of Our punishment for their disbelief, so that mankind would have no argument against God after the messengers." The calamity in this context is the punishment and the vengeance. What is meant by **because of what their hands have put forth** is what they have earned.

Tafsir al-Qurtubi

The Almighty says: **And had it not been that a calamity would have befallen them** meaning the Quraysh, or it was said: the Jews, **for what their hands have put forth** of disbelief and sins. He mentioned the hands specifically because most earning occurs through them. The answer to **had it not been** is omitted, meaning had it not been that a punishment would have befallen them because of their previous sins, **and they would have said, 'Our Lord, had You not sent us a messenger,'** we would not have sent the messengers. It was said: We would have hastened the punishment

upon them. The messengers were sent to remove the treachery of the disbelievers, as mentioned previously in **Glory be to Him** and at the end of **Ta Ha**. **Then we will follow Your signs** is in the accusative case as a response to the exhortation. **And we will be** is in apposition to it, **among the believers** among the believers. Some have used this verse as evidence, saying that reason necessitates belief and gratitude, because He said: **for what their hands have put forth**, and that necessitates punishment, since the obligation was established before the sending of the messengers, and that can only be done by reason. Al-Qushayri said: "The correct interpretation is that what was omitted is 'If it weren't for this, there would be no need to renew the sending of messengers.' That is, these disbelievers have no excuse, since the previous laws and the call to monotheism had reached them, but the period had been long. So if We punished them, one of them might say, 'The period with the messengers has been long,' and he would think that this is an excuse, and they have no excuse after the report of the messengers had reached them. But We have completely removed the excuse and completed the clarification, so We sent you, O Muhammad, to them. And God has decreed that He does not punish a servant until after the clarification and proof have been completed and the messengers have been sent."

Tafsir Ibn Kathir

The Almighty says, pointing out the proof of the prophethood of Muhammad, may God bless him and grant him peace, when he informed him of the past unseen events, as if his listener was a witness behind what preceded, and he was an illiterate man who did not read anything from the books, and he grew up among a people who did not know anything about that. Also, when he informed him about Mary and what happened to her, the Almighty said: **And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they disputed** *verse*, meaning, you were not present for that, but God revealed it to you. And likewise when he informed him about Noah and his people, and what happened of God's saving him and drowning his people, then the Almighty said: "That is from the report of the unseen which We reveal to you. You did not know it, nor did your people, before this, so be patient. Indeed, the [best] outcome is for the righteous" *verse*. And He said at the end of the surah: "That is from the report of the towns. We relate it to you" *verse*. And He said after mentioning the story of Joseph: **That is from the report of the unseen which We reveal to you, and you were not with them when they decided upon their plan while they were plotting** *verse*. And He said in Surah Ta-Ha 20: **Thus do We relate to you some of the report of what preceded the** *verse*, and He said here after He told the story of Moses from beginning to end, and how God's revelation to him and His speaking to him began, **And you were not on the western side when We decreed the matter to Moses** meaning you were not, O Muhammad, on the western side of the mountain from which God spoke to Moses from the tree that is on the eastern side of the valley, **nor were you among the**

Surat al-Qasas 28:47

And had it not been that a disaster should befall them for what their hands have put forth, so they would say, "Our Lord, why did You not send to us a messenger so we would follow Your verses and be among the believers?"

witnesses to that, but God, glory be to Him, revealed that to you, so that it would be an argument and proof against centuries that had passed, and they had forgotten God's arguments against them and what He revealed to the previous prophets.

And the Almighty said: **And you were not residing among the people of Madyan, reciting to them Our verses** meaning, you were not residing among the people of Madyan, reciting to them Our verses when you informed about their prophet Shuaib and what he said to his people and how they responded to him. **But We were messengers** meaning, but We revealed that to you and sent you to the people as a messenger. **And you were not by the side of the Mount when We called** Abu Abd al-Rahman al-Nasa'i said in the interpretation of his Sunan: Ali ibn Hajar informed us, Isa ibn Yunus informed us, on the authority of Hamza al-Zayyat, on the authority of al-A'mash, on the authority of Ali ibn Mudrik, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, may God be pleased with him. **And you were not by the side of the Mount when We called** he said: It was called out to them: O nation of Muhammad, I gave to you before you asked Me, and I answered you before you called upon Me. And this is how Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of a group on the authority of Hamza, who is Ibn Habib al-Zayyat, on the authority of al-A'mash. It was narrated by Ibn Jarir from the hadith of Wakee' and Yahya bin Isa, on the authority of Al-A'mash, on the authority of Ali bin Mudrik, on the authority of Abu Zar'ah, who is the son of Amr bin Jarir, that he said that from his own words, and God knows best.

Muqatil ibn Hayyan said, **And you were not on the side of the Mount when We called** to your nation in the loins of their fathers to believe in you when you were sent. Qatada said, **And you were not on the side of the Mount when We called** to Moses. This - and God knows best - is more similar to the Almighty's statement, **And you were not on the western side when We decreed to Moses the command** Then here He informed us with another, more specific form than that, which is the call, as God Almighty said, **And when your Lord called to Moses** and He said, **When his Lord called to him in the sacred valley of Tuwa** and He said, **And We called to him from the right side of the Mount and brought him near for a private conversation.**

And the Almighty's saying: **But a mercy from your Lord** means you were not witnessing any of that, but God Almighty revealed it to you and informed you of it out of His mercy to you and to the servants and by sending you to them **that you may warn a people to whom no warner came before you that they might remember** meaning that they might be guided by what you have brought them from God Almighty **and had it not been that some disaster should befall them for what their hands have put forth, so they would say, "Our Lord, why did You not send us a messenger?"** meaning, and We sent you to them to establish proof against them, and to cut off their excuse if a punishment from God

came to them because of their disbelief, so they would argue that no messenger or warner came to them, as God Almighty said after mentioning the sending down of His blessed Book, which is the Qur'an: "lest you should say, 'The Book was only sent down to two groups before us, and indeed we were, of their study, unaware.' Or that you should say, 'If only the Book had been sent down to us, we would have been better guided than they.' But there has come to you clear evidence from your Lord and guidance and mercy." And God Almighty said: **Messengers as bearers of good tidings and warners, so that mankind will have no argument against God after this.** The Messengers. God Almighty said: "O People of the Scripture, there has come to you Our Messenger making clear to you [the Qur'an] much clearer to you [about the religion] after a hiatus among the messengers, lest you should say, 'No bringer of good tidings or warner has come to us.' But there has come to you a bringer of good tidings and a warner." And there are many verses on this subject.

Fath al-Qadir

47- **And had it not been that a disaster should befall them for what their hands have put forth.** "Had it not been" is the prohibition, and *that* and what is within its scope are in the nominative case as a subject, and its answer is omitted. Al-Zajaj said: Its interpretation is that We did not send messengers to them: meaning that the motive for sending messengers is to remove their excuses, so it is like His, the Most High, saying: **So that mankind will have no argument against God after the messengers.** Ibn Atiyyah interpreted it as **We would have hastened the punishment upon them.** Al-Wahidi agreed with him on this interpretation and said: The meaning is that if they had not argued that sending them was not an argument, We would have hastened the punishment upon them because of their disbelief. His saying, **and they would say** is in apposition to **they would be afflicted** and among what is within the scope of **if only**: meaning, they would say, **Our Lord, why did You not send us a messenger?** This second **if only** is the preparatory one: meaning, why did You not send us a messenger from You? The answer to it is **so that we would follow Your signs**, and it is in the accusative case with the omission of *that* because it is an answer to the preparatory one. What is meant by *signs* are the clear, apparent, revealed signs. The statement is only in apposition to **they would be afflicted** because it is the reason for sending, but since the punishment was the reason for the statement, and its existence was due to its existence, it is as if it were the reason for sending messengers by means of the statement, **and we would be among the believers** in these signs. The meaning of the verse is: I and We had punished them because they would have said, **The time without messengers has been so long, and God has not sent us a messenger.** They thought that this was an excuse for them, but they had no excuse after the report of the messengers had reached them. But We have completed the argument, removed

the defect, and perfected the statement by sending you, O Muhammad, to them.

Tafsir al-Baghawi

47- **And had it not been that a disaster would strike them, punishment and retribution, for what their hands have put forth, of disbelief and disobedience, so they would say, 'Our Lord, why did You not send us a messenger so we could follow Your signs and be among the believers?'** The answer to **would it not have been** is omitted, meaning: We would have hastened the punishment upon them, meaning: had it not been that they argue that We did not send a messenger to them, We would have hastened the punishment upon them for their disbelief. It was said that its meaning is that We would not have sent you to them as a messenger, but We sent you so that the people would not have an argument against God after the messengers.

Tafsir al-Baidawi

47 - **And had it not been that some disaster should befall them for what their hands have put forth, so they would say, 'Our Lord, why did You not send us a messenger?'** The first **had it not been** is a negative, and the second is an exhortation and occurs in its context, because it was answered with the preposition *fa*, likening it to the command, the object of *say*, which is conjoined to **had it not been** with the preposition *fa*, which gives the meaning of causality, alerting that the statement is what is intended, that it be a cause for the negation of what is answered with, and that it does not emanate from them until the punishment compels them, and the answer is omitted, and the meaning is: had it not been for their saying when a punishment befalls them because of their disbelief and disobedience, **Our Lord, why did You not send us a messenger to convey to us Your verses so we would follow them and be among the believers**, we would not have sent you, meaning we only sent you to cut off their excuse and make the argument against them. **So we would follow Your verses** means the messenger who believes with a type of miracle. **And we would be among the believers.**

Surat al-Qasas 28:48

So when the truth came to them from Us, they said, "Why was he not given the like of what was given to Moses?" And did they not disbelieve in what was given to Moses before? They said, "Two magicians conspired together," and they said, "Indeed, we disbelieve in all of them."

Surat al-Qasas 28:48

So when the truth came to them from Us, they said, **Why was he not given the like of what was given to Moses?** And did they not disbelieve in what was given to Moses before? They said, **Two magicians conspired together**, and they said, **Indeed, we disbelieve in all of them**.

Tafsir al-Jalalayn

48 - **So when the truth came to them** Muhammad from Us, they said, **Why was he not given the like of what was given to Moses?** of the signs such as the white hand, the staff, and others, or the Book as a whole. God Almighty said, **Did they not disbelieve in what was given to Moses before?** They said, where two magics in it and in Muhammad **are two magicians who support each other**, meaning the Qur'an and the Torah and they said, they cooperated **indeed, we are disbelievers in all of them** of the prophets and the two books *Say*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when there came to them, to whom no warner had come before you, O Muhammad, We sent you as a warner, **the truth from Us**, that is, Muhammad, peace and blessings be upon him, with the message from God to them, they said, rebelling against God and persisting in their error: Why was not this one who was sent to us, that is, Muhammad, peace and blessings be upon him, given the like of what was given to Moses, son of Imran, of the Book? God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say, O Muhammad, to your people from Quraysh, who say to you, **Why was he not given the like of what was given to Moses?** Or did those among the Jews who knew this argument not disbelieve in what was given to Moses before you?

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The Jews ordered the Quraysh to ask Muhammad for the same as what was given to Moses. God said to Muhammad, may God bless him and grant him peace: Tell the Quraysh to say to them: Did they not disbelieve in what was given to Moses before?

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

authority of Mujahid, **They said, 'Why was he not given the like of what Moses was given?'** He said: The Jews commanded the Quraysh, then he mentioned something similar **They said, Two magicians conspired**.

The reciters differed in their recitation of this verse. The majority of the reciters of Medina and Basra recited it as **they said, Two magicians cooperated** meaning: **Or did they not disbelieve in what was given to Moses before?** And they said to him and to Muhammad (peace be upon him) according to some of the commentators, and according to some of them to Moses and Aaron (peace be upon them), and according to some of them to Jesus and Muhammad, **Two magicians cooperated** *Al-Kufa'*. The majority of the reciters of Kufa recited it as **they said, Two magicians cooperated** meaning: **And they said to the Torah and the Criterion** according to some of the commentators, and according to some of them to the Gospel and the Criterion.

The interpreters differed in their interpretation of this, according to the difference in the readers' reading of it.

It was mentioned that he said: The two magicians who conspired were Muhammad and Moses, peace be upon them.

Sulayman ibn Muhammad ibn Ma'di Karib al-Ra'ini told us: Baqiyah ibn al-Walid told us: Shu'bah told us, on the authority of Abu Hamza, who said: I heard Muslim ibn Yasar narrating on the authority of Ibn Abbas, regarding the statement of God **two magicians who backed each other up**, he said: Moses and Muhammad.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Hamza, who said: I heard Muslim ibn Yasar say: I asked Ibn Abbas about this verse **Two magicians who conspired against one another**, he said: Moses and Muhammad.

Ibn Wakee' told us: My father told us, on the authority of Shu'bah, on the authority of Kaysan Abu Hamza, on the authority of Muslim bin Yasar, on the authority of Ibn Abbas, the same.

Who said: Moses and Aaron, peace be upon them?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God **Two magicians who conspired against each other**, he said: The Jews against Moses and Aaron.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid **They said, Two magicians have conspired** the words of the Jews to Moses and Aaron, peace be upon them.

Yaqub ibn Ibrahim told me: Hisham told us: Ismail ibn

Abi Khalid told us, on the authority of Saeed ibn Jubayr and Abu Razin, that one of them read **two magicians who conspired against one another**, and the other: **two magicians**. The one who read **two magicians** said: The Torah and the Gospel. The one who read **two magicians** said: Moses and Aaron.

Others said that by the magicians they meant Jesus and Muhammad, may God bless him and grant him peace.

Who said that?

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, his statement **two magicians who conspired** he said: Jesus and Muhammad, or he said: Moses, peace be upon him.

It was mentioned that those who said: They meant by that the Torah, the Gospel, and the Criterion, and he directed its interpretation to the reading of those who read **Two magicians who supported each other**.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Two magicians who supported each other** means: the Torah and the Qur'an.

Muhammad bin Saad told me, he said, my father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **They said, 'Two magicians have supported each other.'** Meaning: the Torah and the Criterion.

Yunus told me, he said, Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They said, 'Two magicians who supported each other,'** he said: The book of Moses, and the book of the Messenger of God, may God bless him and grant him peace.

It was mentioned that they meant the Torah and the Gospel.

Ibn Wakee' narrated: Ibn Ulayyah narrated to us, on the authority of Humayd al-A'raj, on the authority of Mujahid, who said: I was next to Ibn Abbas while he was seeking refuge between the Corner and the Station of Prayer. I said: How do you recite **Two magicians** or **Two magicians**? He did not answer me. Then Ikrimah said: **Two magicians**, and I thought that if he disliked that, he would have denied it to me. Humayd said: Then I met Ikrimah after that and mentioned that to him and said: How did he recite it? He said: He used to recite **Two magicians who supported each other**, meaning the Torah and the Gospel.

It was mentioned that they meant the Criterion and the Gospel.

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid told us, on the authority of Ad-Dahhak, that he recited, **Two magicians supported each other**, meaning the Gospel and the Criterion.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They said, 'Two magicians who support each other.'** That was said by the enemies of God, the Jews, regarding

the Gospel and the Criterion. So whoever says, **Two magicians**, says, **Muhammad and Jesus, son of Mary**.

Abu Jaafar said: The more correct of the two readings in this regard, in our view, is the reading of those who read it, **They said, 'Two magicians supported each other,'** meaning: the book of Moses, which is the Torah, and the book of Jesus, which is the Gospel.

We said: This is the more correct of the two readings, because the speech before it was about the Book, which is His statement, **They said, 'Why was he not given the like of what Moses was given?'** And what follows it after it is about the Book, which is His statement, **Then bring a Book from God that is a better guide than both of them, and I will follow it**. So what is between them, that it was mentioned, is more appropriate and more likely to be mentioned other than it. And since this is the more correct reading, it is known that the meaning of the speech is: Say, O Muhammad, did these Jews not disbelieve in what Moses was given before, and say, **What Moses was given of the Book and what you were given is two magics that cooperated**.

And His statement, **And they said, 'We disbelieve in all of them.'** God Almighty says: The Jews said, **We disbelieve in every book on earth, including the Torah, the Gospel, the Psalms, and the Criterion**.

Some of the interpreters said something similar to what we said about this, and others disagreed with him on this.

Mention of someone who said the same as we said about that:

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, we disbelieve in all of it**, they said: We also disbelieve in what Muhammad was given.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And they said, 'Indeed, we disbelieve in all of it.'** The Jews also said: We disbelieve in what Muhammad was given as well.

Others said: Rather, the meaning of this is: And they said, **We disbelieve in both the Qur'an and the Gospel**.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Ubaid told us, on the authority of Ad-Dahhak: **And they said, 'We disbelieve in all of them.'** He said: in the Gospel and the Qur'an.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **And they said, 'Indeed, we disbelieve in all of them.'** They meant the Gospel and the Criterion.

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 they said, 'Indeed, we disbelieve in all**

Surat al-Qasas 28:48

So when the truth came to them from Us, they said, "Why was he not given the like of what was given to Moses?" And did they not disbelieve in what was given to Moses before? They said, "Two magicians conspired together," and they said, "Indeed, we disbelieve in all of them."

of them.' He said: They are the People of the Book, meaning: in the two books: the Torah and the Criterion.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they said, 'Indeed, we disbelieve in all of them,'** which was brought by Moses, and which was brought by Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

God the Almighty said: **So when the truth came to them from Us** meaning Muhammad, peace and blessings be upon him, **they said** meaning the disbelievers of Mecca **Why was he not given the like of what Moses was given?** of the staff and the white hand, and the Quran was revealed to him all at once like the Torah. They had heard about the matter of Moses before Muhammad, so God the Almighty said: **Did they not disbelieve in what Moses was given before?** They said, **Two magicians who cooperated with one another in magic.** Al-Kalbi said: The Quraysh sent to the Jews and asked them about the mission of Muhammad and his affair. They said: We find it in the Torah with his description and characteristics. When the answer came back to them, they said, **Two magicians who cooperated with one another.** They said, "Say: The Jews taught the polytheists and said to Muhammad, 'Why were we not given the like of what Moses was given?'" He said, **He was given the Torah all at once.** This argument is directed against the Jews, that is, did these Jews not disbelieve in what was given to Moses when they said about Moses and Aaron, **They are magicians.** And **Indeed, we are disbelievers in both of them.** The Kufians read: *Sahiran* without an alif. Meaning, the Gospel and the Quran. It was also said: the Torah and the Criterion, as said by Al-Farra'. It was also said: the Torah and the Gospel, as said by Abu Razin. The rest read *Sahiran* with an alif. There are three opinions on this. One of them: Moses and Muhammad, peace be upon them. This is the opinion of the polytheists of the Arabs. This is what Ibn Abbas and Al-Hasan said. The second: Moses and Aaron. This is what the Jews said to them at the beginning of their mission. This is what Sa'id ibn Jubayr, Mujahid, and Ibn Zayd said. So the statement is an argument against him. This indicates that what was omitted in His statement, **Had it not been that a disaster should have befallen them,** is that We would not have specified the sending of messengers, because the Jews acknowledged the prophethoods but they distorted and changed them and deserved punishment. So He said: We have completely removed their excuse with the sending of Muhammad, may God bless him and grant him peace. The third: Jesus and Muhammad, may God bless him and grant him peace. This is what the Jews say today. Qatada also said the same. It was said: Did not all the Jews disbelieve in what was given to Moses in the Torah of the mention of the Messiah, the Gospel and the Qur'an, so they saw Moses and

Muhammad as magicians and the two books as magic.

Tafsir Ibn Kathir

God Almighty says, informing about the people who, if He had punished them before the proof was established against them, would have argued that no Messenger had come to them. When the truth came to them from Him through the tongue of Muhammad, may God bless him and grant him peace, they said, out of stubbornness, obstinacy, disbelief, ignorance, and atheism, **Why was he not given the like of what Moses was given?** *verse*, meaning—and God knows best—many signs such as the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the reduction of crops and fruits, which would make things difficult for the enemies of God, and the splitting of the sea, the shading of the clouds, the sending down of manna and quails, and other dazzling signs and compelling proofs that God Almighty performed through the hands of Moses, peace be upon him, as proof and evidence for Him against Pharaoh, his people, and the Children of Israel. Despite all of this, it did not work against Pharaoh and his people. Rather, they disbelieved in Moses and his brother Aaron, as they said to them, **Have you come to us to turn us away from what we found our fathers doing, and so that you may have arrogance in the land?** And we are not to believe you." And God Almighty said: **So they denied them both, and they were among the destroyed.** That is why He said here: **Did they not disbelieve in what was given to Moses before?** That is, did not mankind disbelieve in what was given to Moses of those great signs? **They said, 'Two magicians who cooperated,'** that is, they cooperated. **And they said, 'Indeed, we are disbelievers in both of them.'** That is, we are disbelievers in both of them. Because of the strong connection, companionship, and similarity between Moses and Aaron, mentioning one of them indicates the other, as the poet said:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

So I do not know whether good or evil will befall me. Mujahid ibn Jabr said: The Jews ordered the Quraysh to say that to Muhammad (peace and blessings of God be upon him), so God said: {Did they not disbelieve in what was given to Moses before? They said, **Two magicians who backed up each other.**} He said, meaning Moses and Aaron (peace and blessings of God be upon them). **Backed up** means they cooperated and supported each other and believed each other. This is what Saeed ibn Jubayr and Abu Razin said about His statement, **Two magicians,** meaning Moses and Aaron. This is a good and strong statement, and God knows best. Muslim ibn Yasar said on the authority of Ibn Abbas, **They said, "Two magicians who backed up each other.** He said: They meant Moses and Muhammad (peace and blessings

of God be upon them). This is the narration of Al-Hasan Al-Basri. Al-Hasan and Qatadah said: It means Jesus and Muhammad (peace and blessings of God be upon them). This is far-fetched because Jesus was not mentioned here, and God knows best.

As for the one who reads **Two magicians conspired against one another**, Ali ibn Abi Talha and Al-Awfi said on the authority of Ibn Abbas: They mean the Torah and the Qur'an. This is what Asim Al-Jundi, Al-Suddi and Abd Al-Rahman ibn Zayd ibn Aslam said. Al-Suddi said: It means that each one of them confirmed the truth of the other. Ikrimah said: They mean the Torah and the Gospel. This is a narration on the authority of Abu Zur'ah, and Ibn Jarir chose this as the preferred opinion. Ad-Dahhak and Qatadah said: The Gospel and the Qur'an, and God the Almighty knows best. What appears from the reading of *magic* is that they mean the Torah and the Qur'an, because He said after it: "Say: Then bring a Book from God that is better guidance than both of them, and I will follow it." God often pairs the Torah and the Qur'an, as in 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 you conceal. And you were taught that which you did not know, neither you nor your fathers. Say: God. Then leave them in their idle talk, playing. And this is a Book which We have sent down, blessed." And He said at the end of the Surah: **Then We gave Moses the Scripture, completing it for him who does good.** And He said: **And this is a Book which We have sent down, blessed, so follow it and fear God that you may receive mercy.** And the jinn said: **Indeed, we have heard a Book sent down after Moses, confirming what was before it.** And Waraqa ibn Nawfal said: This is the Law that was sent down to Moses. It is necessary for those with understanding to know that God Almighty did not send down a book from heaven, among the various books He sent down to His prophets, that was more perfect, comprehensive, eloquent, greater, or noble than the book that He sent down to Muhammad, may God bless him and grant him peace, which is the Qur'an. After it in honor and greatness is the book that He sent down to Moses, son of Imran, peace be upon him, which is the book about which God said: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it for the Jews, and the rabbis and the scholars [as well] by what they were entrusted with of the Book of God, and they were witnesses thereto." The Gospel was sent down to complement the Torah and to replace some of what was forbidden to the Children of Israel. For this reason, God Almighty said: "Say, 'Then bring a Book from God that is better guidance than both of them, that I may follow it, if you should be truthful.'" That is, in what you use to defend the truth and oppose falsehood with, God Almighty said: **But if they do not respond to you**, That is, if they do not answer what you say to them, and do not follow the truth, **then know that they only follow their own desires**, That is, without proof or argument. **And who is more astray?** "Those who follow their desires without guidance from God" meaning without an argument taken from the Book of God **Indeed, God does not guide the wrongdoing people.**

And the saying of God the Almighty: {And We have

certainly given them the Word} Mujahid said: We have detailed the Word to them. Al-Suddi said: We made the Word clear to them. Qatadah said: God the Almighty says: Inform them of how He dealt with those who have passed away, and how He will deal with them, **that they may remember.** Mujahid and others said: {And We have given them the Word} meaning Quraysh, and this is the apparent meaning, but Hammad ibn Salamah said on the authority of Amr ibn Dinar on the authority of Yahya ibn Ja'dah on the authority of Rifa'ah, this Rifa'ah is Ibn Qaraza Al-Qurazi, and Ibn Mandah made him: Rifa'ah ibn Shamwal, the maternal uncle of Safiyyah bint Huyayy, and he is the one who divorced Tamimah bint Wahb, who was married after him to Abd al-Rahman ibn al-Zubayr ibn Bata. This is what Ibn al-Athir mentioned. He said: {And We have certainly given them the Word} was revealed concerning ten, and I am one of them. It was narrated by Ibn Jarir and Ibn Abi Hatim from his hadith.

Fath al-Qadir

48- **So when the truth came to them from Us, they said, 'Why was he not given the like of what was given to Moses?'** That is, when the truth came to the people of Mecca from God, namely Muhammad, peace and blessings be upon him, and what was revealed to him of the Qur'an, they said, out of stubbornness and false argument: Why was this Messenger not given the like of what was given to Moses, including the Torah revealed to him as a whole? So God answered them by saying: **Did they not disbelieve in what was given to Moses before?** That is, before this statement, or before the appearance of Muhammad. The meaning is that they had disbelieved in the signs of Moses as they had disbelieved in the signs of Muhammad. The phrase **They said, 'Two magicians who cooperated'** is a new sentence intended to confirm their disbelief and stubbornness. What is meant by their saying are two magicians, Moses and Muhammad, and cooperation is cooperation: that is, they cooperated in magic. The pronoun in His statement, **or did they not disbelieve** refers to the disbelievers of Quraysh, and it was said that it refers to the Jews. The first is more appropriate, because the Jews do not describe Moses as a magician, but rather the infidels of Quraysh and their likes describe him that way, unless what is meant is those who denied the prophethood of Moses, such as Pharaoh and his people, for they described Moses and Aaron as magicians, but they were not Jews. The pronoun could refer to those who disbelieved in Moses and those who disbelieved in Muhammad, because those who disbelieved in Moses described him as a magician, and those who disbelieved in Muhammad also described him as a magician. It was also said that the meaning is: Did the Jews not disbelieve in the time of Muhammad in what Moses was given before him, the good report of Jesus and Muhammad? The majority read it as **two magicians**, while the Kufians read it as **two magicians**, meaning the Torah and the Qur'an, or it was said the Gospel and the Qur'an. Al-Farra' said the first. Abu Zayd said the second. It has been said that the pronoun in **Did they not disbelieve** refers to the Jews, and that what they meant by their statement **two magicians** was Jesus and Muhammad. **And they said, 'Indeed, we disbelieve**

Surat al-Qasas 28:48

So when the truth came to them from Us, they said, "Why was he not given the like of what was given to Moses?" And did they not disbelieve in what was given to Moses before? They said, "Two magicians conspired together," and they said, "Indeed, we disbelieve in all of them."

in both of them.' That is, in both Moses and Muhammad, or in Moses and Aaron, or in Moses and Jesus, according to the different opinions. This is according to the majority reading. As for the second reading, what is meant is the Torah and the Qur'an, or the Gospel and the Qur'an. This sentence confirms what preceded it, describing the prophets as magicians, or describing the two books as magicians, and emphasizes that.

was read dahhirah with assimilation. "And they said, 'Indeed, we are disbelievers in both of them,'" meaning in both of them or in all the prophets.

Tafsir al-Baghawi

48- **So when the truth came to them from Us**, meaning Muhammad, may God bless him and grant him peace, **they said**, meaning the infidels of Mecca, **Why was Muhammad not given the like of what Moses was given?** of the signs such as the white hand and the staff. It was also said: the like of what Moses was given as a book all at once.

God the Almighty said: **Did they not disbelieve in what was given to Moses before?** That is, they disbelieved in the signs of Moses as they disbelieved in the signs of Muhammad. **They said, 'Two magics that backed up each other.'** The people of Kufa read: **two magics**, meaning the Torah and the Qur'an. **Backing up** means: each magic strengthens the other. Backing up was attributed to the two magics broadly. Al-Kalbi said: Their statement was when they sent to the leaders of the Jews in Medina and asked them about Muhammad. They told them that his description was in their book, the Torah. They returned and told them what the Jews had said, and they said: **Two magics that backed up each other.**

Others read: **Two magicians**, meaning Muhammad and Moses, peace be upon them, because the meaning of pretending to be people and their actions is more similar to books, **and they said, 'Indeed, we disbelieve in all of them.'**

Tafsir al-Baidawi

48 - **So when the truth came to them from Us, they said, 'Why was he not given the like of what Moses was given?'** Of the Scripture as a whole, and the hand, the staff, and other things, suggesting and being stubborn. **Did they not disbelieve in what Moses was given before?** Meaning their own kind in opinion and doctrine, and they were disbelievers at the time of Moses, or Pharaoh was an Arab from the children of Aad. "They said, 'Two magicians,' meaning Moses and Aaron, or Moses and Muhammad, peace be upon them both. "They cooperated" in showing those miracles or in the agreement of the two scriptures. The Kufians read **(two magicians)** with an assumed addition or making them two magicians as an exaggeration, or attributing their cooperation to their action as an indication of the reason for the miracle. It

Surat al-Qasas 28:49

Say, **Then bring a book from God that is better guidance than either of them, so I will follow it, if you should be truthful.**

Tafsir al-Jalalayn

49 - Say to them **Then bring a book from God that is better guidance than either of them** than the two books **I will follow it, if you should be truthful** in what you say.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who say about the Torah and the Gospel: They are two magics that pretend to be magic: Bring a book from God that is a better guide than them to the path of truth and to the way of right conduct. **I will follow it, if you should be truthful** in your claim that these two books are magic, and that the truth is in something else.

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, he said: God Almighty said: "Say: Then bring a book from God that is better guidance than both of them"... the verse.

Yunus narrated: Ibn Wahb told us: Ibn Zayd said: God said, **Bring me a book from God that is better guidance than these two books**, which was sent by Moses and which was sent by Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty said: "Say, 'Then bring a book from God that is better guidance than both of them. I will follow it,'" meaning, say, O Muhammad, since you polytheists have disbelieved in these two books, "Then bring a book from God that is better guidance than both of them. I will follow it," so that this will be an excuse for you for disbelief, **if you should be truthful**, that they are two forms of magic, or that you have rebelled against a book that is better guidance than the books of Moses and Muhammad, peace be upon them. This strengthens the Kufi reciters of **two magics**. **I will follow it** Al-Farra' said: In the nominative case, because it is an attribute of the book, and book is an indefinite noun. He said: And if you make it jussive - which is the correct view - then it is on the condition.

Tafsir Ibn Kathir

God Almighty says, informing about the people who, if He had punished them before the proof was established against them, would have argued that no Messenger had come to them. When the truth came to them from Him through the tongue of Muhammad, may God bless him and grant him peace, they said, out of stubbornness, obstinacy, disbelief, ignorance, and atheism, **Why was he not given the like of what Moses was given?** *verse*, meaning—and God knows best—many signs such as the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the reduction of crops and fruits, which would make things difficult for the enemies of God, and the splitting of the sea, the shading of the clouds, the sending down of manna and quails, and other dazzling signs and compelling proofs that God Almighty performed through the hands of Moses, peace be upon him, as proof and evidence for Him against Pharaoh, his people, and the Children of Israel. Despite all of this, it did not work against Pharaoh and his people. Rather, they disbelieved in Moses and his brother Aaron, as they said to them, **Have you come to us to turn us away from what we found our fathers doing, and so that you may have arrogance in the land?** And we are not to believe you." And God Almighty said: **So they denied them both, and they were among the destroyed.** That is why He said here: **Did they not disbelieve in what was given to Moses before?** That is, did not mankind disbelieve in what was given to Moses of those great signs? **They said, 'Two magicians who cooperated,'** that is, they cooperated. **And they said, 'Indeed, we are disbelievers in both of them.'** That is, we are disbelievers in both of them. Because of the strong connection, companionship, and similarity between Moses and Aaron, mentioning one of them indicates the other, as the poet said:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

So I do not know whether good or evil will befall me. Mujahid ibn Jabr said: The Jews ordered the Quraysh to say that to Muhammad (peace and blessings of God be upon him), so God said: {Did they not disbelieve in what was given to Moses before? They said, **Two magicians who backed up each other.**} He said, meaning Moses and Aaron (peace and blessings of God be upon them). **Backed up** means they cooperated and supported each other and believed each other. This is what Saeed ibn Jubayr and Abu Razin said about His statement, **Two magicians**, meaning Moses and Aaron. This is a good and strong statement, and God knows best. Muslim ibn Yasar said on the authority of Ibn Abbas, **They said, 'Two magicians who backed up each other.'** He said: They meant Moses and Muhammad (peace and blessings of God be upon them). This is the narration of Al-Hasan Al-Basri. Al-Hasan and Qatadah said: It means Jesus and Muhammad (peace and blessings of God be upon them). This is far-fetched because Jesus was not mentioned here, and God knows best.

As for the one who reads **Two magicians conspired against one another**, Ali ibn Abi Talha and Al-Awfi said on the authority of Ibn Abbas: They mean the Torah and the Qur'an. This is what Asim Al-Jundi, Al-Suddi

Surat al-Qasas 28:49

Say, "Then bring a book from God that is better guidance than either of them, so I will follow it, if you should be truthful."

and Abd Al-Rahman ibn Zayd ibn Aslam said. Al-Suddi said: It means that each one of them confirmed the truth of the other. Ikrimah said: They mean the Torah and the Gospel. This is a narration on the authority of Abu Zur'ah, and Ibn Jarir chose this as the preferred opinion. Ad-Dahhak and Qatada said: The Gospel and the Qur'an, and God the Almighty knows best. What appears from the reading of *magic* is that they mean the Torah and the Qur'an, because He said after it: "Say: Then bring a Book from God that is better guidance than both of them, and I will follow it." God often pairs the Torah and the Qur'an, as in 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 you conceal. And you were taught that which you did not know, neither you nor your fathers. Say: God. Then leave them in their idle talk, playing. And this is a Book which We have sent down, blessed." And He said at the end of the Surah: **Then We gave Moses the Scripture, completing it for him who does good.** And He said: **And this is a Book which We have sent down, blessed, so follow it and fear God that you may receive mercy.** And the jinn said: **Indeed, we have heard a Book sent down after Moses, confirming what was before it.** And Waraqa ibn Nawfal said: This is the Law that was sent down to Moses. It is necessary for those with understanding to know that God Almighty did not send down a book from heaven, among the various books He sent down to His prophets, that was more perfect, comprehensive, eloquent, greater, or noble than the book that He sent down to Muhammad, may God bless him and grant him peace, which is the Qur'an. After it in honor and greatness is the book that He sent down to Moses, son of Imran, peace be upon him, which is the book about which God said: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it for the Jews, and the rabbis and the scholars [as well] by what they were entrusted with of the Book of God, and they were witnesses thereto." The Gospel was sent down to complement the Torah and to replace some of what was forbidden to the Children of Israel. For this reason, God Almighty said: "Say, 'Then bring a Book from God that is better guidance than both of them, that I may follow it, if you should be truthful.' " That is, in what you use to defend the truth and oppose falsehood with, God Almighty said: **But if they do not respond to you,** That is, if they do not answer what you say to them, and do not follow the truth, **then know that they only follow their own desires,** That is, without proof or argument. **And who is more astray?** "Those who follow their desires without guidance from God" meaning without an argument taken from the Book of God **Indeed, God does not guide the wrongdoing people.**

And the saying of God the Almighty: {And We have certainly given them the Word} Mujahid said: We have detailed the Word to them. Al-Suddi said: We made the Word clear to them. Qatada said: God the Almighty says: Inform them of how He dealt with those who have passed away, and how He will deal with them, **that they may remember.** Mujahid and others said:

{And We have given them the Word} meaning Quraysh, and this is the apparent meaning, but Hammad ibn Salamah said on the authority of Amr ibn Dinar on the authority of Yahya ibn Ja'dah on the authority of Rifa'ah, this Rifa'ah is Ibn Qaraza Al-Qurazi, and Ibn Mandah made him: Rifa'ah ibn Shamwal, the maternal uncle of Safiyyah bint Huyayy, and he is the one who divorced Tamimah bint Wahb, who was married after him to Abd al-Rahman ibn al-Zubayr ibn Bata. This is what Ibn al-Athir mentioned. He said: {And We have certainly given them the Word} was revealed concerning ten, and I am one of them. It was narrated by Ibn Jarir and Ibn Abi Hatim from his hadith.

Fath al-Qadir

Then God the Almighty commanded His Prophet to say to them a statement that would reveal their helplessness, saying: 49- **Say, 'Then bring a Book from God that is better guidance than both of them, I will follow it.'** That is, say to them, O Muhammad, so bring a Book that is better guidance than the Torah and the Quran. *At-Tabba* is the answer to the command, and the majority of reciters have made it definitive for that reason. Zayd ibn Ali read *at-Tabbahu* in the nominative case as a resumption: meaning, then I will follow it. Al-Farra' said: According to this reading, it is an attribute of the Book, and in this statement there is mockery of it. This also indicates that the reading of the Kufians is stronger than the reading of the majority, because the statement refers to the two Books, not the two Messengers, and the meaning of **if you are truthful** is if you are truthful in what you described the two Messengers or the two Books with.

Tafsir al-Baghawi

49- *Say*, to them, O Muhammad, **Bring a book from God that is better guidance than both of them,** meaning: than the Torah and the Qur'an, **that I may follow it, if you should be truthful.**

Tafsir al-Baidawi

49 - *Say*, 'Then bring a book from God that is better guidance than both of them' of what was revealed to Moses and Muhammad, peace and blessings be upon them. The omission of both of them indicates the meaning, and this supports the fact that what is meant by the two magicians is Moses and Muhammad, peace and blessings be upon them. **Follow him, if you should be truthful.** We are two different magicians. This is one of the conditions intended to compel and rebuke them. Perhaps the use of the letter of doubt is to mock them.

Surat al-Qasas 28:50

But if they do not respond to you, then know that they only follow their own desires. And who is more astray than he who follows his desires without guidance from God? Indeed, God does not guide the wrongdoing people.

Tafsir al-Jalalayn

50 - **But if they do not respond to you** your call to bring a book **then know that they only follow their own desires** in their disbelief **and who is more astray than he who follows his own desires without guidance from God** meaning there is no one more astray than him **indeed, God does not guide the wrongdoing people** the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: If these Jews, O Muhammad, who say that the Torah and the Gospel are two forms of magic, who claim that the truth is in other than them, do not answer you until they bring you a book from God that is better guidance than them, then know that they are only following their own desires and that what they utter and say about the two books is a lie and a falsehood that has no truth to it. Perhaps someone might say: Did the Prophet, peace and blessings be upon him, not know that what the Jews and others said about the Torah and the Gospel of slander and falsehood, who call them two forms of magic, is falsehood unless they do not answer him until they bring you a book that is better guidance than them? It was said: This is a statement that was addressed to the Messenger of God, may God bless him and grant him peace, and what is meant by it is the one to whom it was said: Did they not disbelieve in what Moses was given before from the disbelievers of Quraysh? That is because it was said to the Prophet, may God bless him and grant him peace: Say, O Muhammad, to the polytheists of Quraysh 106: Did not these people who commanded you to say: Why was Muhammad not given something like Moses? disbelieve in what Moses was given before, this Qur'an, and say about what was revealed to him and to Jesus: **Two magicians who backed up each other?** So say to them: If you are truthful that what Moses and Jesus were given was magic, then bring me a book from God that is better guidance than their two books. If they do not respond to that, then know that they are liars, and that they only follow in their denial of Muhammad and what he brought them from God their own desires, and they abandon the truth while they know. God Almighty says: And who is more astray from the path of guidance and the path of righteousness than he who follows his own desire without clarification from God and a covenant from God, and abandons the covenant of God which He made to His creation in His revelation. And His revelation: **Indeed, God does not guide the wrongdoing people.** God Almighty says: Indeed, God

does not guide to the truth and the path of right guidance the people who disobeyed God's command, abandoned His obedience, denied His Messenger, changed His covenant, and followed their own desires, preferring obedience to Satan over obedience to their Lord.

Tafsir al-Qurtubi

God Almighty says: **But if they do not respond to you** O Muhammad, that they should produce a book from God, **then know that they only follow their own desires** meaning the opinions of their hearts and what they consider good and what Satan makes attractive to them, and that they have no proof. **And who is more astray than he who follows his own desire without guidance from God** meaning no one is more astray than him. **Indeed, God does not guide the wrongdoing people.**

Tafsir Ibn Kathir

God Almighty says, informing about the people who, if He had punished them before the proof was established against them, would have argued that no Messenger had come to them. When the truth came to them from Him through the tongue of Muhammad, may God bless him and grant him peace, they said, out of stubbornness, obstinacy, disbelief, ignorance, and atheism, **Why was he not given the like of what Moses was given?** *verse*, meaning—and God knows best—many signs such as the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the reduction of crops and fruits, which would make things difficult for the enemies of God, and the splitting of the sea, the shading of the clouds, the sending down of manna and quails, and other dazzling signs and compelling proofs that God Almighty performed through the hands of Moses, peace be upon him, as proof and evidence for Him against Pharaoh, his people, and the Children of Israel. Despite all of this, it did not work against Pharaoh and his people. Rather, they disbelieved in Moses and his brother Aaron, as they said to them, **Have you come to us to turn us away from what we found our fathers doing, and so that you may have arrogance in the land?** And we are not to believe you.” And God Almighty said: **So they denied them both, and they were among the destroyed.** That is why He said here: **Did they not disbelieve in what was given to Moses before?** That is, did not mankind disbelieve in what was given to Moses of those great signs? **They said, ‘Two magicians who cooperated,’** that is, they cooperated. **And they said, ‘Indeed, we are disbelievers in both of them.’** That is, we are disbelievers in both of them. Because of the strong connection, companionship, and similarity between Moses and Aaron, mentioning one of them indicates the other, as the poet said:

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by what they were entrusted with of the Book of God, and they were witnesses thereto." The Gospel was sent down to complement the Torah and to replace some of what was forbidden to the Children of Israel. For this reason, God Almighty said: "Say, 'Then bring a Book from God that is better guidance than both of them, that I may follow it, if you should be truthful.'" That is, in what you use to defend the truth and oppose falsehood with, God Almighty said: **But if they do not respond to you**, That is, if they do not answer what you say to them, and do not follow the truth, **then know that they only follow their own desires**, That is, without proof or argument. **And who is more astray?** "Those who follow their desires without guidance from God" meaning without an argument taken from the Book of God **Indeed, God does not guide the wrongdoing people.**

And the saying of God the Almighty: {And We have certainly given them the Word} Mujahid said: We have detailed the Word to them. Al-Suddi said: We made the Word clear to them. Qatadah said: God the Almighty says: Inform them of how He dealt with those who have passed away, and how He will deal with them, **that they may remember.** Mujahid and others said: {And We have given them the Word} meaning Quraysh, and this is the apparent meaning, but Hammad ibn Salamah said on the authority of Amr ibn Dinar on the authority of Yahya ibn Ja'dah on the authority of Rifa'ah, this Rifa'ah is Ibn Qaraza Al-Qurazi, and Ibn Mandah made him: Rifa'ah ibn Shamwal, the maternal uncle of Safiyyah bint Huyayy, and he is the one who divorced Tamimah bint Wahb, who was married after him to Abd al-Rahman ibn al-Zubayr ibn Bata. This is what Ibn al-Athir mentioned. He said: {And We have certainly given them the Word} was revealed concerning ten, and I am one of them. It was narrated by Ibn Jarir and Ibn Abi Hatim from his hadith.

Fath al-Qadir

50- **If they do not respond to you** meaning they do not do what you have ordered them to do of bringing a book that is better guidance than the two books, and the answer to the condition is **know that they only follow their own desires** meaning their deviant opinions and false approvals without argument or proof. It was said that the meaning is: If they do not respond to you by believing in what you have brought, and the transitive use of *yattajibu* with *lam* is one of the two possibilities. **And who is more astray than he who follows his own desires without guidance from God?** meaning no one is more astray than him, rather he is the perfect individual in misguidance. **Indeed, God does not guide the wrongdoing people** against themselves by disbelief, denying the prophets, and turning away from the signs of God.

Tafsir al-Baghawi

50- **If they do not respond to you**, meaning: they do not come with what you asked for, "then know that they only follow their own desires. And who is more astray than he who follows his own desires without guidance from God? Indeed, God does not guide the wrongdoing people."

Tafsir al-Baidawi

50 - **If they do not respond to you** your call to bring the most guiding Book, so the object was deleted because it is known, and because the verb of response is transitive by itself to the call and by lam to the caller, so if it is transitive to him, the call is usually deleted like his saying:

Farewell, O He who answers the call, but no one answers him at that time

Know that they only follow their own desires, for if they followed an argument, they would have produced it.

And who is more astray than he who follows his own desires? This is a question with the meaning of

negation. **Without guidance from God** is in the position of a circumstantial phrase for emphasis or restriction, for the desires of the soul may agree with the truth.

Indeed, God does not guide the wrongdoing people, those who wronged themselves by being absorbed in following their desires.

Surat al-Qasas 28:51

And We have certainly conveyed to them the Word that perhaps they will be reminded.

Surat al-Qasas 28:51

And We have certainly conveyed to them the Word that perhaps they will be reminded.

Tafsir al-Jalalayn

51 - **And We have certainly conveyed** to them the clear statement **the Qur'an** (that they may remember) take heed and believe.

Tafsir al-Suyuti

Ibn Jarir and Al-Tabarani narrated on the authority of Rifa'a Al-Qurazi, who said: **The statement was revealed to us concerning ten people, one of whom was I.** Ibn Jarir narrated on the authority of Ali bin Rifa'a, who said: "Ten men from the People of the Book, including Rifa'a, meaning his father, went out to the Prophet, may God bless him and grant him peace, and they believed, but they were harmed, so the verse was revealed: 'Those to whom We gave the Scripture.'"

And he narrated on the authority of Qatada, who said: We were told that it was revealed about people from the People of the Book who were on the truth until God sent Muhammad, may God bless him and grant him peace, and they believed, including Uthman and Abdullah bin Salam.

Tafsir al-Tabari

God Almighty says: And We have certainly conveyed to your people from Quraysh and to the Jews from the Children of Israel the report of the past and the information about what We brought upon them of Our punishment, when they denied Our messengers, and about what We will do to those who follow in their footsteps and imitate their example in disbelief in God and in denying His messengers, so that they may remember and take heed and learn a lesson. Its origin is from joining ropes together, and from it is the saying of the poet:

So tell the Banu Marwan, what is the matter with the covenant and the weak rope that keeps on connecting?

And similar to what we have said about this, the people of interpretation said, although their wording differed in their explanation of its interpretation. Some of them said: Its meaning is: We explained. And some of them said: Its meaning is: We separated.

Who said that?

Ibn Waki'i told us: My father told us, on the authority of his father, on the authority of Layth, on the authority of Mujahid, regarding his statement, **And We have certainly detailed the word to them**, meaning, We have detailed the word to them.

Bishr told us, he said: Yazid told us, he said: Saeed

told us, on the authority of Qatada: **And We have certainly conveyed to them the Word** He said: God conveyed to them the Word in this Qur'an, informing them of how He dealt with those who have passed away, and how He will deal, **that they may remember.**

Al-Qasim told us, he said: Muhammad bin Isa Abu Ja'far told us, on the authority of Sufyan bin 'Uyaynah: It reached us: We were told.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We have certainly connected to them** the report, the report of this world with the report of the Hereafter, until it was as if they had witnessed the Hereafter and witnessed it in this world, with what We show them of signs in this world and the like. And he recited, **Indeed in that is a sign for whoever fears the punishment of the Hereafter** (Hud 11:103) and said: Indeed, We will fulfill for them what We promised them in the Hereafter, just as We fulfilled for the prophets what We promised them. We will judge between them and their people.

The commentators differed as to who was meant by the ha and mim in his statement, **And We have certainly connected them.** Some of them said: He meant Quraysh by them.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And We have certainly conveyed to them the Word**, he said: Quraysh.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And We have certainly conveyed to them the word**, he said: to the Quraysh.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And We have certainly conveyed to them the Word that perhaps they will be reminded**, he said, meaning Muhammad, may God bless him and grant him peace.

Others said: He meant the Jews.

Who said that?

Bishr bin Adam told me, he said: Affan bin Muslim told us, he said: Hammad bin Salamah told us, he said: Amr bin Dinar told us, on the authority of Yahya bin Ja'dah, on the authority of Rifa'ah Al-Qurazi, he said: This verse was revealed about ten people, and I was one of them: **And We have certainly conveyed to them the Word that perhaps they will be reminded.**

Ibn Sinan told us: Hayyan told us: Hammad told us, on the authority of Amr, on the authority of Yahya ibn Ja'dah, on the authority of Atiyyah al-Qurazi, who said: This verse, **And We have certainly continued to them the Word that they may be reminded**, was revealed until it reached, **Indeed, we were Muslims before this**,

about ten, one of whom was me. So it is as if Ibn Abbas meant by his statement, **meaning Muhammad**, that perhaps they would remember God's covenant with them concerning Muhammad, so they would acknowledge his prophethood and believe in him.

And His statement, **Those to whom We gave the Scripture before this - they believe in it**, means by this the Most High, the Most Glorious, a group of the People of the Scripture who believed in His Messenger and confirmed him. So He said, **Those to whom We gave the Scripture before this Qur'an - they believe in this Qur'an**, so they acknowledge that it is the truth from God, and the ignorant, unlettered ones who did not receive the Scripture from God are liars.

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

Who said that?

Tafsir al-Qurtubi

God Almighty says: **And We have certainly connected to them the Word** meaning, We followed one part of it with another, and We sent messenger after messenger. Al-Hasan read: **وصلّا** in a lightened form. Abu Ubaidah and Al-Ahbash said: The meaning of **وصلّا** is We completed, as you connect something. Ibn Uyaynah and Al-Suddi said: We explained. Ibn Abbas said the same. Mujahid said: We separated. And he used to recite it that way. Ibn Zayd said: We connected to them the report of this world with the report of the Hereafter, until it is as if they are in the Hereafter in this world. The scholars of semantics said: We followed and followed, and We sent down the Qur'an, some of it following some: promises and threats, stories and lessons, advice and sermons, wanting them to remember and succeed. Its root is from connecting ropes to each other. The poet said:

So tell the Banu Marwan, what is the matter with the covenant and the weak rope that keeps on connecting?

Imru' al-Qais said:

Darir Kakhdrov Al-Walid ordered him to turn his hands with a connecting thread

The pronoun in *lahum* refers to Quraysh, according to Mujahid. It was also said that it refers to the Jews. It was also said that it refers to all of them. The verse is a refutation of those who said, **Why was Muhammad not given the Qur'an all at once?** "Perhaps they will remember." Ibn Abbas said: **They will remember Muhammad and believe in him.** It was also said: **They will remember and fear that what was revealed to those before them will be revealed to them.** This was said by Ali ibn Isa. It was also said: **They will remember and fear that what was revealed to those before them will be revealed to them.** This was said by Ali ibn Isa. It was also said: **Perhaps they will be admonished by the Qur'an when they worship idols.** This was narrated by Al-Naqqash.

Tafsir Ibn Kathir

God Almighty says, informing about the people who, if He had punished them before the proof was established against them, would have argued that no Messenger had come to them. When the truth came to them from Him through the tongue of Muhammad, may God bless him and grant him peace, they said, out of stubbornness, obstinacy, disbelief, ignorance, and atheism, **Why was he not given the like of what Moses was given?** *verse*, meaning—and God knows best—many signs such as the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the reduction of crops and fruits, which would make things difficult for the enemies of God, and the splitting of the sea, the shading of the clouds, the sending down of manna and quails, and other dazzling signs and compelling proofs that God Almighty performed through the hands of Moses, peace be upon him, as proof and evidence for Him against Pharaoh, his people, and the Children of Israel. Despite all of this, it did not work against Pharaoh and his people. Rather, they disbelieved in Moses and his brother Aaron, as they said to them, **Have you come to us to turn us away from what we found our fathers doing, and so that you may have arrogance in the land?** And we are not to believe you." And God Almighty said: **So they denied them both, and they were among the destroyed.** That is why He said here: **Did they not disbelieve in what was given to Moses before?** That is, did not mankind disbelieve in what was given to Moses of those great signs? **They said, 'Two magicians who cooperated,'** that is, they cooperated. **And they said, 'Indeed, we are disbelievers in both of them.'** That is, we are disbelievers in both of them. Because of the strong connection, companionship, and similarity between Moses and Aaron, mentioning one of them indicates the other, as the poet said:

I do not know if I go to a land seeking goodness, which of the two is more suitable for me?

So I do not know whether good or evil will befall me. Mujahid ibn Jabr said: The Jews ordered the Quraysh to say that to Muhammad (peace and blessings of God be upon him), so God said: {Did they not disbelieve in what was given to Moses before? They said, **Two magicians who backed up each other.**} He said, meaning Moses and Aaron (peace and blessings of God be upon them). **Backed up** means they cooperated and supported each other and believed each other. This is what Saeed ibn Jubayr and Abu Razin said about His statement, **Two magicians**, meaning Moses and Aaron. This is a good and strong statement, and God knows best. Muslim ibn Yasar said on the authority of Ibn Abbas, **They said, "Two magicians who backed up each other."** He said: They meant Moses and Muhammad (peace and blessings of God be upon them). This is the narration of Al-Hasan Al-Basri. Al-Hasan and Qatadah said: It means Jesus and Muhammad (peace and blessings of God be upon them). This is far-fetched because Jesus was not mentioned here, and God knows best.

As for the one who reads **Two magicians conspired against one another**, Ali ibn Abi Talha and Al-Awfi said on the authority of Ibn Abbas: They mean the Torah and the Qur'an. This is what Asim Al-Jundi, Al-Suddi

And We have certainly conveyed to them the Word that perhaps they will be reminded.

and Abd Al-Rahman ibn Zayd ibn Aslam said. Al-Suddi said: It means that each one of them confirmed the truth of the other. Ikrimah said: They mean the Torah and the Gospel. This is a narration on the authority of Abu Zur'ah, and Ibn Jarir chose this as the preferred opinion. Ad-Dahhak and Qatada said: The Gospel and the Qur'an, and God the Almighty knows best. What appears from the reading of *magic* is that they mean the Torah and the Qur'an, because He said after it: "Say: Then bring a Book from God that is better guidance than both of them, and I will follow it." God often pairs the Torah and the Qur'an, as in 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 you conceal. And you were taught that which you did not know, neither you nor your fathers. Say: God. Then leave them in their idle talk, playing. And this is a Book which We have sent down, blessed." And He said at the end of the Surah: **Then We gave Moses the Scripture, completing it for him who does good. And He said: And this is a Book which We have sent down, blessed, so follow it and fear God that you may receive mercy.** And the jinn said: **Indeed, we have heard a Book sent down after Moses, confirming what was before it.** And Waraqa ibn Nawfal said: This is the Law that was sent down to Moses. It is necessary for those with understanding to know that God Almighty did not send down a book from heaven, among the various books He sent down to His prophets, that was more perfect, comprehensive, eloquent, greater, or noble than the book that He sent down to Muhammad, may God bless him and grant him peace, which is the Qur'an. After it in honor and greatness is the book that He sent down to Moses, son of Imran, peace be upon him, which is the book about which God said: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it for the Jews, and the rabbis and the scholars [as well] by what they were entrusted with of the Book of God, and they were witnesses thereto." The Gospel was sent down to complement the Torah and to replace some of what was forbidden to the Children of Israel. For this reason, God Almighty said: "Say, 'Then bring a Book from God that is better guidance than both of them, that I may follow it, if you should be truthful.' " That is, in what you use to defend the truth and oppose falsehood with, God Almighty said: **But if they do not respond to you,** That is, if they do not answer what you say to them, and do not follow the truth, **then know that they only follow their own desires,** That is, without proof or argument. **And who is more astray?** "Those who follow their desires without guidance from God" meaning without an argument taken from the Book of God **Indeed, God does not guide the wrongdoing people.**

And the saying of God the Almighty: {And We have certainly given them the Word} Mujahid said: We have detailed the Word to them. Al-Suddi said: We made the Word clear to them. Qatada said: God the Almighty says: Inform them of how He dealt with those who have passed away, and how He will deal with them, **that they may remember.** Mujahid and others said: {And We have given them the Word} meaning

Quraysh, and this is the apparent meaning, but Hammad ibn Salamah said on the authority of Amr ibn Dinar on the authority of Yahya ibn Ja'dah on the authority of Rifa'ah, this Rifa'ah is Ibn Qaraza Al-Qurazi, and Ibn Mandah made him: Rifa'ah ibn Shamwal, the maternal uncle of Safiyyah bint Huyayy, and he is the one who divorced Tamimah bint Wahb, who was married after him to Abd al-Rahman ibn al-Zubayr ibn Bata. This is what Ibn al-Athir mentioned. He said: {And We have certainly given them the Word} was revealed concerning ten, and I am one of them. It was narrated by Ibn Jarir and Ibn Abi Hatim from his hadith.

Fath al-Qadir

51- And We have certainly conveyed to them the Word

The majority read *Wasalna* with emphasis on the *sad*, while Al-Hasan read it without emphasis. The meaning of the verse is: We made some of it follow others, and We sent messenger after messenger. Abu Ubaidah and Al-Akhfash said: It means We completed. Ibn Uyaynah and Al-Suddi said: We made clear. Ibn Zayd said: We conveyed to them the best of this world with the best of the Hereafter, until it was as if they had seen the Hereafter in this world, and the first is more appropriate. It is taken from joining ropes together, and from it the poet said:

So tell the Banu Marwan, why is my covenant bound by a weak rope that keeps on being tied?

Imru' al-Qais said:

He flips his hands with a conductive thread

The pronoun in *them* refers to the Quraysh, and it was said to the Jews, and it was said to all of them, **Perhaps they will remember**, so remembering is a reason for their faith, for fear that what happened to those before them will happen to them.

Tafsir al-Baghawi

51- And We have certainly conveyed to them the Word,

Ibn Abbas **may God be pleased with him** said: We explained. Al-Farra' said: We sent down the verses of the Qur'an one after the other. Qatadah said: The Word was conveyed to them in this Qur'an, meaning how it was done to those who came before. Muqatil said: We explained to the disbelievers of Mecca what is in the Qur'an of the report of the past nations and how they were punished for their denial. Ibn Zayd said: We conveyed to them the good of this world with the good of the Hereafter until it was as if they had witnessed the Hereafter in this world, **that they might remember.**

Tafsir al-Baidawi

51 - **And We have certainly conveyed to them the Word** We have sent it down one after another in order to connect the reminder, or in order to establish the

call with proof, sermons with promises, and advice with lessons. **Perhaps they will remember** so they will believe and obey.

Surat al-Qasas 28:52

Those to whom We gave the Scripture before it - they believe in it.

Surat al-Qasas 28:52

Those to whom We gave the Scripture before it - they believe in it.

Tafsir al-Jalalayn

52 - **Those to whom We gave the Scripture before it** meaning the Qur'an **they believe in it** It was also revealed about a group of Jews who converted to Islam, such as Abdullah bin Salam and others, and among the Christians who came from Abyssinia and Syria.

Tafsir al-Suyuti

God Almighty says: And those to whom We gave the Scripture, the verse. The reason for its revelation will come in Surat Al-Hadid.

Tafsir al-Tabari

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding the Almighty's statement, **Those to whom We gave the Scripture before it - they believe in it**. He said: It means those who believed in Muhammad, may God bless him and grant him peace, from among the People of the Book.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Those to whom We gave the Scripture before it are content with it** to His saying, **We do not seek the ignorant** in the Muslims of the People of the Scripture.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **Those to whom We gave the Scripture before it...** to His statement, **the ignorant**, he said: They are the Muslims among the People of the Scripture. Ibn Jurayj said: Amr ibn Dinar informed me that Yahya ibn Ja'dah informed him, on the authority of Ali ibn Rifa'ah, who said: Ten men from among the People of the Scripture went out to the Prophet, may God bless him and grant him peace, and among them was Abu Rifa'ah, meaning his father, and they believed, but they were harmed, so **Those to whom We gave the Scripture before it** was revealed before the Qur'an.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Those to whom We gave the Scripture before it - they believe in it**. He said: We were told that it was revealed about people from the People of the Scripture who were on a path of truth, taking it and adhering to it, until God sent Muhammad, may God bless him and grant him peace, and they believed in him and confirmed his truth, so God gave them their reward twice, for their patience with the first Scripture,

and their following Muhammad, may God bless him and grant him peace, and their patience with that. He mentioned that among them were Salman and Abdullah bin Salam.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us: I heard Ad-Dahhak say, regarding His statement, **Those to whom We gave the Scripture before it - they believe in it...** to His statement, **before it**, **Muslims**: People from the People of the Scripture believed in the Torah and the Gospel, then they lived to see Muhammad, may God bless him and grant him peace, and believed in him, so God gave them their reward twice for their patience: by their belief in Muhammad, may God bless him and grant him peace, before he was sent, and by their following him when he was sent. That is what His statement, **Indeed, we were Muslims before him**.

Tafsir al-Qurtubi

The Almighty's saying: **Those to whom We gave the Scripture before it - they believe in it**. God informed us that some of the Children of Israel who were given the Scripture before the Qur'an believed in the Qur'an, such as Abdullah ibn Salam and Salman. This includes the Christian scholars who converted to Islam, and they were forty men who came to Madinah with Ja'far ibn Abi Talib, thirty-two men from Abyssinia, and eight men who came from Syria and were the imams of the Christians: among them Yahya the monk, Abraha, Al-Ashraf, Amir, Ayman, Idris, and Nafi'. Al-Mawardi named them this way, and God revealed this verse and the one after it about them. **Those will be given their reward twice for what they patiently endured**. Qatada said this. It was also narrated from him that it was revealed about Abdullah ibn Salam, Tamim Al-Dari, Al-Jarud Al-Abdi, and Sulayman Al-Farsi. They converted to Islam, so this verse was revealed about them. Rafa'ah Al-Qurazi said: It was revealed about ten, and I was one of them. Urwah ibn al-Zubayr said: This was revealed about the Negus and his companions. He sent twelve men to sit with the Prophet (peace and blessings of God be upon him). Abu Jahl and his companions were close to them, so they believed in the Prophet (peace and blessings of God be upon him). When they left him, Abu Jahl and those with him followed them. He said to them: May God disappoint you, our rider, and make you ugly as a delegation. You soon believed him. We have never seen a rider more foolish or ignorant than you. They said: Peace be upon you. We have not spared ourselves guidance. For us are our deeds, and for you are your deeds. This has been fully discussed in Surah al-Ma'idah, when it says: **And when they hear what has been revealed to the Messenger** (al-Ma'idah 5:83). Abu al-'Aliyah said: These are people who believed in Muhammad (peace and blessings of God be upon him) before he was sent, and some of them had lived to see him. **Before him** means before the Qur'an. It was also said: "Before Muhammad (peace and blessings of God be upon him) they believe in him" meaning in the Qur'an or in Muhammad (peace and blessings of God

be upon him).

Tafsir Ibn Kathir

God tells us about the learned saints among the People of the Book that they believe in the Qur'an, as He says: **Those to whom We have given the Scripture recite it with its true recital - those believe in it.** And He says: **And indeed, among the People of the Scripture are those who believe in God and in what has been revealed to you and what was revealed to them, humbly submissive to God.** And He says: "Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration. * And they say, 'Exalted is our Lord! The promise of our Lord has been fulfilled.'" And He says: "And you will surely find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant. * And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" Sa'id ibn Jubayr said: It was revealed about seventy priests sent by the Negus. When they came to the Prophet, may God bless him and grant him peace, he recited to them "Ya Seen. By the Wise Qur'an" until he finished it. Then they began to cry and submitted to Islam. This other verse was revealed about them: "Those to whom We gave the Scripture before it - they believe in it. And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims.'" Meaning, before this Qur'an, we were Muslims, that is, monotheists, sincere to God, and responsive to Him. God the Almighty said: **Those will be given their reward twice for what they patiently endured.** That is, those who are described with this characteristic are those who believed in the first Book and then the second. That is why He said: **for what they patiently endured**, that is, in following the truth. For enduring such a thing is difficult for the soul. It was reported in the Sahih from the hadith of Amir al-Sha'bi on the authority of Abu Burdah on the authority of Abu Musa al-Ash'ari **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "Three will be given their reward twice: a man from the People of the Book who believed in his Prophet and then believed in me; a slave who fulfilled the right of God and the right of his masters; and a man who had a female slave, educated her and educated her well, then freed her and married her." Imam Ahmad said: Yahya bin Ishaq Al-Silhini told us, Ibn Lahi'ah told us, on the authority of Sulayman bin Abd Al-Rahman, on the authority of Al-Qasim bin Abi Umamah, who said: I was under the mount of the Messenger of God, may God bless him and grant him peace, on the day of the conquest, and he said something good and beautiful, and among what he said was: "Whoever from the People of the Two Books converts to Islam will have his reward twice, and he has what we have and is responsible for what we are responsible for. And whoever from the polytheists converts to Islam will have his reward and he has what we have and is

responsible for what we are responsible for."

God the Almighty says: {And they repel evil with good} meaning, they do not respond to evil with the same, but rather they pardon and overlook. {And from what We have provided them they spend} meaning, from what We have provided them from the lawful, they spend on God's creation, in obligatory expenses for their families and relatives, and the obligatory and recommended zakat, and voluntary charity and acts of worship. God the Almighty says: {And when they hear ill speech, they turn away from it} meaning, they do not mix with its people or associate with them, but as God the Almighty says: {And when they pass by ill speech, they pass by with dignity}. {And they say, "To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant."} meaning, if a foolish person speaks to them in a way that is not appropriate for them to respond to, they turn away from him and do not respond to him with the same ugly words, and they only speak good words. That is why He said about them that they said, {To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant."} meaning, we do not desire the path of the ignorant, nor do we like it.

Muhammad bin Ishaq said in Al-Sirah: Then twenty men or close to that number of Christians came to the Messenger of God, may God bless him and grant him peace, while he was in Mecca, when they heard the report of him from Abyssinia. They found him in the mosque, so they sat with him and spoke to him and asked him questions, and men from Quraysh were in their clubs around the Kaaba. When they finished asking the Messenger of God, may God bless him and grant him peace, about what they wanted, he called them to God Almighty and recited the Qur'an to them. When they heard the Qur'an, their eyes overflowed with tears, then they responded to God and believed in him and confirmed him, and they recognized from him what was described to them in their book about his affair. When they left him, Abu Jahl bin Hisham intercepted them with a group of Quraysh, and they said to them: May God disappoint you regarding the caravan. He sent you from behind you from the people of your religion to search for them to bring them report of the man, but your gatherings with him did not feel secure until you abandoned your religion and believed him in what he said. He said: We do not know of a caravan more foolish than you, or something like that, so they said to them: Peace be upon you, we do not ignore you. For us is what we are, and for you is what you are. We have not spared ourselves any good. He said: It is said that the Christian group were from Najran, and God knows best which one it was. He said: It is also said - and God knows best - that these verses were revealed about them: **Those to whom We gave the Scripture before it - they believe in it** until His saying: **We seek not the ignorant.** He said: I asked Al-Zuhri about whom these verses were revealed? He said: I have not ceased to hear from our scholars that they were revealed about the Negus and his companions **may God be pleased with them**, and the verses in Surat al-Ma'idah 5: "That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the

Surat al-Qasas 28:52

Those to whom We gave the Scripture before it - they believe in it.

truth. They say, "Our Lord, we have believed, so register us among the witnesses."

Fath al-Qadir

52- **Those to whom We gave the Scripture before it** meaning before the Qur'an, and the relative pronoun is the subject and predicate **they believe in it**. God Almighty informed us that a group of the Children of Israel believed in the Qur'an, such as Abdullah ibn Salam and the rest of the People of the Scripture who converted to Islam. It was said that the pronoun in **those before it** refers to Muhammad, may God bless him and grant him peace, but the first view is more appropriate. The pronoun in *it* refers to the Qur'an according to the first view, and to Muhammad according to the second view.

Tafsir al-Baghawi

52- **Those to whom We gave the Scripture before it**, before Muhammad, may God bless him and his family and grant them peace. It was also said: before the Qur'an, **they believe in it**, was revealed about the believers among the People of the Book, Abdullah ibn Salam and his companions.

Muqatil said: Rather, they are the people of the Gospel who came from Abyssinia and believed in the Prophet, may God bless him and grant him peace.

Saeed bin Jubair said: They were forty men who came with Jaafar from Abyssinia to the Prophet, may God bless him and grant him peace. When they saw the privation of the Muslims, they said: O Prophet of God, we have wealth, so if you give us permission, we will return and bring our wealth and help the Muslims with it. So he gave them permission, and they returned and brought their wealth and helped the Muslims with it. Then this verse was revealed about them: **Those to whom We gave the Scripture**, until His Most High's saying: **And they spend from what We have provided them**.

On the authority of Ibn Abbas, may God be pleased with them both, he said: It was revealed about eighty of the People of the Book, forty from Najran, thirty-two from Abyssinia, and eight from the Levant.

Tafsir al-Baidawi

52 - **Those to whom We gave the Scripture before it - they believe in it**. It was revealed about the believers among the People of the Scripture, and it was said that it was about forty of the People of the Gospel, thirty-two of whom came with Ja'far from Abyssinia and eight from Syria. The pronoun in **before it** refers to the Qur'an, as is implied in:

Surat al-Qasas 28:53

And when it is recited to them, they say, "We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims."

Tafsir al-Jalalayn

53 - (And when the Qur'an is recited to them, they say, "We believe in it. Indeed, it is the truth from our Lord. Indeed, we were Muslims before it.") monotheists.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when this Qur'an is recited to those to whom We gave the Scripture before the revelation of this Qur'an, they say, **We believe in it.** That is, they say, **We believe in it.** "Indeed, it is the truth from our Lord." That is, it was revealed from our Lord. Indeed, we were Muslims before the revelation of this Qur'an. This is because they believed in what the prophets brought before the coming of our Prophet Muhammad, may God bless him and grant him peace, and they had the Scriptures, and in their Scriptures were the description and attributes of Muhammad, so they believed in him, his mission, and his Scripture before the revelation of the Qur'an. That is why they said, **Indeed, we were Muslims before it.**

Tafsir al-Qurtubi

God Almighty says: "And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord.'" That is, when the Qur'an is recited to them, they say, "We believe in what is in it." "Indeed, we were before it," that is, before its revelation, or before the mission of Muhammad, peace be upon him, *submitting Muslims*, that is, monotheists, or believing that Muhammad would be sent and the Qur'an would be revealed to him.

Tafsir Ibn Kathir

God tells us about the learned saints among the People of the Book that they believe in the Qur'an, as He says: **Those to whom We have given the Scripture recite it with its true recital - those believe in it.** And He says: **And indeed, among the People of the Scripture are those who believe in God and in what has been revealed to you and what was revealed to them, humbly submissive to God.** And He says: "Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration." * And they say, 'Exalted is our Lord! The promise of our Lord has been fulfilled.'" And He says: "And you will surely find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks and

because they are not arrogant." * And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" Sa'id ibn Jubayr said: It was revealed about seventy priests sent by the Negus. When they came to the Prophet, may God bless him and grant him peace, he recited to them "Ya Seen. By the Wise Qur'an" until he finished it. Then they began to cry and submitted to Islam. This other verse was revealed about them: "Those to whom We gave the Scripture before it - they believe in it. And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims.'" Meaning, before this Qur'an, we were Muslims, that is, monotheists, sincere to God, and responsive to Him. God the Almighty said: **Those will be given their reward twice for what they patiently endured.** That is, those who are described with this characteristic are those who believed in the first Book and then the second. That is why He said: **for what they patiently endured**, that is, in following the truth. For enduring such a thing is difficult for the soul. It was reported in the Sahih from the hadith of Amir al-Sha'bi on the authority of Abu Burdah on the authority of Abu Musa al-Ash'ari **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "Three will be given their reward twice: a man from the People of the Book who believed in his Prophet and then believed in me; a slave who fulfilled the right of God and the right of his masters; and a man who had a female slave, educated her and educated her well, then freed her and married her." Imam Ahmad said: Yahya bin Ishaq Al-Silhini told us, Ibn Lahi'ah told us, on the authority of Sulayman bin Abd Al-Rahman, on the authority of Al-Qasim bin Abi Umamah, who said: I was under the mount of the Messenger of God, may God bless him and grant him peace, on the day of the conquest, and he said something good and beautiful, and among what he said was: "Whoever from the People of the Two Books converts to Islam will have his reward twice, and he has what we have and is responsible for what we are responsible for. And whoever from the polytheists converts to Islam will have his reward and he has what we have and is responsible for what we are responsible for."

God the Almighty says: {And they repel evil with good} meaning, they do not respond to evil with the same, but rather they pardon and overlook. {And from what We have provided them they spend} meaning, from what We have provided them from the lawful, they spend on God's creation, in obligatory expenses for their families and relatives, and the obligatory and recommended zakat, and voluntary charity and acts of worship. God the Almighty says: {And when they hear ill speech, they turn away from it} meaning, they do not mix with its people or associate with them, but as God the Almighty says: {And when they pass by ill speech, they pass by with dignity}. {And they say, "To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant."} meaning, if a foolish person speaks to them in a way that is not appropriate for them to respond to, they turn away from him and do not respond to him with the same ugly words, and they only speak good words. That is why He said about

Surat al-Qasas 28:53

And when it is recited to them, they say, "We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims."

them that they said, {To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant.} meaning, we do not desire the path of the ignorant, nor do we like it.

Muhammad bin Ishaq said in Al-Sirah: Then twenty men or close to that number of Christians came to the Messenger of God, may God bless him and grant him peace, while he was in Mecca, when they heard the report of him from Abyssinia. They found him in the mosque, so they sat with him and spoke to him and asked him questions, and men from Quraysh were in their clubs around the Kaaba. When they finished asking the Messenger of God, may God bless him and grant him peace, about what they wanted, he called them to God Almighty and recited the Qur'an to them. When they heard the Qur'an, their eyes overflowed with tears, then they responded to God and believed in him and confirmed him, and they recognized from him what was described to them in their book about his affair. When they left him, Abu Jahl bin Hisham intercepted them with a group of Quraysh, and they said to them: May God disappoint you regarding the caravan. He sent you from behind you from the people of your religion to search for them to bring them report of the man, but your gatherings with him did not feel secure until you abandoned your religion and believed him in what he said. He said: We do not know of a caravan more foolish than you, or something like that, so they said to them: Peace be upon you, we do not ignore you. For us is what we are, and for you is what you are. We have not spared ourselves any good. He said: It is said that the Christian group were from Najran, and God knows best which one it was. He said: It is also said - and God knows best - that these verses were revealed about them: **Those to whom We gave the Scripture before it - they believe in it** until His saying: **We seek not the ignorant.** He said: I asked Al-Zuhri about whom these verses were revealed? He said: I have not ceased to hear from our scholars that they were revealed about the Negus and his companions **may God be pleased with them**, and the verses in Surat al-Ma'idah 5: "That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'"

Fath al-Qadir

53- **And when it is recited to them, they say, 'We believe in it.'** That is, when the Qur'an is recited to them, they say, "We believe in it. It is the truth from our Lord." That is, the truth that we know was revealed from our Lord. **Indeed, we were, before it, Muslims.** That is, sincere to God through monotheism, or believing in Muhammad and what he brought, based on what we know of his mention in the Torah and the Gospel of the good tidings of him, and that he will be sent at the end of time and the Qur'an will be revealed to him.

Tafsir al-Baghawi

Then God described them and said:

53- **And when it is recited to them**, meaning the Qur'an, "they say, 'We believe in it. Indeed, it is the truth from our Lord.'" This is because the mention of the Prophet, may God bless him and grant him peace, was written for them in the Torah and the Gospel. **Indeed, we were, before it, Muslims**, meaning: before the Qur'an, Muslims who were sincere to God in monotheism and believed in Muhammad, may God bless him and grant him peace, that he was a true prophet.

Tafsir al-Baidawi

53 - **And when it is recited to them, they say, 'We believe in it.'** That is, it is the Word of God Almighty. **Indeed, it is the truth from our Lord.** This is a resumption of the statement of what they must believe in. **Indeed, we were Muslims before it.** This is another resumption to indicate that their belief in it was not something they had innovated at that time, but rather it was something that had been established long ago, as they had seen it mentioned in the earlier scriptures and were of the religion of Islam before the revelation of the Qur'an, or its recitation to them, based on their belief in its authenticity in general.

Surat al-Qasas 28:54

Those will be given their reward twice for what they patiently endured and they avert evil with good, and they spend from what We have provided them.

Tafsir al-Jalalayn

54 - **Those will be given their reward twice** for their belief in the two books **for what they patiently endured** for their patience in acting in accordance with them **and they repel** repel **with good the evil** from themselves **and from what We have provided them** they spend they give charity

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These are the ones whose characteristics I have described, they will be given the reward for their deeds twice because of their patience.

The interpreters of the Qur'an differed over the meaning of the patience for which God promised what He promised. Some of them said: He promised them what He, the Most High, promised, for their patience with the first scripture, their following of Muhammad, may God bless him and grant him peace, and their patience in that. This is the opinion of Qatada, and we have mentioned it previously.

Others said: Rather, He promised them patience through their belief in Muhammad, may God bless him and grant him peace, before he was sent, and through their following him when he was sent.

This is the statement of Ad-Dahhak bin Muzahim, which we also mentioned before. Among those who agreed with Qatada on his statement was Abd al-Rahman bin Zaid.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, we were Muslims before him**, in the religion of Jesus. Then when the Prophet, may God bless him and grant him peace, came, they became Muslims, and they had their reward twice: for their patience the first time, and they entered Islam with the Prophet, may God bless him and grant him peace.

Some people said about this:

Ibn Wakee' narrated to us, saying: My father narrated to us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, who said: A people who were polytheists converted to Islam, but their people used to harm them, so the following verse was revealed: **Those will be given their reward twice for what they patiently endured**. And His statement: **And they repel evil with good** means: And they repel evil with the good deeds that they do. **And from what We have provided them of wealth they spend** in obedience to God, either in jihad in the way of God, or in charity to the needy, or in maintaining kinship ties.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, "And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were Muslims before it.'" God said, **Those will be given their reward twice over for what they patiently endured**. And God praised them well, as you hear, and said, **And they repel evil with good**.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **Those will be given their reward twice for what they patiently endured**. It is proven in Sahih Muslim on the authority of Abu Musa that the Messenger of God, may God bless him and grant him peace, said: "There are three who will be given their reward twice: a man from the People of the Book who believed in his Prophet and lived to see the Prophet, may God bless him and grant him peace, and believed in him, followed him, and confirmed his truthfulness, so he will have two rewards; a slave who fulfilled the right of God, the Almighty, and the right of his master, so he will have two rewards; and a man who had a female slave, whom he fed and fed well, then educated and educated her well, then freed her and married her, so he will have two rewards." Al-Sha'bi said to Al-Khurasani: Take this hadith without qualification, because a man would travel to Madinah for less than this, and Al-Bukhari also included it. Our scholars said: Since each of these was addressed with two commands from two directions, each of them deserved two rewards. The People of the Book was addressed by his Prophet, then he was addressed by our Prophet, so he answered him and followed him, so he gets the reward of both religions. Likewise, the slave is commanded by God and by his master. The Lord of the nation, when he carried out what he was addressed to do in raising and disciplining his female slave, he revived her with the revival of upbringing. Then, when he freed her and married her, he revived her with the revival of freedom that he attached to his position in it. So, they did what they were commanded to do regarding her. So, each of them deserves two rewards. Then, each of the two righteous deeds is multiplied in itself, the good deed is tenfold, so the rewards are multiplied. Therefore, it was said: The slave who fulfills the rights of his master and the rights of God is better than the free man, and this is what Abu Omar ibn Abdul Barr and others accepted. In Sahih Muslim, it is narrated on the authority of Abu Hurairah that he said: The Messenger of God (peace and blessings be upon him) said: **A slave who does good deeds will have two rewards**. By the One in Whose Hand is Abu Hurairah's soul, were it not for jihad in the cause of God, Hajj, and being dutiful to my mother, I would have loved to die a slave. Sa'id ibn al-Musayyab said: It has reached us that Abu Hurairah did not perform Hajj until she died because of her company. In Sahih Muslim, it is also narrated on the authority of Abu Hurairah that he said: The Messenger of God (peace and blessings be upon him) said: "How good it is for kings to die while worshipping God well and being the companions of their master."

Surat al-Qasas 28:54

Those will be given their reward twice for what they patiently endured and they avert evil with good, and they spend from what We have provided them.

How good it is for them.”

Second: The Almighty's saying: **Because they were patient** is general in their patience with their religion, then with this and with the harm they encounter from the infidels and other than that.

Third: The Almighty's saying: **And they repel evil with good** meaning they repel. *Dara'a* means to repel, and *dara* means to push away. In the hadith: **Push away the prescribed punishments with doubtful things**. It was said: They repel harm with tolerance and kind words. It was also said: They repel sins with repentance and seeking forgiveness. According to the first opinion, it is a description of noble morals, meaning whoever says something to them that is unfair, they do not reprimand him and he responds with kind words that repel it. This is a verse of truce, and it was from the early days of Islam. It was abrogated by the verse of the sword, but its ruling remained in effect for things less than disbelief, and the nation of Muhammad (peace and blessings of God be upon him) will practice it until the Day of Judgment. From this is his saying (peace and blessings of God be upon him) to Muadh: **And follow the bad with a good one, and it will erase it, and treat people with good character**. Among good character is repelling what is disliked and harmful, and being patient in the face of harshness by ignoring it and speaking kindly.

Fourth: The Almighty's statement: **And from what We have provided them, they spend**. He praised them for spending from their wealth in acts of obedience and in accordance with the Shari'ah, and in that there is an urging to give charity. Spending may also be from the body through fasting and prayer. Then He also praised them for turning away from idle talk, as the Almighty said: **And when they pass by ill speech, they pass by with dignity**. (Al-Furqan 25:72) meaning, when they heard the harm and insults the polytheists said to them, they turned away from it, meaning they did not engage in it. "And they said, 'To us our deeds, and to you your deeds, [so] peace be upon you.'" meaning, they left it, like His statement: "And when the ignorant address them, they say, 'Peace.'" (Al-Furqan 25:63) meaning, to us our religion, and to you your religion. "Peace be upon you" means, **We give you security from us, for we do not wage war against you, nor do we revile you**. It has nothing to do with greeting. Al-Zajaj said: This was before the command to fight.

Tafsir Ibn Kathir

God tells us about the learned saints among the People of the Book that they believe in the Qur'an, as He says: **Those to whom We have given the Scripture recite it with its true recital - those believe in it**. And He says: **And indeed, among the People of the Scripture are those who believe in God and in what has been revealed to you and what was revealed to them, humbly submissive to God**. And He says: "Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration." *

And they say, 'Exalted is our Lord! The promise of our Lord has been fulfilled.'" And He says: "And you will surely find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant." * And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" Sa'id ibn Jubayr said: It was revealed about seventy priests sent by the Negus. When they came to the Prophet, may God bless him and grant him peace, he recited to them "Ya Seen. By the Wise Qur'an" until he finished it. Then they began to cry and submitted to Islam. This other verse was revealed about them: "Those to whom We gave the Scripture before it - they believe in it. And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims.'" Meaning, before this Qur'an, we were Muslims, that is, monotheists, sincere to God, and responsive to Him. God the Almighty said: **Those will be given their reward twice for what they patiently endured**. That is, those who are described with this characteristic are those who believed in the first Book and then the second. That is why He said: **for what they patiently endured**, that is, in following the truth. For enduring such a thing is difficult for the soul. It was reported in the Sahih from the hadith of Amir al-Sha'bi on the authority of Abu Burdah on the authority of Abu Musa al-Ash'ari **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "Three will be given their reward twice: a man from the People of the Book who believed in his Prophet and then believed in me; a slave who fulfilled the right of God and the right of his masters; and a man who had a female slave, educated her and educated her well, then freed her and married her." Imam Ahmad said: Yahya bin Ishaq Al-Silhini told us, Ibn Lahi'ah told us, on the authority of Sulayman bin Abd Al-Rahman, on the authority of Al-Qasim bin Abi Umamah, who said: I was under the mount of the Messenger of God, may God bless him and grant him peace, on the day of the conquest, and he said something good and beautiful, and among what he said was: "Whoever from the People of the Two Books converts to Islam will have his reward twice, and he has what we have and is responsible for what we are responsible for. And whoever from the polytheists converts to Islam will have his reward and he has what we have and is responsible for what we are responsible for."

God the Almighty says: {And they repel evil with good} meaning, they do not respond to evil with the same, but rather they pardon and overlook. {And from what We have provided them they spend} meaning, from what We have provided them from the lawful, they spend on God's creation, in obligatory expenses for their families and relatives, and the obligatory and recommended zakat, and voluntary charity and acts of worship. God the Almighty says: {And when they hear ill speech, they turn away from it} meaning, they do not mix with its people or associate with them, but as God

the Almighty says: {And when they pass by ill speech, they pass by with dignity}. {And they say, "To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant."} meaning, if a foolish person speaks to them in a way that is not appropriate for them to respond to, they turn away from him and do not respond to him with the same ugly words, and they only speak good words. That is why He said about them that they said, {To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant.} meaning, we do not desire the path of the ignorant, nor do we like it.

Muhammad bin Ishaq said in Al-Sirah: Then twenty men or close to that number of Christians came to the Messenger of God, may God bless him and grant him peace, while he was in Mecca, when they heard the report of him from Abyssinia. They found him in the mosque, so they sat with him and spoke to him and asked him questions, and men from Quraysh were in their clubs around the Kaaba. When they finished asking the Messenger of God, may God bless him and grant him peace, about what they wanted, he called them to God Almighty and recited the Qur'an to them. When they heard the Qur'an, their eyes overflowed with tears, then they responded to God and believed in him and confirmed him, and they recognized from him what was described to them in their book about his affair. When they left him, Abu Jahl bin Hisham intercepted them with a group of Quraysh, and they said to them: May God disappoint you regarding the caravan. He sent you from behind you from the people of your religion to search for them to bring them report of the man, but your gatherings with him did not feel secure until you abandoned your religion and believed him in what he said. He said: We do not know of a caravan more foolish than you, or something like that, so they said to them: Peace be upon you, we do not ignore you. For us is what we are, and for you is what you are. We have not spared ourselves any good. He said: It is said that the Christian group were from Najran, and God knows best which one it was. He said: It is also said - and God knows best - that these verses were revealed about them: **Those to whom We gave the Scripture before it - they believe in it until His saying: We seek not the ignorant.** He said: I asked Al-Zuhri about whom these verses were revealed? He said: I have not ceased to hear from our scholars that they were revealed about the Negus and his companions **may God be pleased with them**, and the verses in Surat al-Ma'idah 5: "That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'"

Fath al-Qadir

And the reference in His saying: 54- **Those will be given their reward twice** is to those described with those attributes, and the *ba* in **because they patiently endured** is for causality: that is, because of their patience and steadfastness in believing in the first book and the last book, and in the first prophet and the last prophet. **And they repel evil with good** repelling

means repelling: that is, they repel with patience and good speech the harm they encounter. It was said that they repel disobedience with obedience, and it was said that it is with repentance and seeking forgiveness for sins, and it was said that it is with the testimony that there is no god but God against polytheism. **And from what We have provided them they spend** that is, they spend their money in acts of obedience and in what the Shari'ah has commanded.

Tafsir al-Baghawi

54- **Those will be given their reward twice**, for their belief in the first book and the other book, **because they were patient**, in their religion.

Mujahid said: It was revealed about a group of the People of the Book who converted to Islam and were harmed.

Abu al-Hasan Muhammad ibn Muhammad al-Sarkhasi told us, Abu Ali Zahir ibn Ahmad told us, Abu Abdullah Muhammad ibn Hafs al-Juwayni told us, Ahmad ibn Sa'id al-Darimi told us, Uthman told us, Shu'bah told us, on the authority of Salih, on the authority of al-Sha'bi, on the authority of Abu Burdah, on the authority of Abu Musa al-Ash'ari that the Messenger of God, may God bless him and grant him peace, said: "There are three who will be given their reward twice: a man who had a female slave and disciplined her well, then freed her and married her; a man from among the People of the Book who believed in His Book and believed in Muhammad, may God bless him and grant him peace; and a servant who worshipped God well and advised his master well."

God Almighty says: **And they repel evil with good.** Ibn Abbas, may God be pleased with him, said: They repel polytheism with the testimony that there is no god but God. Muqatil said: They repel the harm and insults they hear from the polytheists with forgiveness and pardon. **And from what We have provided them they spend**, in obedience.

Tafsir al-Baidawi

54 - **Those will be given their reward twice**, once for their belief in their Book and once for their belief in the Qur'an. **For what they patiently endured**, for their patience and steadfastness in both faiths. Or in their belief in the Qur'an before and after its revelation, or in the face of the harm of the polytheists and those of their co-religionists who migrated from them. **And they repel evil with good**, and they repel disobedience with obedience, based on the saying of the Prophet (peace and blessings of God be upon him), **Follow up a bad deed with a good one, and it will erase it.** "And from what We have provided them they spend," in the way of good.

Surat al-Qasas 28:55

And when they hear ill speech, they turn away from it and say, "To us are our deeds, and to you are your deeds. Peace be upon you. We do not seek the ignorant."

Surat al-Qasas 28:55

And when they hear ill speech, they turn away from it and say, "To us are our deeds, and to you are your deeds. Peace be upon you. We do not seek the ignorant."

Tafsir al-Jalalayn

55 - **And when they hear ill speech** cursing and harm from the disbelievers (they turn away from it and say, "To us our deeds, and to you your deeds. Peace be upon you.") Peace, leaving you, you are safe from cursing and other things. **We do not seek the ignorant.** We do not associate with them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when these people to whom We gave the Scripture hear: vain talk, which is false speech.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And when they hear ill speech, they turn away from it and say, 'To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant.'" They do not go along with the people of ignorance and falsehood in their falsehood. God's command came to them and they did not turn away from that.

Others said: What is meant by *idleness* in this context is what the People of the Book added to the Book of God, which is not part of it.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And when they hear ill speech, they turn away from it and say...** to the end of the verse, he said: This is for the People of the Book, when they hear ill speech that the people have written with their own hands along with the Book of God, and they say: It is from God, when those who have become Muslims hear it and pass by it reciting it, they turn away from it, and it is as if they had not heard that before they believed in the Prophet, may God bless him and grant him peace, because they were Muslims following the religion of Jesus. Do you not see that they say: **Indeed, we were Muslims before him.**

Others said about this:

Ibn Wakee' told us: Ibn Uyaynah told us, on the authority of Mansur, on the authority of Mujahid: "And when they hear ill speech, they turn away from it and say, 'To us our deeds, and to you your deeds. Peace be upon you.'" He said: It was revealed about a people who were polytheists and then converted to Islam, but their people used to harm them.

Ibn Hamid told us: Juwayriyah told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And when they hear ill speech, they turn away from it and say, 'For us our deeds, and for you your deeds.'** He said: There were people from the People of the Book who converted to Islam, and the polytheists used to harm them, but they would forgive them, saying, "Peace be upon you. We do not seek the ignorant."

His statement, **They turned away from him**, means they did not listen to him or hear him. **And they said, 'For us are our deeds, and for you are your deeds.'** This indicates that the idle talk that God mentioned in this place is what Mujahid said, that it was the people hearing from those who hurt them with words that they disliked from them in themselves, and that they responded to them with beautiful words, **For us are our deeds**, that they were pleased with them for themselves, **and for you are your deeds**, that they were pleased with them for yourselves. His statement, "Peace be upon you," means that it is a protection for you from us that we should not insult you, or that you should hear from us what you do not like. **We do not seek the ignorant**, that is, we do not want to debate and insult the ignorant.

Tafsir al-Qurtubi

God Almighty says: **We do not seek the ignorant**, meaning do not seek them out for argument, discussion, or insults.

Tafsir Ibn Kathir

God tells us about the learned saints among the People of the Book that they believe in the Qur'an, as He says: **Those to whom We have given the Scripture recite it with its true recital - those believe in it.** And He says: **And indeed, among the People of the Scripture are those who believe in God and in what has been revealed to you and what was revealed to them, humbly submissive to God.** And He says: "Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration. * And they say, 'Exalted is our Lord! The promise of our Lord has been fulfilled.'" And He says: "And you will surely find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant. * And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" Sa'id ibn Jubayr said: It was revealed about seventy priests sent by the Negus. When they came to the Prophet, may God bless him and grant him peace, he recited to them "Ya Seen. By the Wise Qur'an" until he finished it. Then they began to cry and submitted to

Islam. This other verse was revealed about them: "Those to whom We gave the Scripture before it - they believe in it. And when it is recited to them, they say, 'We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims.'" Meaning, before this Qur'an, we were Muslims, that is, monotheists, sincere to God, and responsive to Him. God the Almighty said: **Those will be given their reward twice for what they patiently endured.** That is, those who are described with this characteristic are those who believed in the first Book and then the second. That is why He said: **for what they patiently endured**, that is, in following the truth. For enduring such a thing is difficult for the soul. It was reported in the Sahih from the hadith of Amir al-Sha'bi on the authority of Abu Burdah on the authority of Abu Musa al-Ash'ari **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "Three will be given their reward twice: a man from the People of the Book who believed in his Prophet and then believed in me; a slave who fulfilled the right of God and the right of his masters; and a man who had a female slave, educated her and educated her well, then freed her and married her." Imam Ahmad said: Yahya bin Ishaq Al-Silhini told us, Ibn Lahi'ah told us, on the authority of Sulayman bin Abd Al-Rahman, on the authority of Al-Qasim bin Abi Umamah, who said: I was under the mount of the Messenger of God, may God bless him and grant him peace, on the day of the conquest, and he said something good and beautiful, and among what he said was: "Whoever from the People of the Two Books converts to Islam will have his reward twice, and he has what we have and is responsible for what we are responsible for. And whoever from the polytheists converts to Islam will have his reward and he has what we have and is responsible for what we are responsible for."

God the Almighty says: {And they repel evil with good} meaning, they do not respond to evil with the same, but rather they pardon and overlook. {And from what We have provided them they spend} meaning, from what We have provided them from the lawful, they spend on God's creation, in obligatory expenses for their families and relatives, and the obligatory and recommended zakat, and voluntary charity and acts of worship. God the Almighty says: {And when they hear ill speech, they turn away from it} meaning, they do not mix with its people or associate with them, but as God the Almighty says: {And when they pass by ill speech, they pass by with dignity}. {And they say, "To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant."} meaning, if a foolish person speaks to them in a way that is not appropriate for them to respond to, they turn away from him and do not respond to him with the same ugly words, and they only speak good words. That is why He said about them that they said, {To us our deeds, and to you your deeds. Peace be upon you. We seek not the ignorant.} meaning, we do not desire the path of the ignorant, nor do we like it.

Muhammad bin Ishaq said in Al-Sirah: Then twenty men or close to that number of Christians came to the Messenger of God, may God bless him and grant him peace, while he was in Mecca, when they heard the report of him from Abyssinia. They found him in the mosque, so they sat with him and spoke to him and

asked him questions, and men from Quraysh were in their clubs around the Kaaba. When they finished asking the Messenger of God, may God bless him and grant him peace, about what they wanted, he called them to God Almighty and recited the Qur'an to them. When they heard the Qur'an, their eyes overflowed with tears, then they responded to God and believed in him and confirmed him, and they recognized from him what was described to them in their book about his affair. When they left him, Abu Jahl bin Hisham intercepted them with a group of Quraysh, and they said to them: May God disappoint you regarding the caravan. He sent you from behind you from the people of your religion to search for them to bring them report of the man, but your gatherings with him did not feel secure until you abandoned your religion and believed him in what he said. He said: We do not know of a caravan more foolish than you, or something like that, so they said to them: Peace be upon you, we do not ignore you. For us is what we are, and for you is what you are. We have not spared ourselves any good. He said: It is said that the Christian group were from Najran, and God knows best which one it was. He said: It is also said - and God knows best - that these verses were revealed about them: **Those to whom We gave the Scripture before it - they believe in it** until His saying: **We seek not the ignorant.** He said: I asked Al-Zuhri about whom these verses were revealed? He said: I have not ceased to hear from our scholars that they were revealed about the Negus and his companions **may God be pleased with them**, and the verses in Surat al-Ma'idah 5: "That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'"

Fath al-Qadir

Then He, the Almighty, praised them for turning away from idle talk, saying: 55- **And when they hear ill talk, they turn away from it** out of honor, purity, and good manners according to the etiquette of the Shari'ah. Similar to this is His statement, the Almighty: **And when they pass by ill talk, they pass by with dignity**, idle talk here refers to what they hear from the polytheists, who insult them and their religion and mock them. **And they say**, To us our deeds, and to you your deeds", none of the harm of your disbelief will befall us, and none of the benefit of our faith will befall you. "Peace be upon you", this peace is not meant as a greeting, but rather as a greeting of estrangement, and its meaning is security for you from us and safety. We will not compete with you or respond to what you are doing. Al-Zajaj said: This was before the command to fight. "We do not seek the ignorant", meaning we do not seek their company. Muqatil said: We do not want to be among the people of ignorance and foolishness. Al-Kalbi said: We do not like the religion that you are following.

Surat al-Qasas 28:55

And when they hear ill speech, they turn away from it and say, "To us are our deeds, and to you are your deeds. Peace be upon you. We do not seek the ignorant."

Tafsir al-Baghawi

55- **If they hear ill speech**, i.e., ugly speech, **they turn away from it**. This is because the polytheists used to curse the believers among the People of the Book and say, **Perdition be upon you! You have abandoned your religion**. They would turn away from them and not respond to them. **And they say, 'To us our deeds and to you your deeds.'** To us our religion and to you yours. "Peace be upon you." This does not mean the greeting of peace, but rather the peace of abandonment, meaning, **You have been safe from us, we will not oppose you with cursing and ugly speech**. "We do not seek the ignorant," i.e., the religion of the ignorant, meaning, **We do not like the religion that you follow**. It was also said, **We do not want to be among the people of ignorance and foolishness**. This was before the Muslims were ordered to fight.

Tafsir al-Baidawi

55 - "And when they hear ill speech, they turn away from it" out of honor. "And they say **to the ignorant**, To us our deeds, and to you your deeds. Peace be upon you" leaving them and bidding farewell, or praying for their safety from what they are in. "We do not seek the ignorant" We do not seek their company nor do we want it.

Surat al-Qasas 28:56

Indeed, you do not guide whom you like, but God guides whom He wills. And He is most knowing of the [rightly] guided.

Tafsir al-Jalalayn

56 - And it was revealed in his eagerness, may God bless him and grant him peace, for the faith of his uncle Abu Talib **Indeed, you do not guide whom you love** his guidance **but God guides whom He wills, and He is most knowing** that is, all-knowing **of the guided ones**

Tafsir al-Suyuti

God Almighty said: Indeed, you do not guide whom you love. The verse: Muslim and others narrated on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said to his uncle: Say: There is no god but God, and I will bear witness for you on the Day of Resurrection. He said: Were it not that the women of Quraysh would reproach me and say: It was his impatience that made him do that, I would have made you happy with it. Then God revealed: Indeed, you do not guide whom you love, but God guides whom He wills.

Al-Nasa'i and Ibn Asakir narrated in Tarikh Dimashq with a good chain of transmission on the authority of Abu Sa'id Ibn Rafi' who said: I asked Ibn Umar about this verse: **You cannot guide whom you love**. Is it about Abu Jahl and Abu Talib? He said: Yes.

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: "Indeed, O Muhammad, you do not guide whom you love, but God guides whom He wills, by granting them success in believing in Him and in His Messenger. If it were said: Its meaning is: You do not guide whom you love, because of his kinship to you, but God guides whom He wills, that would be an incorrect approach. "And He knows best who are guided": God the Almighty says: And God knows best who is guided to the right path, that is the one whom God guides, directs, and grants success.

He mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, because his uncle Abu Talib refused to answer him when he called him to believe in God and to what he called him to.

The narration mentioned that:

Abu Kurayb and Al-Husayn bin Ali Al-Sada'i told us: Al-Walid bin Al-Qasim told us, on the authority of Yazid bin Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said to his uncle when he was dying: 'Say there is no god

but God, and I will bear witness to it for you on the Day of Resurrection.' He said: 'Were it not that the Quraysh would taunt me, I would have made you happy.' Then God revealed: 'Indeed, you do not guide whom you love...' the verse."

Ibn Bashar told us: Yahya bin Saeed told us, on the authority of Yazid bin Kaysan, who said: Abu Hazim al-Ashja'i told us, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said to his uncle: Say, 'There is no god but God.' Then he mentioned something similar."

Abu Kurayb told us: Abu Usamah told us, on the authority of Yazid bin Kaysan, who heard Abu Hazim al-Ashja'i mentioning on the authority of Abu Hurayrah that he said: "When the death of Abu Talib was approaching, the Messenger of God, may God bless him and grant him peace, came to him and said: 'O my uncle, say there is no god but God.' He said something similar, except that he said: 'Were it not that the Quraysh would taunt me, saying: Nothing made him do it except the fear of death.'"

Ibn Wakee' told us: Muhammad ibn Ubayd told us, on the authority of Yazid ibn Kaysan, on the authority of Abu Hazim, on the authority of Abu Hurayrah, who said: The Prophet, may God bless him and grant him peace, said, and he mentioned something similar to the hadith of Abu Kurayb al-Sada'i.

Ahmad ibn Abd al-Rahman ibn Wahb narrated to us: My uncle Abdullah ibn Wahb narrated to me: Yunus narrated to me, on the authority of al-Zuhri, who narrated to me: Sa'id ibn al-Musayyab narrated to me, on the authority of his father, who said: "When Abu Talib was about to die, the Messenger of God, may God bless him and grant him peace, came to him and found Abu Jahl ibn Hisham and Abdullah ibn Abi Umayya ibn al-Mughira with him. The Messenger of God, may God bless him and grant him peace, said: 'O uncle, say 'there is no god but God', a word that I will bear witness for you before God.' Abu Jahl and Abdullah ibn Abi Umayya said: 'O Abu Talib, do you turn away from the religion of Abdul Muttalib?'" The Messenger of God, may God bless him and grant him peace, kept presenting it to him and repeating that statement to him, until Abu Talib said the last thing he said to them: He follows the religion of Abdul Muttalib, and he refused to say there is no god but God. The Messenger of God, may God bless him and grant him peace, said: By God, I will seek forgiveness for you as long as I am not forbidden from doing so. Then God revealed: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives** (al-Tawbah 9:113). And God revealed about Abu Talib, and he said to the Messenger of God, may God bless him and grant him peace: **Indeed, you do not guide whom you love, but God guides ... the verse.**

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, on the authority of Sa'id ibn al-Musayyab, on the authority of his father, something similar.

Ibn Wakee' told us: Ibn Uyaynah told us, on the

Surat al-Qasas 28:56

Indeed, you do not guide whom you like, but God guides whom He wills. And He is most knowing of the [rightly] guided.

authority of Amr, on the authority of Abu Saeed bin Rafi', who said: I said to Ibn Umar: **Indeed, you do not guide whom you love** was revealed about Abu Talib? He said: Yes.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Indeed, you do not guide whom you love**, he said: Muhammad's statement to Abu Talib, **Say the word of sincerity, and I will argue for you with it on the Day of Resurrection**. Muhammad ibn Amr said in his hadith: He said: O my nephew, the religion of the elders, or the way of the elders. Al-Harith said in his hadith: He said, O my nephew, the religion of the ghosts.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **Indeed, you do not guide whom you love**. He said: Muhammad said to Abu Talib, **Bear witness to the word of sincerity, and I will argue for you with it on the Day of Resurrection**. He said: **That is, my nephew, the religion of the elders**. So God revealed, **Indeed, you do not guide whom you love**. He said: This verse was revealed about Abu Talib.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Indeed, you do not guide whom you love**, it was mentioned to us that it was revealed about Abu Talib. Al-Asam said, when he was dying, he said, **There is no god but God**, so that intercession would be permitted for him, but he refused.

Ibn Humayd narrated: Jarir narrated from Ata' from Amir: "When Abu Talib was about to die, the Prophet, may God bless him and grant him peace, said to him: 'O my uncle, say, 'There is no god but God,' and I will bear witness for you with it on the Day of Resurrection.' He said to him: 'O my nephew, were it not for the shame on you, I would not mind doing so.' He said that to him repeatedly. When he died, the matter became very difficult for the Prophet, may God bless him and grant him peace, and they said: 'The kinship of Abu Talib will not benefit you.' He said: 'Yes, by the One in Whose Hand is my soul, he will be in the shallows of Hellfire at this moment, wearing two sandals of boiling fire from which his head will boil. There is no person among the people of Hellfire whose punishment is lighter than him.' He is the one about whom God revealed: 'Indeed, you do not guide whom you like, but God guides whom He wills, and He is most knowing of the [rightly] guided.'"

And His saying, **And He knows best who are guided**, means: And He knows best who has been guided.

Like what Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **And He is most knowing of the guided ones**, he said of those for whom guidance and misguidance have been decreed.

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

Tafsir al-Qurtubi

God Almighty said: **Indeed, you do not guide whom you love**. Al-Zajjaj said: The Muslims agreed that it was revealed about Abu Talib.

I said: What is correct to say is that most of the commentators agreed that it was revealed concerning Abu Talib, the uncle of the Prophet (peace and blessings of God be upon him), and this is the text of the hadith of Bukhari and Muslim, and we have already discussed that **Surah Bara'ah**. Abu Ruq said that his statement, **But God guides whom He wills**, refers to Al-Abbas. Qatada said the same. **And He knows best who are guided**. Mujahid said: For whomever He has destined to be guided. It was said that the meaning of **whom You love** is whomever You love to be guided. Jubair ibn Mut'im said: No one heard the revelation being delivered to the Prophet (peace and blessings of God be upon him) except Abu Bakr Al-Siddiq, for he heard Gabriel saying: O Muhammad, recite: **Indeed, you do not guide whom You love, but God guides whom He wills**.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, that you, O Muhammad, **do not guide whom you love**, meaning that is not up to you, but rather the task of conveying the message is your responsibility, and God guides whom He wills, and He has the perfect wisdom and the conclusive proof, as He the Almighty says: **It is not up to you to guide them, but God guides whom He wills**, and He the Almighty says: **And most people, no matter how much you desire it, will not believe**. This verse is more specific than all of this, for He says: "Indeed, you do not guide whom you love, but God guides whom He wills. And He is most knowing of the [rightly] guided," meaning He is most knowing of who deserves guidance and who deserves to be led astray. It has been proven in the two Sahihis that it was revealed about Abu Talib, the uncle of the Messenger of God, may God bless him and grant him peace, and he used to protect him, support him, stand by his side, and love him intensely, a love that was natural, not a legal one. When death approached him and his time came, the Messenger of God, may God bless him and grant him peace, called him to faith and to enter Islam. So fate overtook him and snatched him from his hand, so he continued in his disbelief. And to God belongs perfect wisdom. Az-Zuhri said: Saeed bin Al-Musayyab told me on the authority of his father, who is Al-Musayyab bin Hazn Al-Makhzumi **may God be pleased with him**, who said: When the death of Abu Talib was approaching, the Messenger of God (peace and blessings of God be upon him) came to him and found Abu Jahl bin Hisham and Abdullah bin Abi Umayyah

bin Al-Mughira with him. The Messenger of God (peace and blessings of God be upon him) said: **O uncle, say 'There is no god but God,' a word with which I will argue for you before God.** Abu Jahl and Abdullah bin Abi Umayyah said: **O Abu Talib, do you desire to abandon the religion of Abdul Muttalib?** The Messenger of God, may God bless him and grant him peace, kept presenting it to him and they kept repeating that statement to him until the last thing he said was: He is on the religion of Abdul Muttalib, and he refused to say: There is no god but God. The Messenger of God, may God bless him and grant him peace, said: **By God, I will seek forgiveness for you as long as I am not forbidden from doing so.** Then God, the Most High, revealed: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives.** And He revealed about Abu Talib: **Indeed, you do not guide whom you like, but God guides whom He wills.** They both included it from the hadith of Al-Zuhri, and Muslim narrated it in this way, and Al-Tirmidhi from the hadith of Yazid bin Kaysan from Abu Hazim from Abu Hurayrah, who said: When the death of Abu Talib was approaching, the Messenger of God, may God bless him and grant him peace, came to him and said: "O my uncle, say: There is no god but God, and I will bear witness to it for you on the Day of Resurrection." He said: "Were it not that the Quraysh would reproach me with it, saying: 'What made him do it was only the fear of death,' I would have made you happy with it. I do not say it except to make you happy with it." Then God, the Most High, revealed: **Indeed, you do not guide whom you like, but God guides whom He wills.** "He wills, and He knows best who are the guided." Al-Tirmidhi said: It is hasan gharib, we do not know it except from the hadith of Yazid ibn Kaysan. Imam Ahmad narrated it on the authority of Yahya ibn Sa'id al-Qattan on the authority of Yazid ibn Kaysan: Abu Hazim told me on the authority of Abu Hurayrah, and he mentioned it in a similar manner. Ibn Abbas, Ibn 'Umar, Mujahid, al-Sha'bi, and Qatadah said the same: It was revealed about Abu Talib when the Messenger of God, may God bless him and grant him peace, offered him to say, **There is no god but God**, but he refused and said, **O nephew, follow the religion of the elders.** The last thing he said was, **I follow the religion of 'Abd al-Muttalib.**

Ibn Abi Hatim said: My father told us, Abu Salamah told us, Hammad bin Salamah told us, Abdullah bin Uthman bin Khaitham told us, on the authority of Saeed bin Abi Rashid, who said: "Caesar's messenger came to me and said: Caesar wrote a letter to the Messenger of God, may God bless him and grant him peace, with me. So I went to him and gave him the letter, and he put it in his lap. Then he said: 'From whom is this man?' I said: 'From Tanukh.' He said: 'Do you want to follow the religion of your father Ibrahim, the Hanifite?' I said: 'I am the messenger of a people and I will follow their religion until I return to them.' So the Messenger of God, may God bless him and grant him peace, laughed and looked at his companions and said: 'You do not guide whom you like, but God guides whom He wills.'"

God the Almighty says: **And they say, 'If we follow the guidance with you, we will be snatched away from our land.'** God the Almighty is informing us about the excuse of some of the disbelievers for not following the

guidance, when they said to the Messenger of God (peace and blessings of God be upon him): **If we follow the guidance with you, we will be snatched away from our land.** That is, we fear that if we follow the guidance you have brought and oppose the polytheistic Arab tribes around us, they will intend to harm and fight us, and snatch us away wherever we are. God the Almighty said, answering them: **Have We not established for them a secure sanctuary?** This means that this excuse they made is a lie and a falsehood, because God the Almighty made them in a secure country and a respected sanctuary that has been secure since it was established. So how can this sanctuary be secure for them while they are disbelievers and polytheists, and not be secure for them when they have submitted and followed the truth? And the Almighty's saying: **The fruits of all things are brought to it** meaning from all the fruits around it from Taif and other places, as well as the merchandise and goods **as provision from Us** meaning from Us **but most of them do not know.** That is why they said what they said. Al-Nasa'i said: Al-Hasan bin Muhammad informed us, Al-Hajjaj informed us from Ibn Jurayj, Ibn Abi Malekah informed me, he said: Amr bin Shuaib said from Ibn Abbas, and he did not hear it from him, that Al-Harith bin Amir bin Nawfal who said, **If we follow the guidance with you, we will be snatched away from our land.**

Fath al-Qadir

56- **Indeed, you do not guide whom you love** of people, and that is not up to you, **but God guides whom He wills**, His guidance, **and He is most knowing of the guided**, meaning those who are receptive to guidance and prepared for it. This verse was revealed about Abu Talib, as is proven in the two Sahihis and others. This was previously mentioned in Bara'ah. Al-Zajjaj said: The commentators agreed that it was revealed about Abu Talib, and it has been established in the fundamental principles that consideration is given to the generality of the wording, not the specificity of the cause, so Abu Talib is included in this primarily.

Tafsir al-Baghawi

God Almighty said: 56- **Indeed, you do not guide whom you love**, meaning: I loved his guidance. It was said: I loved him because of his kinship, **but God guides whom He wills, and He is most knowing of the [rightly] guided.** Mujahid and Muqatil said: for whomever He has destined to be guided. It was revealed about Abu Talib. The Prophet, may God bless him and grant him peace, said to him: Say, **There is no god but God**, and I will bear witness to it for you on the Day of Resurrection. He said: Were it not that the Quraysh would reproach me, saying, **He was only driven to do that by impatience**, I would have made it a comfort to your eyes. Then God Almighty revealed this verse.

Surat al-Qasas 28:56

Indeed, you do not guide whom you like, but God guides whom He wills. And He is most knowing of the [rightly] guided.

Tafsir al-Baidawi

56 - **Indeed, you cannot guide whom you love** You are not able to bring them into Islam. **But God guides whom He wills** He brings them into Islam. **And He knows best who are guided** who are prepared for that. The majority are of the view that it was revealed about Abu Talib, for when he was dying, the Messenger of God, may God bless him and grant him peace, came to him and said: O uncle, say 'there is no god but God', a word with which I will argue for you before God. He said: O nephew, I know that you are truthful, but I hate to be told that he was deceived at the time of death."

Surat al-Qasas 28:57

And they said, **If we follow the guidance with you, we will be snatched away from our land.** Have We not established for them a secure sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

Tafsir al-Jalalayn

57 - **And they said** his people **If we follow the guidance with you, we will be snatched away from our land** we will be snatched from it quickly. God Almighty said **Have We not established for them a secure sanctuary to which** they are safe from the raids and killing that occur from some Arabs to others **to it** with the upper and lower **the fruits of all things as provision** from every return *from* them **with Us, but with Us most of them do not know and how much** that what we say is true

Tafsir al-Suyuti

God Almighty said: And they said: If we follow the guidance with you, the verse. Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas that some people from Quraysh said to the Prophet, may God bless him and grant him peace: If we follow you, people will snatch us away. So it was revealed. Al-Nasa'i narrated on the authority of Ibn Abbas that Al-Harith bin Amir bin Nawfal was the one who said that.

Tafsir al-Tabari

God Almighty says: The infidels of Quraysh said: If we follow the truth that you have brought us with you, and disavow our rivals and gods, the people will snatch us from our land with the unanimous agreement of all of them to disagree with us and fight us. God says to His Prophet: Say, **Have We not established for them a sanctuary?** He says: Did We not establish for them a land in which We have forbidden the people to shed blood, and prevented them from harming its inhabitants, and guaranteed security for its people from being afflicted there by a raid, or killing, or captivity?

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Abdullah bin Abi Malekah, on the authority of Ibn Abbas, that Al-Harith bin Nawfal, who said, **If we follow the guidance with you, we will be snatched from our land**, and they claimed that they said: We know that you are the Messenger of God, but we fear that we will be snatched from our land, **Did We not establish them?**

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding His statement, **And they said, 'If**

we follow the guidance with you, we will be snatched away from our land.' He said: They were people from Quraysh who said to Muhammad, **If we follow you, the people will snatch us away.** So God said, **Have We not established for them a secure sanctuary to which are brought the fruits of all things?**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement **and people are snatched away from around them**, he said: Some of them would attack others.

And similar to what we said about the meaning of His statement, **Have We not established for them a secure sanctuary?** the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they said, 'If we follow the guidance with you, we will be snatched away from our land,'** God said, **Have We not established for them a secure sanctuary to which are brought the fruits of all kinds?** He says: Were they not secure in their sanctuary, neither raiding it nor fearing, to which are brought the fruits of all kinds?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told me, on the authority of Muammar, on the authority of Qatada, **Have We not established for them a secure sanctuary?** He said: The people of the sanctuary were safe and could go whenever they wanted. If one of them went out and said: **I am one of the people of the sanctuary**, no one would interfere with him. But if anyone other than them went out, he would be killed.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Did We not establish for them a secure sanctuary?** He said: We made you secure in it. He said: It is Mecca, and they are Quraysh.

His statement, **The fruits of everything are brought to it**, means that they are gathered to it. This is from their saying, **I gathered the water in the basin**, meaning I collected it in it. What is meant by this is: the fruits of every country are brought to it.

Abu Kurayb told us: Ibn Atiyah told us, on the authority of Sharik, on the authority of Uthman ibn Abi Zar'ah, on the authority of Mujahid, on the authority of Ibn Abbas, regarding **The fruits of all things are brought to Him**, he said: The fruits of the earth.

And His statement, **A provision from Us**, means: And a provision We have provided them from Us, meaning: from Us. **But most of them do not know**, means: God Almighty says: But most of these polytheists who say to the Messenger of God, may God bless him and grant him peace, **If we follow the guidance with you, we will be snatched away from our land**, do not know that it is We who established for them a secure sanctuary, and provided for them in it, and made the fruits of every land be collected for them. So, due to their ignorance of the One who did that to them, they are ungrateful and do not thank the One who bestowed that blessing upon them.

Surat al-Qasas 28:57

And they said, "If we follow the guidance with you, we will be snatched away from our land." Have We not established for them a secure sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

Tafsir al-Qurtubi

God the Almighty said: **And they say, 'If we follow the guidance with you, we will be snatched away from our land.'** This is what the polytheists of Mecca said. Ibn Abbas said: The one who said that from Quraysh was Al-Harith bin Uthman bin Nawfal bin Abd Manaf Al-Qurashi. He said to the Prophet (peace and blessings of God be upon him): "We know that what you say is true, but what prevents us from following the guidance with you and believing in you is the fear that the Arabs will snatch us away from our land - meaning Mecca - because they unite in opposition to us, and we cannot control them." This was one of their excuses, so God the Almighty answered their excuses by saying: **Have We not established for them a secure sanctuary?** That is, one of security. This is because the Arabs were in the Age of Ignorance, raiding one another and killing one another, while the people of Mecca were safe wherever they were, due to the sanctity of the sanctuary. So God informed us that He had made them safe due to the sanctity of the House, and had protected their enemy from them, so they did not fear that the Arabs would violate a sanctuary in fighting them. And snatching away means that it does not happen quickly, and this has been mentioned before. Yahya ibn Salam said: He said: You were safe in my sanctuary, eating my sustenance and worshipping others besides me. Do you fear when you worship me and believe in me? **The fruits of all things are gathered to it** meaning the fruits of every land and country are gathered to it, according to Ibn Abbas and others. It is said: He gathered the water in the basin, meaning he collected it. The basin is the great basin. Nafi' read: تجبى with a ta', for the fruits. The rest read it with a ya', because of his saying: كل شيء and Abu 'Ubaid chose it. He said: Because there is a barrier between the feminine noun and its verb, and also because the fruits are plural and not a true feminine. **Rizqan min laduna** means from us. **But most of them do not know** meaning they do not understand, meaning they are heedless of the evidence, and that the One who provided for them and made them secure in the past while they were disbelievers will provide for them if they become Muslim, and will prevent the disbelievers from them in their Islam. *Rizqan* is in the accusative case as a result of the action. It is permissible to make it accusative as a verbal noun in meaning, because the meaning of تجبى is to be provided for. يتجى was read: يتجى with a noon from jinna, and its transitivity is with ila يتجى لى الخافة and يتجى لى فيه like you say

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, that you, O Muhammad, **do not guide whom you love**, meaning that is not up to you, but rather the task of conveying

the message is your responsibility, and God guides whom He wills, and He has the perfect wisdom and the conclusive proof, as He the Almighty says: **It is not up to you to guide them, but God guides whom He wills**, and He the Almighty says: **And most people, no matter how much you desire it, will not believe.** This verse is more specific than all of this, for He says: "Indeed, you do not guide whom you love, but God guides whom He wills. And He is most knowing of the [rightly] guided," meaning He is most knowing of who deserves guidance and who deserves to be led astray. It has been proven in the two Sahihs that it was revealed about Abu Talib, the uncle of the Messenger of God, may God bless him and grant him peace, and he used to protect him, support him, stand by his side, and love him intensely, a love that was natural, not a legal one. When death approached him and his time came, the Messenger of God, may God bless him and grant him peace, called him to faith and to enter Islam. So fate overtook him and snatched him from his hand, so he continued in his disbelief. And to God belongs perfect wisdom. Az-Zuhri said: Saeed bin Al-Musayyab told me on the authority of his father, who is Al-Musayyab bin Hazn Al-Makhzumi **may God be pleased with him**, who said: When the death of Abu Talib was approaching, the Messenger of God (peace and blessings of God be upon him) came to him and found Abu Jahl bin Hisham and Abdullah bin Abi Umayyah bin Al-Mughira with him. The Messenger of God (peace and blessings of God be upon him) said: **O uncle, say 'There is no god but God,' a word with which I will argue for you before God.** Abu Jahl and Abdullah bin Abi Umayyah said: **O Abu Talib, do you desire to abandon the religion of Abdul Muttalib?** The Messenger of God, may God bless him and grant him peace, kept presenting it to him and they kept repeating that statement to him until the last thing he said was: He is on the religion of Abdul Muttalib, and he refused to say: There is no god but God. The Messenger of God, may God bless him and grant him peace, said: **By God, I will seek forgiveness for you as long as I am not forbidden from doing so.** Then God, the Most High, revealed: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives.** And He revealed about Abu Talib: **Indeed, you do not guide whom you like, but God guides whom He wills.** They both included it from the hadith of Al-Zuhri, and Muslim narrated it in this way, and Al-Tirmidhi from the hadith of Yazid bin Kaysan from Abu Hazim from Abu Hurayrah, who said: When the death of Abu Talib was approaching, the Messenger of God, may God bless him and grant him peace, came to him and said: "O my uncle, say: There is no god but God, and I will bear witness to it for you on the Day of Resurrection." He said: "Were it not that the Quraysh would reproach me with it, saying: 'What made him do it was only the fear of death,' I would have made you happy with it. I do not say it except to make you happy with it." Then God, the Most High, revealed: **Indeed, you do not guide whom you like, but God guides whom He wills.** "He wills, and He knows best who are the guided." Al-Tirmidhi said: It

is hasan gharib, we do not know it except from the hadith of Yazid ibn Kaysan. Imam Ahmad narrated it on the authority of Yahya ibn Sa'id al-Qattan on the authority of Yazid ibn Kaysan: Abu Hazim told me on the authority of Abu Hurayrah, and he mentioned it in a similar manner. Ibn Abbas, Ibn 'Umar, Mujahid, al-Sha'bi, and Qatadah said the same: It was revealed about Abu Talib when the Messenger of God, may God bless him and grant him peace, offered him to say, **There is no god but God**, but he refused and said, **O nephew, follow the religion of the elders**. The last thing he said was, **I follow the religion of 'Abd al-Muttalib**.

Ibn Abi Hatim said: My father told us, Abu Salamah told us, Hammad bin Salamah told us, Abdullah bin Uthman bin Khaitham told us, on the authority of Saeed bin Abi Rashid, who said: "Caesar's messenger came to me and said: Caesar wrote a letter to the Messenger of God, may God bless him and grant him peace, with me. So I went to him and gave him the letter, and he put it in his lap. Then he said: 'From whom is this man?' I said: 'From Tanukh.' He said: 'Do you want to follow the religion of your father Ibrahim, the Hanifite?' I said: 'I am the messenger of a people and I will follow their religion until I return to them.' So the Messenger of God, may God bless him and grant him peace, laughed and looked at his companions and said: 'You do not guide whom you like, but God guides whom He wills.'"

God the Almighty says: **And they say, 'If we follow the guidance with you, we will be snatched away from our land.'** God the Almighty is informing us about the excuse of some of the disbelievers for not following the guidance, when they said to the Messenger of God (peace and blessings of God be upon him): **If we follow the guidance with you, we will be snatched away from our land**. That is, we fear that if we follow the guidance you have brought and oppose the polytheistic Arab tribes around us, they will intend to harm and fight us, and snatch us away wherever we are. God the Almighty said, answering them: **Have We not established for them a secure sanctuary?** This means that this excuse they made is a lie and a falsehood, because God the Almighty made them in a secure country and a respected sanctuary that has been secure since it was established. So how can this sanctuary be secure for them while they are disbelievers and polytheists, and not be secure for them when they have submitted and followed the truth? And the Almighty's saying: **The fruits of all things are brought to it** meaning from all the fruits around it from Taif and other places, as well as the merchandise and goods **as provision from Us** meaning from Us **but most of them do not know**. That is why they said what they said. Al-Nasa'i said: Al-Hasan bin Muhammad informed us, Al-Hajjaj informed us from Ibn Jurayj, Ibn Abi Malekah informed me, he said: Amr bin Shuaib said from Ibn Abbas, and he did not hear it from him, that Al-Harith bin Amir bin Nawfal who said, **If we follow the guidance with you, we will be snatched away from our land**.

Fath al-Qadir

57- **And they said, 'If we follow the guidance with you, we will be snatched away from our land.'** That is, the

polytheists of Quraysh and those who followed them said, **If we enter your religion, O Muhammad, we will be snatched away from our land**. That is, the Arabs will snatch us away from our land, meaning Mecca, and we will have no power over them. This is just one of their false excuses and meaningless pretexts.

Snatching basically means to be taken away quickly. The majority of scholars read *snatching* in the subjunctive mood as a response to the condition, while Al-Manqari read it in the nominative case as a resumption. Then God responded to them with a response that included a question of rebuke and reprimand, saying, **Have We not established for them a secure sanctuary?** That is, have We not made for them a secure sanctuary? Abu Al-Baq'a' said: He made it transitive because it means **to make**, as He clearly stated in His statement, **Have they not seen that We have made a sanctuary?** Then He described this sanctuary by saying, **To it are gathered the fruits of all things**. That is, the fruits of different kinds are gathered to it from the various lands and carried to it. The majority read *yubba* with a ta'iah, considering the masculine nature of everything and the presence of a barrier between the verb and *thamarat*. Also, the feminization of *thamarat* is not real. Abu Ubaid chose the reading of the majority for what we mentioned, and Nafi' read it with a ta'iah, considering *thamarat*. The majority also read *thamarat* with two fathahs, and Abaan read it with two dhammahs, the plural of *thamaar* with two dhammahs. It was read with a fathah on the tha' and a sukoon on the meem, **rizqan min laduna** in the accusative case as a verbal noun because the meaning of *yubba* is: We provide for them. It is permissible for it to be in the accusative case as an object for a deleted verb, meaning We send it to them as a provision from Us. It is also permissible for it to be in the accusative case as a state, meaning providers. **But most of them do not know** due to their extreme ignorance, increased heedlessness, and lack of contemplation regarding their afterlife and guidance, because they are among those whose hearts God has sealed and whose vision has placed a veil.

Al-Faryabi, Al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, Abu Nu'aym, and Al-Bayhaqi together in Al-Dala'il narrated on the authority of Abu Hurayrah regarding his statement, **And you were not at the side of the Mount when We called**, that he said: They were called, **O nation of Muhammad, I gave to you before you asked Me, and I responded to you before you called upon Me**. Ibn Mardawayh narrated it from another chain of transmission on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet. Abd bin Hamid, Ibn Al-Mundhir, and Ibn Asakir narrated it from him through another chain of transmission with a similar wording. Ibn Mardawayh, Abu Nu'aym in Al-Dala'il, Abu Nasr Al-Sajzi in Al-Ibanah, and Al-Daylami narrated on the authority of Amr ibn Abasa that he said: "I asked the Prophet (peace and blessings of God be upon him) about the statement, 'And you were not by the Mount when We called,' what was the call and what was the mercy? He said: 'God wrote it two thousand years before He created His creation, then He placed him on His Throne, then He called: 'O nation of Muhammad, My mercy preceded My wrath. I gave to you before you asked Me, and I

Surat al-Qasas 28:57

And they said, "If we follow the guidance with you, we will be snatched away from our land." Have We not established for them a secure sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

forgave you before you sought My forgiveness. So whoever among you meets Me and testifies that there is no god but God and that Muhammad is My servant and Messenger, truthful, I will admit him into Paradise.” Al-Khatli narrated in Al-Dibaj on the authority of Sahl ibn Sa’d al-Sa’idi, with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ibn Mardawayh and Abu Nu’aym narrated on the authority of Hudhayfah regarding the statement, ‘And you were not by the Mount when We called,’ with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), that they called: ‘O nation of Muhammad, you did not call upon Us when We responded to you, nor did you ask Us when We gave to you.’” Ibn Mardawayh narrated on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that he said: “God called out: ‘O nation of Muhammad, answer your Lord.’ They answered while they were in the loins of their fathers and the wombs of their mothers until the Day of Resurrection, and they said: ‘At your service, you are truly our Lord, and we are truly your servants.’ He said: ‘You have spoken the truth. I am your Lord, and you are truly my servants. I pardoned you before you called upon me, and I gave to you before you asked me. So whoever among you meets me bearing witness that there is no god but God will enter Paradise.” Ibn Mardawayh narrated on the authority of Abu Sa’id al-Khudri that the Messenger of God, may God bless him and grant him peace, said: “The one who perished during the interval will say: ‘O Lord, no book or messenger came to me.’ Then he recited this verse: ‘Our Lord, why did You not send us a messenger?’” Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding His statement: **They said, ‘Two magicians who support each other...’** etc., that they are the People of the Book. **Indeed, we disbelieve in all of them,** meaning in the two Books: the Torah and the Criterion. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Qasim al-Baghawi, al-Bawardi, and Ibn Qani’ narrated the three in their dictionaries of the Companions. At-Tabarani and Ibn Mardawayh narrated with a good chain of transmission on the authority of Rifa’ah al-Qurazi who said: “The verse, ‘And We have certainly conveyed to them the Word that perhaps they will be reminded’ up to the verse, ‘Those will be given their reward twice’ was revealed regarding ten men, of whom I am one. Ibn Mardawayh narrated on the authority of Ibn Abbas, ‘Those to whom We gave the Scripture before it - they believe in it’. He said: This means those of the People of the Scripture who believed in Muhammad (peace and blessings of God be upon him). Al-Bukhari, Muslim, and others narrated on the authority of Abu Musa al-Ash’ari who said: The Messenger of God (peace and blessings of God be upon him) said: “There are three who will be given their reward twice: a man from the People of the Scripture who believed in the first and the last Scripture; a man who had a female slave whom he educated and taught her well, then he freed

her and married her; and a slave who worshipped his Lord well and was sincere to his master.” Al-Bukhari, Muslim and others narrated from the hadith of Al-Musayyab, and Muslim and others narrated from the hadith of Abu Hurayrah that his statement, **Indeed, you do not guide whom you love,** was revealed about Abu Talib when he refused to convert to Islam. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated from Ibn Abbas that some people from Quraysh said to the Prophet, peace and blessings be upon him, **If we follow you, the people will snatch us away.** So the verse, **And they said, ‘If we follow the guidance with you,’** was revealed. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated from him, **The fruits of all things are brought to Him,** meaning the fruits of the earth.

Tafsir al-Baghawi

57- **And they said, ‘If we follow the guidance with you, we will be snatched away from our land.’** Mecca, this verse was revealed about Al-Harith bin Uthman bin Nawfal bin Abd Manaf. He said to the Prophet, peace and blessings be upon him: **We know that what you say is true, but if we follow your religion, we fear that the Arabs will expel us from our land, Mecca.** This is the meaning of his statement: **We will be snatched away from our land.** Snatching means to be taken away quickly.

God the Almighty said: **Have We not established for them a secure sanctuary?** This is because the Arabs in the pre-Islamic period would raid one another and kill one another, and the people of Mecca were safe wherever they were, due to the sanctity of the sanctuary. It is well known that gazelles were safe from wolves and pigeons were safe from hawks there. *Collects:* The people of Medina and Jacob read it with a ta’ for the fruits, and the others with a ya’ for the barrier between the feminine noun and the verb, meaning: it brings and collects. **To it:** it is said: I collected the water in the basin, meaning: I gathered it. Muqatil said: it is carried to the sanctuary. **The fruits of all things, provision from Us, but most of them do not know,** that what he says is true.

Tafsir al-Baidawi

57 - **And they said, ‘If we follow the guidance with you, we will be snatched away from our land.’** This was revealed about Al-Harith bin Uthman bin Nawfal bin Abd Manaf, “He came to the Prophet, peace and blessings be upon him, and said, ‘We know that you are on the truth, but we fear that if we follow you and oppose the Arabs - and we are nothing but mortals - they will snatch us from our land.’ God responded to them by saying, ‘Have We not established for them a secure sanctuary?’” Or have We not made in their place a secure sanctuary, with the sanctity of the House in

which the Arabs fight over it, and they are safe in it.

Brought to it means carried to it and gathered in it. Nafi' and Ya'qub read it with a ta' in one narration. **The fruits of everything** from every direction. **Provision from Us.**

So if this is their state, and they are idol worshippers, how can we expose them to fear and being snatched away if they add to the sanctity of the House the sanctity of monotheism? **But most of them do not know.**

They are ignorant and do not notice it or think about it, so they are ignorant of it. It was said that it is connected to His saying, **from Us**, meaning that few of them reflect and know that this is a provision from God, and most of them do not know, because if they knew, they would not fear anything other than it. The accusative of *provision* is in the source of the meaning of *collected*, or a state of *fruits* because it is specific to the addition. Then he explained that the matter is the opposite, for they are more deserving of fearing God's punishment for what they are upon, by His saying:

Surat al-Qasas 28:58

And how many a city have We destroyed which was insolent in its life? Those were their dwellings, which were not inhabited after them except a little. And We were the inheritors.

Surat al-Qasas 28:58

And how many a city have We destroyed which was insolent in its life? Those were their dwellings, which were not inhabited after them except a little. And We were the inheritors.

Tafsir al-Jalalayn

58 - **And how many a city have We destroyed whose life was insolent** its life, and by the city I mean its people **And those were their dwellings, which were not inhabited after them except a little** for a day or part of it **and it was We who inherited** from them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And how many a town have We destroyed which was made arrogant by its livelihood, so it became insolent, wicked, and transgressed, and denied its Lord. It was also said: its livelihood became arrogant, so the verb was given to the town, although it is originally for livelihood, just as it is said: your opinion made you foolish, so you made it foolish, and your wealth made you arrogant, so you made it arrogant. Livelihood is in the accusative case as an explanation.

We have explained similar examples in more than one place in this book.

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

Who said that?

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And how many a city have We destroyed which was insolent in its life**, he said: Insolence is the worst of the heedless, the people of falsehood, and those who ride the sins of God. He said: That is insolence in blessings. **Then those were their dwellings; they were not inhabited after them except a little**, meaning: Those were the homes of the people whom We destroyed for their disbelief in their Lord and their dwellings; they were not inhabited after them except a little. He said: They were ruined after them, and only a small part of them was inhabited, and most of them were ruined. The wording of the statement, even if it is based on the fact that their dwellings were inhabited only a little, its meaning is: Those were their dwellings; they were not inhabited after them except a little, just as one says: I fulfilled your right except a little of it.

And His statement: **And We were the inheritors** means: And what We destroyed of their dwellings had no heir among them, and they returned to what they had been before they had lived in them, with no owner but God, to whom belongs the inheritance of the heavens and the earth.

Tafsir al-Qurtubi

The Almighty said: **And how many a city have We destroyed that was filled with insolence in its life**. He explained to those who imagined that if they had believed, the Arabs would have fought them that the fear of abandoning faith is greater. How many a people have disbelieved, then destruction and insolence befell them, as Az-Zajjaj said. **Its life** means in its life. So when he deleted *in*, the verb became transitive, as Al-Mazini said. Az-Zajjaj is like his statement: **And Moses chose from his people seventy men** (Al-A'raf 7:155). Al-Farra' said: It is in the accusative case for explanation. He said, as you say: Malik was insolent and proud. Its equivalent according to him is: **Except for him who makes a fool of himself** (Al-Baqarah 2:130) and so it is according to him. **But if they, of good will, give up to you anything of it** (An-Nisa' 4:4). The accusative case of definite nouns for explanation is impossible according to the Basrans, because the meaning of explanation and distinction is that it is one indefinite noun that indicates a genus. It was said: It is in the accusative case with *batarat* and the meaning of *batarat* is ignorant, so the meaning is: She was ignorant of the gratitude for her livelihood. **Those are their dwellings, which were not inhabited after them except a little** meaning, after the destruction of their inhabitants, only a few dwellings were inhabited and their traces are ruins. The exception refers to the dwellings, meaning some of them are inhabited, as Al-Zajjaj said. It was objected to, and it was said: If the exception referred to the dwellings, he would have said **except a little**, because you say: **The people were not inhabited except a little**, raising it if what was inhabited is a little. So those are their dwellings, which were not inhabited except by travelers and those who passed by the road for a day or part of a day, meaning, after them, only ... were inhabited. Ibn Abbas said: Only travelers or passersby inhabited it for a day or an hour. **And We were the inheritors** meaning of what they left behind after their destruction.

Tafsir Ibn Kathir

God, the Almighty, is denouncing the people of Mecca in His statement: **And how many a city have We destroyed which was insolent in its life** meaning it became arrogant, rebellious, and disbelieved in the blessings of God in the provisions He bestowed upon them, as He says in the other verse: "And God presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they had been doing. And there had already come to them a messenger from themselves, but they denied him, so the punishment seized them while they were wrongdoers." For this reason, God, the Almighty, says: **Those were their dwellings; they were not inhabited after them except for a little**, meaning their

homes were destroyed, so nothing could be seen except their dwellings. And God, the Almighty, says: **And We were the inheritors**, meaning it became ruined, with no one in it.

Ibn Abi Hatim mentioned here on the authority of Ibn Masoud that he heard Kaab say to Omar: "Solomon, peace be upon him, said to the owl - meaning the owl - 'Why don't you eat the crops?' It said: 'Because Adam was expelled from Paradise because of him.' He said: 'Why don't you drink water?' It said: 'Because God drowned the people of Noah because of it.' He said: 'Why do you only go to ruins?'" She said, **Because it is the inheritance of God Almighty**. Then he recited, **And We are the inheritors**. Then God Almighty said, informing about His justice and that He does not destroy anyone who is unjust to Him, but rather He destroys from your people after the proof has been established against them. For this reason, He said, **And your Lord would not destroy the cities until He had sent to their mother**, which is Mecca, **a messenger reciting to them Our verses**. This indicates that the unlettered Prophet, namely Muhammad, peace and blessings be upon him, who was sent from the mother of cities, was a messenger to all the cities, Arabs and non-Arabs, as God Almighty said, **To warn the mother of cities and those around it**. And God Almighty said, "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**. The completion of the proof is God Almighty's saying, **And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment**. So God Almighty informed that He will destroy every city before the Day of Resurrection. God Almighty said, **And We never punish until We have sent a messenger**. So God Almighty made the mission of the unlettered Prophet inclusive of all the cities. Because he is a messenger to her mother and her origin to whom she returns. It is proven in the two Sahihis that he, may God's prayers and peace be upon him, said: **I was sent to the red and the black**. For this reason, the prophethood and message were sealed with him, so there is no prophet or messenger after him, rather his law remains as long as night and day remain until the Day of Resurrection. It was said that what is meant by his saying: **until He sends a messenger to her mother** is her origin and her greatness like the mothers of villages and regions. This was narrated by Al-Zamakhshari, Ibn Al-Jawzi and others, and it is not far-fetched.

Fath al-Qadir

His statement: 58- **And how many a city have We destroyed** meaning, of the people of a city who lived in ease, comfort, and prosperity, then they became arrogant and were destroyed. Al-Zajaj said: Arrogance is transgression when one is in comfort. Ata' said: They lived in arrogance, consuming God's provisions and worshipping idols. Al-Zajaj and Al-Mazini said: The meaning of **her livelihood became arrogant** is she became arrogant in her livelihood. So when it was deleted in a transitive verb like in His statement: **And Moses chose his people**, Al-Farra' said: It is in the accusative case for explanation, just as you say: Malik

and his arrogance made you arrogant. Its equivalent is in His statement: **Except for he who makes a fool of himself**, and the accusative case of definite nouns for differentiation is not permissible according to the Basrans, because the meaning of explanation is for the indefinite noun to indicate the genus. It was said that its livelihood is in the accusative case because it includes the meaning of ignorance. **Those were their dwellings, which were not inhabited after them except for a little while**. That is, no one inhabited them after them except for a short time, like someone who passes by it as a traveler, as he stays there for a day or part of a day, or no one remained to inhabit it except for a few days due to the evil of what happened in it of their sins. It was said that the exception refers to the dwellings: that is, no one was inhabited after the death of its people except a few of the dwellings, and most of them are in ruins. This is what Al-Farra' said, and it is a weak opinion. **And We were the inheritors** from them because they did not leave an heir to inherit their homes and wealth. The location of the clause **was not inhabited** is the nominative case as a second predicate of the demonstrative pronoun. It is permissible for it to be in the accusative case as a state.

Tafsir al-Baghawi

God Almighty says: 58- **And how many a city have We destroyed**, meaning of the people of a city, **which was insolent in its livelihood**, meaning: in its livelihood, meaning: it acted arrogantly and became tyrannical. Ata' said: They lived in arrogance, consuming God's provisions and worshipping idols. **Those were their dwellings, which were not inhabited after them except for a little**, Ibn Abbas, may God be pleased with him, said: Only travelers and passers-by inhabited them for a day or an hour. Its meaning is: It was not inhabited after them except for a little. It was also said: Its meaning is: Only a small part of it was inhabited, and most of it was ruined. **And We were the inheritors**, like His statement: **Indeed, it is We who inherit the earth and whoever is on it Maryam 19:40**.

Tafsir al-Baidawi

58 - **And how many a city have We destroyed whose livelihood was insolent**. That is, how many a city's condition was like theirs in security and a comfortable life until they became insolent, so God destroyed them and ruined their homes. **Those were their dwellings, empty. They were not inhabited after them except a little**, as only passersby inhabited them for a day or part of a day, or no one remained to inhabit them because of the evil of their sins. **And We were the inheritors**, as no one succeeded them to manage their homes and other affairs as they did. **Their livelihood** is in the accusative case by removing the preposition or by making it a circumstance in itself, like you say: Zayd, I think he is staying, or by implying a time added to it or an object, based on the implication of *insolent* in the meaning of *disbelieved*.

Surat al-Qasas 28:59

And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

Surat al-Qasas 28:59

And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

Tafsir al-Jalalayn

59 - **And your Lord would not destroy the cities** due to injustice among them **until He had sent to its mother** the largest of them (a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers) due to denying the messengers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And your Lord would not destroy the towns** around Mecca in your time and age **until He sends to its mother a messenger** meaning: until He sends to Mecca a messenger, which is the mother of towns, who recites to them the verses of Our Book, and the messenger is Muhammad, may God bless him and grant him peace.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Until He sends a messenger to its mother**, and the mother of villages is Mecca, and God sent to them a messenger: Muhammad, may God bless him and grant him peace.

And His statement, **And We would not destroy cities except while their people were wrongdoers**, means: We would not destroy a city while it believed in God. We would only destroy it because of its wrongdoing to itself and its disbelief in God. We only destroyed the people of Mecca because of their disbelief in their Lord and their wrongdoing to themselves.

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

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 us, on the authority of his father, on the authority of Ibn `Abbas, regarding His statement: **And We would not destroy the towns except while their people were wrongdoers**. God said: He did not destroy a town because of faith, but He destroys the towns because of wrongdoing when their people were wrongdoers. Had they believed, they would not have been destroyed with those who were destroyed, but they lied and were

wrongdoers, and so they were destroyed because of that.

Tafsir al-Qurtubi

The Almighty said: **And your Lord would not destroy the cities** meaning the cities whose people were disbelieving. **Until He sends to its mother** It was read with a damma or kasra on the hamza to follow the accusative, meaning Mecca, and **a messenger** meaning Muhammad, may God bless him and grant him peace. It was said: **in its mother** meaning in its largest city, **a messenger** to warn them. Al-Hasan said: in its beginnings.

I said: Makkah is the greatest of cities because of its sanctity and because it was the first, as God the Almighty said: **Indeed, the first House of worship established for mankind** (Al Imran 3:96). It was singled out as the greatest because the Messenger was sent to it, because the Messengers were sent to the nobles and they lived in the cities and they were around it.

This meaning was mentioned at the end of Surah Yusuf. **He recites to them Our verses** "recites" is in the position of an adjective, meaning he is telling them that the punishment will descend upon them if they do not believe. **And We would not destroy the cities** and the nun was dropped for the sake of addition like **wronging themselves** (al-Nahl 16:28). **Except while their people were wrongdoers** meaning I did not destroy them except after they deserved to be destroyed because of their persistence in disbelief after they had been excused. This is a statement of His justice and holiness over injustice. God the Almighty has informed us that He will not destroy them except if they deserved to be destroyed due to their wrongdoing, and He will not destroy them despite them being wrongdoers except after confirming the proof and obligation of sending the Messengers, and He does not make His knowledge of their condition an proof against them. And He exalted Himself from destroying them while they were not unjust, as the Almighty said: **And your Lord would not destroy the cities unjustly while their people were righteous** (Hud 11:117). So He stated in His statement *unjustly* that if He had destroyed them while they were righteous, that would have been injustice to them from Him, and that His state in His wealth and wisdom is contrary to injustice. He indicated that with the letter of negation and its lam, as the Almighty said: **And God would not let your faith go to waste** (al-Baqarah 2:143).

Tafsir Ibn Kathir

God, the Almighty, is denouncing the people of Mecca in His statement: **And how many a city have We destroyed which was insolent in its life** meaning it became arrogant, rebellious, and disbelieved in the blessings of God in the provisions He bestowed upon them, as He says in the other verse: "And God

presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they had been doing. And there had already come to them a messenger from themselves, but they denied him, so the punishment seized them while they were wrongdoers." For this reason, God, the Almighty, says: **Those were their dwellings; they were not inhabited after them except for a little**, meaning their homes were destroyed, so nothing could be seen except their dwellings. And God, the Almighty, says: **And We were the inheritors**, meaning it became ruined, with no one in it.

Ibn Abi Hatim mentioned here on the authority of Ibn Masoud that he heard Kaab say to Omar: "Solomon, peace be upon him, said to the owl - meaning the owl - 'Why don't you eat the crops?' It said: 'Because Adam was expelled from Paradise because of him.' He said: 'Why don't you drink water?' It said: 'Because God drowned the people of Noah because of it.' He said: 'Why do you only go to ruins?'" She said, **Because it is the inheritance of God Almighty**. Then he recited, **And We are the inheritors**. Then God Almighty said, informing about His justice and that He does not destroy anyone who is unjust to Him, but rather He destroys from your people after the proof has been established against them. For this reason, He said, **And your Lord would not destroy the cities until He had sent to their mother, which is Mecca, a messenger reciting to them Our verses**. This indicates that the unlettered Prophet, namely Muhammad, peace and blessings be upon him, who was sent from the mother of cities, was a messenger to all the cities, Arabs and non-Arabs, as God Almighty said, **To warn the mother of cities and those around it**. And God Almighty said, "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**. The completion of the proof is God Almighty's saying, **And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment**. So God Almighty informed that He will destroy every city before the Day of Resurrection. God Almighty said, **And We never punish until We have sent a messenger**. So God Almighty made the mission of the unlettered Prophet inclusive of all the cities. Because he is a messenger to her mother and her origin to whom she returns. It is proven in the two Sahihs that he, may God's prayers and peace be upon him, said: **I was sent to the red and the black**. For this reason, the prophethood and message were sealed with him, so there is no prophet or messenger after him, rather his law remains as long as night and day remain until the Day of Resurrection. It was said that what is meant by his saying: **until He sends a messenger to her mother** is her origin and her greatness like the mothers of villages and regions. This was narrated by Al-Zamakhshari, Ibn Al-Jawzi and others, and it is not far-fetched.

Fath al-Qadir

59- **And your Lord would not destroy the cities until He had sent to their mother a Messenger reciting to them**

Our verses. That is, it is not correct nor right that God would destroy the disbelieving cities - that is, the disbelieving people - until He had sent to their mother a Messenger to warn them and recite to them the verses of God speaking of what God has enjoined upon them and what He has prepared of reward for the obedient and punishment for the disobedient. The meaning of **their mother** is: the largest and greatest of them. He singled out the greatest of them for being sent to because in it were the nobles of the people, the people of understanding and opinion, and in it were the kings and nobles. Thus, in this regard, it became like the mother of the cities around it. Al-Hasan said: The Mother of Villages is the first of them. It was said that what is meant by Umm al-Qura here is Mecca, as in His statement: **Indeed, the first House [of worship] established for mankind 12:13**. The explanation of what this verse includes has already been presented at the end of Surat Yusuf. The phrase **reciting to them Our verses** is in the accusative case as a state: that is, reciting to them and informing them that the punishment will descend upon them if they do not believe. **And We would not destroy the cities except while their people were wrongdoers 12:13**. This phrase is conjoined with the previous phrase, and the exception is devoid of the most general of conditions: that is, We would not destroy the people of the cities after We sent to their mother a messenger calling them to the truth except while they were wrongdoers and deserved to be destroyed for their persistence in disbelief after they had been excused and the argument had been confirmed against them, as in His statement: **And your Lord would not destroy the cities unjustly while their people were righteous**.

Tafsir al-Baghawi

59- **And your Lord would not destroy the cities**, meaning: the unbelieving cities and their people, **until He had sent to its mother city a messenger**, meaning: to its largest and greatest city a messenger to warn them. He specified the greatest city for sending the messenger to, because the messenger is sent to the nobles, and the nobles inhabit the cities and the places that are the mother of what is around them, **reciting to them Our verses**, Muqatil said: The Messenger informs them that the punishment will descend upon them if they do not believe, **And We would not destroy the cities except while their people were wrongdoers**, polytheists, meaning: I destroyed them because of their wrongdoing.

Tafsir al-Baidawi

59 - **And your Lord would not destroy cities until He sends forth in their mother** in their origin, which is their deeds, because its people are more intelligent and noble. **a messenger reciting to them Our verses** to make the argument binding and cut off the excuse. **And We would not destroy cities except while their people were wrongdoers** by denying the messengers and being stubborn in disbelief.

Surat al-Qasas 28:60

And whatever you have been given is but the enjoyment of worldly life and its adornment. But what is with God is better and more lasting. So will you not reason?

Surat al-Qasas 28:60

And whatever you have been given is but the enjoyment of worldly life and its adornment. But what is with God is better and more lasting. So will you not reason?

Tafsir al-Jalalayn

60 - **And whatever you have been given is but the enjoyment of worldly life and its adornment** meaning you enjoy it and adorn yourself with it during the days of your life, then it will perish **and what is with God** meaning His reward (is better and more lasting. So will you not reason?) with the letter ya and the letter ta' that what is lasting is better than what is perishing

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whatever you have been given, O people, of wealth and children, is only a provision that you enjoy in this worldly life, and it is from its adornments with which people adorn themselves. It will not avail you at all with God, nor will it benefit you in your afterlife. What is with God for the people of His obedience and allegiance is better and more lasting than what you have been given in this world of its provision and adornments, and it is more lasting for its people, because it is eternal and will never end.

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, regarding His statement: **And what is with God is better and more lasting**, he said: Better in reward and more lasting with us. **Do you not then understand?** God Almighty says: O people, do you not have minds with which to reflect and know good from evil, and choose for yourselves the better of the two positions over the worse of them, and prefer the everlasting, endless bliss over the transient, unlasting one?

Tafsir al-Qurtubi

God the Almighty says: **And whatever you have been given of anything** O people of Mecca **is but the enjoyment of worldly life and its adornment** meaning you enjoy it for the duration of your life, or for a period of your life, then either you leave it or it leaves you. **And what is with God is better and more lasting** meaning better and more lasting, meaning the Hereafter, which is Paradise. **Do you not then understand?** That what is lasting is better than what is

perishable. Abu Amr read: **يُتْلُونَ** with a ya'. The rest read it with a ta' indicating address, and this is the preferred choice, based on God's saying: **And what you have been given.**

Tafsir Ibn Kathir

God Almighty says, informing us of the insignificance of this world, and the lowly adornments and fleeting splendors in it, in comparison to what God has prepared for His righteous servants in the Hereafter of great and lasting bliss, as God Almighty says:

Whatever you have will perish, but what is with God is everlasting. And He says: **And what is with God is better for the righteous.** And He says: **And what is the life of this world compared to the Hereafter is nothing but enjoyment.** And He says: **But you prefer the life of this world, * While the Hereafter is better and more lasting.** And the Messenger of God, may God bless him and grant him peace, said: **By God, what is the life of this world compared to the Hereafter except as one of you dips his finger in the sea, so let him see what he brings back.**

God the Almighty says: {Then will you not reason?} meaning, will he not reason who prefers this world over the Hereafter? God the Almighty says: {Is he to whom We have promised a good promise, which he will attain, like he to whom We have given enjoyment of worldly life, then on the Day of Resurrection he will be among those brought forth?} God the Almighty says: Is he who is a believer, who believes in what God has promised him for his righteous deeds of reward, which he will inevitably attain, like he who is a disbeliever who denies the meeting with God, His promise and His threat, so he is given enjoyment in this worldly life for a few days? **Then on the Day of Resurrection he will be among those brought forth? Mujahid and Qatadah said: Among those who are punished.** It has also been said that it was revealed about the Messenger of God (blessings and peace of God be upon him) and Abu Jahl. It has also been said about Hamzah, Ali and Abu Jahl, both of them from Mujahid. It appears that it is general. This is like God the Almighty's statement, informing about that believer when he looked down upon his companion while he was in the ranks, and that one was in the lowest levels, so He said: {And had it not been for the favor of my Lord, I would have been among those brought forth.} God the Almighty says: {And Paradise has certainly known that they will be brought forth.}

Fath al-Qadir

Then He, the Most High, said: 60- **And whatever you have been given is but the enjoyment of worldly life and its adornment.** The address is to the disbelievers of Mecca: meaning, whatever you have been given of things is the enjoyment of worldly life, which you enjoy for the duration of your life or some of your life, then you are removed from it or it is removed from you. In any case, that will come to an end and pass away. **And**

what is with God of His reward and recompense **is better** than that transient and fleeting because it is pure pleasure devoid of any turbidity. **And more enduring** because it lasts forever, and this passes quickly. **Do you not understand?** That what is enduring is better than what is fleeting, and that which contains pure, unmixed pleasure is better than pleasures tainted with turbidity that are marred by ailments of the body and heart. It was read with the accusative of enjoyment as a source: meaning, then you enjoy the enjoyment of life. Abu Amr read **they understand** with the subjunctive, and the rest read it with the subjunctive as an address, and their reading is more preferable because of His saying: **And what you have been given.**

Tafsir al-Baghawi

60- **And whatever you have been given is but the enjoyment of worldly life and its adornment**, you enjoy it for the days of your life, then it will perish and end, "and what is with God is better and more lasting. So will you not reason?" That what is lasting is better than what is perishable.

Most readers read: ta'qaloon with a ta', while Abu Amr reads: ta'qaloon with a ta' and a ya'.

Tafsir al-Baidawi

60 - **And whatever you have been given** of worldly things. **The enjoyment of worldly life and its adornments** you enjoy and adorn yourself with for the duration of your passing life. **And what is with God** which is His reward. **is better** in itself than that because it is a special pleasure and complete delight. **And more lasting** because it is everlasting. **Do you not then reason?** so you exchange what is better for what is lesser? Abu Amr read it with the letter ya which is more eloquent in the admonition.

Surat al-Qasas 28:61

Is he to whom We have promised a good promise and he will attain it like one to whom We have granted enjoyment of worldly life and then on the Day of Resurrection he will be among those brought forth?

Surat al-Qasas 28:61

Is he to whom We have promised a good promise and he will attain it like one to whom We have granted enjoyment of worldly life and then on the Day of Resurrection he will be among those brought forth?

Tafsir al-Jalalayn

61 - **Is he to whom We have promised a good promise, which he will attain?** A calamity, which is Paradise, **like he to whom We have given enjoyment of worldly life?** which will soon disappear **and then on the Day of Resurrection he will be among those brought forth.** The first is the believer and the second is the disbeliever. That is, they will not be equal.

Tafsir al-Suyuti

God Almighty said: **Is he whom We have promised the verse?** Ibn Jarir narrated on the authority of Mujahid regarding His saying: **Is he whom We have promised the verse?** He said: It was revealed about the Prophet, may God bless him and grant him peace, and about Abu Jahl ibn Hisham. And it was narrated from another chain of transmission on his authority that it was revealed about Hamza and Abu Jahl.

Tafsir al-Tabari

God Almighty says: Is he to whom We have promised Paradise for his obedience to Us, and he believed in what We promised him, and was truthful and obeyed Us, and thus deserved, through his obedience to Us, that We should fulfill for him what We promised him, and he will attain what he was promised and become a god, like one to whom We have given enjoyment in the life of this world, and he enjoyed it, and forgot to do what We promised the people of obedience, and abandoned seeking it, and preferred immediate pleasure to a deferred one, then on the Day of Resurrection he will be visited by those brought before God, meaning those who are present, the punishment of God and His painful chastisement.

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: **Is he to whom We have promised a good promise which he will surely attain?** He said: He is the believer who heard the Book of God, believed in it, and believed in what God promised in it. **Like he to whom We have given enjoyment of worldly life.** He is this disbeliever. By God, he is not like the believer. **Then on the Day of Resurrection he will be among those brought forth.** That is, in the punishment of God.

Muhammad ibn Amr told us, he said: Abu Asim told us,

he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, Ibn Amr said in his hadith: His statement, **among those brought forth**, he said: They brought her. Al-Harith said in his hadith, **Then on the Day of Resurrection he will be among those brought forth**, the people of Hell, they brought her forth.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **Then on the Day of Resurrection he will be among those brought forth.** He said: The people of Hell will be brought forth.

The interpreters differed about who this verse was revealed about. Some of them said: It was revealed about the Prophet, may God bless him and grant him peace, and about Abu Jahl ibn Hisham.

Mention of those who said that: Ibn Al-Muthanna told us, he said: Abu Al-Nu'man Al-Hakam bin Abdullah Al-Ajli told us, he said: Shu'bah told us, on the authority of Abaan bin Taghlib, on the authority of Mujahid: **Is he to whom We have promised a good promise which he will attain like he to whom We have given enjoyment of worldly life and then, on the Day of Resurrection, he will be among those brought forth?** He said: It was revealed about the Prophet, may God bless him and grant him peace, and about Abu Jahl bin Hisham.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Is he to whom We have promised a good promise which he will surely fulfill?** He said: The Prophet, may God bless him and grant him peace.

Others said: It was revealed about Hamza and Ali, may God be pleased with them, and Abu Jahl, may God curse him.

Who said that?

Ibn Al-Muthanna told us: Badal bin Al-Muhabbir Al-Taghlabi told us: Shu'bah told us, on the authority of Abaan bin Taghlib, on the authority of Mujahid: **Is he to whom We have promised a good promise which he will attain like he to whom We have given enjoyment of worldly life and then on the Day of Resurrection he will be among those brought forth?** He said: It was revealed about Hamza, Ali bin Abi Talib, and Abu Jahl.

He said: Abd al-Samad told us, he said: Shu'bah told us, on the authority of Abaan ibn Taghlib, on the authority of Mujahid, he said: It was revealed about Hamza and Abu Jahl.

Tafsir al-Qurtubi

The Almighty says: **Is he to whom We have promised a good promise which he will surely attain?** meaning Paradise and the reward it contains **like he to whom**

We have given enjoyment of worldly life then he is given part of what he desired **then on the Day of Resurrection he will be among those brought forth** meaning in the Fire. Similar to this is the verse in which God says: **And had it not been for the favor of my Lord, I would have been among those brought forth** (37:57). Ibn Abbas said: It was revealed about Hamzah ibn Abdul Muttalib and Abu Jahl ibn Hisham. Mujahid said: It was revealed about the Prophet (peace and blessings of God be upon him) and Abu Jahl. Muhammad ibn Ka'b said: It was revealed about Hamzah and Ali, and about Abu Jahl and 'Ammarah ibn al-Walid. It was also said: It was revealed about 'Ammar and al-Walid ibn al-Mughira, as al-Suddi said. Al-Qushayri said: The correct view is that it was revealed about the believer and the disbeliever in a general manner. Al-Tha'labi: In short, it was revealed about every unbeliever who enjoyed well-being and wealth in this world, but will have Hell in the Hereafter, and about every believer who was patient in the face of worldly trials, trusting in God's promise, and will have Paradise in the Hereafter.

Tafsir Ibn Kathir

God Almighty says, informing us of the insignificance of this world, and the lowly adornments and fleeting splendors in it, in comparison to what God has prepared for His righteous servants in the Hereafter of great and lasting bliss, as God Almighty says: **Whatever you have will perish, but what is with God is everlasting.** And He says: **And what is with God is better for the righteous.** And He says: **And what is the life of this world compared to the Hereafter is nothing but enjoyment.** And He says: **But you prefer the life of this world, * While the Hereafter is better and more lasting.** And the Messenger of God, may God bless him and grant him peace, said: **By God, what is the life of this world compared to the Hereafter except as one of you dips his finger in the sea, so let him see what he brings back.**

God the Almighty says: {Then will you not reason?} meaning, will he not reason who prefers this world over the Hereafter? God the Almighty says: {Is he to whom We have promised a good promise, which he will attain, like he to whom We have given enjoyment of worldly life, then on the Day of Resurrection he will be among those brought forth?} God the Almighty says: Is he who is a believer, who believes in what God has promised him for his righteous deeds of reward, which he will inevitably attain, like he who is a disbeliever who denies the meeting with God, His promise and His threat, so he is given enjoyment in this worldly life for a few days? **Then on the Day of Resurrection he will be among those brought forth? Among those who are punished.** It has also been said that it was revealed about the Messenger of God (blessings and peace of God be upon him) and Abu Jahl. It has also been said about Hamzah, Ali and Abu Jahl, both of them from Mujahid. It appears that it is general. This is like God the Almighty's statement, informing about that believer when he looked down upon his companion while he was in the ranks, and that one was in the lowest levels, so He said: {And had

it not been for the favor of my Lord, I would have been among those brought forth.} God the Almighty says: {And Paradise has certainly known that they will be brought forth.}

Fath al-Qadir

61- **Is he to whom We have promised a good promise which he will surely attain?** That is, We have promised him Paradise and the countless blessings it contains, which he will attain, that is, he will inevitably attain, for God does not break His promise. **Like one whom We have given enjoyment of the enjoyment of worldly life,** so he was given some of what he wanted, even though it quickly vanished and was spoiled. **Then on the Day of Resurrection he will be among those brought forth.** This is connected to His statement **We have given enjoyment,** and is included with it in the scope of the relative clause, emphasizing the denial of similarity and establishing it. The meaning is: Then on the Day of Resurrection he whom We have given enjoyment will be among those brought forth by the Fire. The specification of those brought forth to those who were brought forth by the punishment is required by the situation, and the question is for denial, that is, their situation is not the same, for the one promised Paradise will inevitably attain what he was promised, even though he will not miss out on his share of this world. This is the situation of the believer. As for the state of the disbeliever, he is only subject to enjoyment of some worldly things in which he and the believer are equal, and each one of them gets his share of it, while he is heading to the Fire. Are they equal? The majority of scholars read *then* with a damma on the ha'. Al-Kisa'i and Qalun read it with a sukoon on the ha', making *lathum* follow the rules of *waw* and *fa'*.

Tafsir al-Baghawi

61- **Is he to whom We have promised a good promise,** meaning Paradise, **and he will attain it,** will be afflicted with it, attain it, and will go to it, **like he to whom We have given enjoyment of worldly life,** which will soon be gone, **then on the Day of Resurrection he will be among those brought forth,** the Fire? Qatadah said: meaning the believer and the disbeliever. Mujahid said: It was revealed concerning the Prophet, may God bless him and grant him peace, and Abu Jahl.

Muhammad bin Kaab said: It was revealed about Hamza, Ali, and Abu Jahl.

Al-Suddi said: It was revealed about Ammar and Al-Walid bin Al-Mughira.

Tafsir al-Baidawi

61 - **Is he to whom We have promised a good promise?** A promise of Paradise, for a good promise makes what is promised good. **He will surely meet it** He will inevitably attain it, as breaking a promise is impossible. That is why He connected it with the letter *fa*, which gives a sense of causality. **Like one whom We have given enjoyment of the enjoyment of worldly life** which

Surat al-Qasas 28:61

Is he to whom We have promised a good promise and he will attain it like one to whom We have granted enjoyment of worldly life and then on the Day of Resurrection he will be among those brought forth?

is tinged with pain, clouded by hardships, and followed by regret for the interruption. **Then on the Day of Resurrection he will be among those brought forth** for the reckoning or punishment. *Then* indicates a delay in time or rank. Nafi' and Ibn 'Amir in one narration, and Al-Kisa'i read **Then he** with a silent *ha*, likening the separate to the connected. This verse is like a result of the one before it, and that is why it was connected to it with the letter *fa*.

Surat al-Qasas 28:62

And the Day He will call to them and say, **Where are My partners about whom you used to claim?**

Tafsir al-Jalalayn

62 - And remember **the Day when God will call to them and say, Where are My partners whom you used to claim?** They are My partners.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And on the Day the Lord of Majesty will call out to those with whom they associated rivals and idols in this world, and He will say to them: **Where are My partners whom you claimed** that they were My partners in this world?

Tafsir al-Qurtubi

God Almighty says: **And the Day He will call to them** meaning God will call to these polytheists on the Day of Resurrection **and say, 'Where are My partners?'** according to your claim that they will support you and intercede for you. **Those upon whom the word has come into effect** will say, **Those upon whom the word of punishment has come into effect** meaning the word of punishment has come into effect, and they are the leaders, Al-Kalbi. Qatada said: They are the devils.

Tafsir Ibn Kathir

God the Almighty says, informing us of what He will rebuke the polytheists with on the Day of Resurrection, when He will call out to them and say: **Where are My partners whom you claimed?** Meaning, where are the gods that you used to worship in this world, of idols and rivals? Will they help you or will they be victorious? This is by way of rebuke and threat, as God the Almighty says: "And you have certainly come to Us alone, just as We created you the first time, and you have left behind you what We gave you. And We do not see with you your intercessors whom you claimed were partners among you. The relationship between you has been severed, and lost from you is what you used to claim."

And His statement: **Those against whom the word has come true will say**, meaning the devils, the rebellious ones, and those who call to disbelief, "Our Lord, these are the ones we misled. We misled them as we were misled. We disavow ourselves to You. They used to worship us." So they testified against them that they misled them, so they followed them, then disavowed their worship, as God Almighty said: "And they have taken other than God gods that they might be a source of honor for them. No! They will disbelieve in their

worship and will be opponents to them." And God Almighty said: "And who is more astray than he who invokes other than God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And Abraham, peace be upon him, said to his al-Nas 114: "You have only taken idols other than God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another." And God Almighty said: "When those who followed disown those who followed and they see the punishment and all ties are severed from them. And those who followed will say, 'If only we had another turn, we could disown them as they disowned us.' Thus does God show them." Their deeds will be a source of regret for them, and they will not emerge from the Fire. That is why He said: **And it will be said, 'Call upon your partners,'** meaning, so that they may save you from what you are in, just as you had hoped from them in this worldly life. **So they called upon them, but they did not respond to them, and they saw the punishment**, meaning, they were certain that they would inevitably go to the Fire.

And His statement: **If only they had been guided** means that when they witnessed the punishment, they would wish that they had been among the guided ones in this world. This is like the statement of God the Most High: "And the Day He will say, 'Call upon My associates whom you claim,' and they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction. And the criminals will see the Fire and think that they are going to fall into it, but they will find no way out from it." And His statement: **And the Day He will call to them and say, 'What was your answer to the messengers?'** The first call is about the question of monotheism, and this proves prophethood. What was your answer to those sent to you, and how was your situation with them? This is like the question asked by a servant in his grave: Who is your Lord, who is your prophet, and what is your religion? As for the believer, he bears witness that there is no god but God, and that Muhammad is His servant and Messenger. As for the disbeliever, he says: **Huh, huh, I do not know.** For this reason, he will have no answer on the Day of Resurrection other than silence, because whoever is blind in this life will be blind and even more astray in the Hereafter. For this reason, God the Almighty said: **So the report will be blind to them that Day, so they will not ask about one another.** Mujahid said: **So the arguments will be blind to them, so they will not ask about lineages.** And His statement, **But as for he who repents, believes and does righteousness**, meaning in this world, **it is possible that he will be among the successful**, meaning on the Day of Resurrection. **Perhaps he will be among the successful**, means on the Day of Resurrection. And *perhaps* is a requirement from God, for this will inevitably happen by the grace and favor of God.

Fath al-Qadir

And the nominative case of *day* in His statement: 62- **And the Day He will call to them** in conjunction with the

Surat al-Qasas 28:62

And the Day He will call to them and say, "Where are My partners about whom you used to claim?"

Day of Resurrection or by implying *remember*: meaning the day God Almighty will call to these polytheists **and say** to them **Where are My partners whom you claimed** would support you and intercede for you? And the two objects of **they claim** are omitted: meaning you claim them to be My partners because the statement indicates them.

Tafsir al-Baghawi

62- **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'**

Tafsir al-Baidawi

62 - **And the Day He will call to them** is in apposition to the Day of Resurrection or is in the accusative case with *remember*. "And He will say, 'Where are My partners whom you claimed?'" That is, those whom you claimed were My partners. The two objects were omitted because the speech indicates them.

Surat al-Qasas 28:63

Those against whom the word has come into effect will say, "Our Lord, these are the ones we misled. We misled them as we misled. We declare our innocence to You. It was not us they worshipped."

Tafsir al-Jalalayn

63 - **Those upon whom the word has come true will say** regarding entering the Fire, and they are the leaders of misguidance **Our Lord, these are the ones we led astray** they are the subject and the description **we led them astray** is its predicate, so they went astray **as we went astray** we did not force them to go astray **we disavow them to You** they did not worship us) ma is a negative particle

Tafsir al-Suyuti

Tafsir al-Tabari

Those upon whom the word was justified said, meaning: Those upon whom God's wrath and curse were due, and they were the devils who misled the children of Adam, said: "Our Lord, these are the ones we led astray. We led them astray just as we were led astray."

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

Who said that?

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 Qatada, regarding his statement:

These are the ones whom We led astray, We led them astray just as We were led astray, he said: They are the devils.

His saying: **We disavow you** means: We disavow their allegiance and support to you. **They did not worship us** means: They did not worship us.

Tafsir al-Qurtubi

The Almighty says: **Our Lord, these are the ones we led astray**. That is, we invited them to error. It was said to them: **Did you lead them astray?** They said: **We led them astray as we were led astray**. They meant: **Did we lead them astray as we were led astray**. "We disavow ourselves before You." That is, we disavow each other. The devils disavow those who obeyed them, and the leaders disavow those who accepted them, as the Almighty says: **Friends that Day will be enemies to each other, except for the righteous**. (al-Zukhruf 43:67)

Tafsir Ibn Kathir

God the Almighty says, informing us of what He will rebuke the polytheists with on the Day of Resurrection, when He will call out to them and say: **Where are My partners whom you claimed?** Meaning, where are the gods that you used to worship in this world, of idols and rivals? Will they help you or will they be victorious? This is by way of rebuke and threat, as God the Almighty says: "And you have certainly come to Us alone, just as We created you the first time, and you have left behind you what We gave you. And We do not see with you your intercessors whom you claimed were partners among you. The relationship between you has been severed, and lost from you is what you used to claim."

And His statement: **Those against whom the word has come true will say**, meaning the devils, the rebellious ones, and those who call to disbelief, "Our Lord, these are the ones we misled. We misled them as we were misled. We disavow ourselves to You. They used to worship us." So they testified against them that they misled them, so they followed them, then disavowed their worship, as God Almighty said: "And they have taken other than God gods that they might be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And God Almighty said: "And who is more astray than he who invokes other than God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And Abraham, peace be upon him, said to his al-Nas 114: "You have only taken idols other than God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another." And God Almighty said: "When those who followed disown those who followed and they see the punishment and all ties are severed from them. And those who followed will say, 'If only we had another turn, we could disown them as they disowned us.' Thus does God show them." Their deeds will be a source of regret for them, and they will not emerge from the Fire. That is why He said: **And it will be said, 'Call upon your partners,'** meaning, so that they may save you from what you are in, just as you had hoped from them in this worldly life. **So they called upon them, but they did not respond to them, and they saw the punishment**, meaning, they were certain that they would inevitably go to the Fire.

And His statement: **If only they had been guided** means that when they witnessed the punishment, they would wish that they had been among the guided ones in this world. This is like the statement of God the Most High: "And the Day He will say, 'Call upon My associates whom you claim,' and they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction. And the criminals will see the Fire and think that they are going to fall into it, but they will find no way out from it." And His statement: **And the Day He will call to them and say, 'What was your answer to the messengers?'** The first call is about the question of monotheism, and this proves prophethood. What was your answer to those sent to you, and how was your situation with them?

Surat al-Qasas 28:63

Those against whom the word has come into effect will say, "Our Lord, these are the ones we misled. We misled them as we misled. We declare our innocence to You. It was not us they worshipped."

This is like the question asked by a servant in his grave: Who is your Lord, who is your prophet, and what is your religion? As for the believer, he bears witness that there is no god but God, and that Muhammad is His servant and Messenger. As for the disbeliever, he says: **Huh, huh, I do not know.** For this reason, he will have no answer on the Day of Resurrection other than silence, because whoever is blind in this life will be blind and even more astray in the Hereafter. For this reason, God the Almighty said: **So the report will be blind to them that Day, so they will not ask about one another.** Mujahid said: **So the arguments will be blind to them, so they will not ask about lineages.** And His statement, **But as for he who repents, believes and does righteousness,** meaning in this world, **it is possible that he will be among the successful,** meaning on the Day of Resurrection. **Perhaps he will be among the successful,** means on the Day of Resurrection. And *perhaps* is a requirement from God, for this will inevitably happen by the grace and favor of God.

Fath al-Qadir

63- **Those upon whom the word has come into effect will say,** meaning the word of punishment has come into effect upon them, and they are the leaders of misguidance who took lords other than God. This is what Al-Kalbi said. Qatadah said: They are the devils. **Our Lord, these are those whom we led astray,** meaning we invited them to misguidance, meaning the followers. **We led them astray as we were led astray,** meaning we led them astray as we were led astray. **We disavow them to You,** meaning that the leaders of misguidance, or the devils, disavowed those who obeyed them. Al-Zajjaj said: They disavowed each other and became enemies, as God the Most High said: **Friends on that Day will be enemies to one another.** "These" is the subject, and **those whom we led astray** is its description. The pronoun is omitted: meaning we led them astray. The predicate is **we led them astray,** and **as we led them astray** is an adjective of a deleted verbal noun. It was said that the report of these is that we were led astray, and as for **We led them astray as we were led astray,** then it is a new statement to confirm what came before it. Abu Ali al-Farsi preferred this, and the first view was objected to, and Abu al-Baqa' responded to his objection, **They did not worship us,** but rather they worshipped their desires. It was said that *what* in **what they were** is a source: that is, we disavow to you their worship of us, and the first is more appropriate.

Tafsir al-Baghawi

63- **Those upon whom the word has come into effect will say,** upon whom the punishment was due and they are the leaders of misguidance, **Our Lord, these are the ones we led astray,** that is, we called them to misguidance, and they are the followers, **We led them**

astray as we were led astray, we led them astray as we were led astray, **we disavow them to You,** "they did not worship us," and some of them disavowed each other and became enemies, as God Almighty said: **Friends on that Day will be enemies to one another** Az-Zukhruf 67.

Tafsir al-Baidawi

63 - **Those against whom the Word has come into effect said,** by establishing its implications and achieving its outcome, which is the Most High's statement: **I will surely fill Hell with jinn and people all together,** and other verses of warning. **Our Lord, these are those whom we led astray.** That is, these are those whom we led astray, so the referent to the relative pronoun was omitted. **We led them astray as we went astray.** That is, we led them astray, so they went astray as we went astray. This is a new sentence to indicate that they went astray by their own choice and that they did not do this to them due to whispering and suggestion. It is also possible that *those* is an adjective and **we led them astray** is the predicate because of what is connected to it, thus indicating an addition to the adjective, which, even if it was an excess, became a necessary consequence. **We disavow them to You** from them and from what they chose of disbelief, which was their desire. This is a confirmation of the previous sentence, and that is why it is devoid of a conjunction. Likewise, **They did not worship Us.** That is, they did not worship Us, but rather they worshipped their own desires. It was said that *ma* is a verbal noun connected to *tabaranā* meaning we disavowed their worship of us.

Surat al-Qasas 28:64

And it was said, **Call upon your partners**. So they called upon them, but they did not respond to them, and they saw the punishment, if only they were guided.

Tafsir al-Jalalayn

64 - And it was said, **Call upon your partners** meaning the idols whom you claim are partners of God **so they called upon them, but they did not respond to them** their call **and they saw** they **the punishment** they saw it **if only they had been guided** in this world, they would not have seen it in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And it will be said to those who associate others with God, the gods and rivals in this world, **Call upon your partners** whom you used to call upon besides God. **So they called upon them, but they did not respond to them**. He says: They did not answer them. **And they saw the punishment** He says: And they witnessed the punishment. **If only they had been guided**. He says: When they saw the punishment, they wished that they had been guided to the truth in this world.

Tafsir al-Qurtubi

God the Almighty says: **And it will be said** meaning to the disbelievers, **Call upon your partners** meaning seek aid from your gods that you worshipped in this world to aid you and defend you. **So they called upon them** meaning they sought aid from them. **But they did not respond to them** meaning they did not answer them and did not benefit from them. **And they will see the punishment, if only they were guided**. Al-Zajaj said: The answer to *if* is omitted, and the meaning is: If only they were guided, guidance would have saved them, and they would not have been subjected to the punishment. It was also said: If only they were guided, they would not have called upon them. It was also said that the meaning is: When they saw the punishment, they wished that they were guided in this world, guidance would have saved them, and when they saw the punishment, if only they were guided in this world, they would not have seen the punishment on the Day of Resurrection.

Tafsir Ibn Kathir

God the Almighty says, informing us of what He will rebuke the polytheists with on the Day of Resurrection, when He will call out to them and say: **Where are My partners whom you claimed?** Meaning, where are the gods that you used to worship in this world, of idols and rivals? Will they help you or will they be victorious?

This is by way of rebuke and threat, as God the Almighty says: "And you have certainly come to Us alone, just as We created you the first time, and you have left behind you what We gave you. And We do not see with you your intercessors whom you claimed were partners among you. The relationship between you has been severed, and lost from you is what you used to claim."

And His statement: **Those against whom the word has come true will say**, meaning the devils, the rebellious ones, and those who call to disbelief, "Our Lord, these are the ones we misled. We misled them as we were misled. We disavow ourselves to You. They used to worship us." So they testified against them that they misled them, so they followed them, then disavowed their worship, as God Almighty said: "And they have taken other than God gods that they might be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And God Almighty said: "And who is more astray than he who invokes other than God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And Abraham, peace be upon him, said to his al-Nas 114: "You have only taken idols other than God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another." And God Almighty said: "When those who followed disown those who followed and they see the punishment and all ties are severed from them. And those who followed will say, 'If only we had another turn, we could disown them as they disowned us.' Thus does God show them." Their deeds will be a source of regret for them, and they will not emerge from the Fire. That is why He said: **And it will be said, 'Call upon your partners,'** meaning, so that they may save you from what you are in, just as you had hoped from them in this worldly life. **So they called upon them, but they did not respond to them, and they saw the punishment**, meaning, they were certain that they would inevitably go to the Fire.

And His statement: **If only they had been guided** means that when they witnessed the punishment, they would wish that they had been among the guided ones in this world. This is like the statement of God the Most High: "And the Day He will say, 'Call upon My associates whom you claim,' and they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction. And the criminals will see the Fire and think that they are going to fall into it, but they will find no way out from it." And His statement: **And the Day He will call to them and say, 'What was your answer to the messengers?'** The first call is about the question of monotheism, and this proves prophethood. What was your answer to those sent to you, and how was your situation with them? This is like the question asked by a servant in his grave: Who is your Lord, who is your prophet, and what is your religion? As for the believer, he bears witness that there is no god but God, and that Muhammad is His servant and Messenger. As for the disbeliever, he says: **Huh, huh, I do not know**. For this reason, he will have no answer on the Day of Resurrection other than silence, because whoever is

Surat al-Qasas 28:64

And it was said, "Call upon your partners." So they called upon them, but they did not respond to them, and they saw the punishment, if only they were guided.

blind in this life will be blind and even more astray in the Hereafter. For this reason, God the Almighty said: **So the report will be blind to them that Day, so they will not ask about one another.** Mujahid said: **So the arguments will be blind to them, so they will not ask about lineages.** And His statement, **But as for he who repents, believes and does righteousness,** meaning in this world, **it is possible that he will be among the successful,** meaning on the Day of Resurrection. **Perhaps he will be among the successful,** means on the Day of Resurrection. And *perhaps* is a requirement from God, for this will inevitably happen by the grace and favor of God.

Fath al-Qadir

64- **And it will be said, 'Call upon your partners.'** That is, this was said to the unbelievers among the children of Adam, meaning: Seek aid from your gods whom you used to worship besides God in this world, so that they may aid you and protect you. **So they called upon them,** at that time, **but they did not respond to them,** nor did they benefit them in any way. **And they saw the punishment,** that is, the one who follows and the one followed, for it had overtaken them. **If only they were guided.** Al-Zajaj said: The answer to *if* is omitted, and the meaning is: If only they were guided, that would have saved them, and they would not have seen the punishment. It was also said that the meaning is: If only they were guided, they would not have called upon them. It was also said that the meaning is: If only they were guided by some means, they would have warded off the punishment. It was also said that the time has come for them to be guided, if only they were guided. Others said otherwise. The first is more appropriate.

Tafsir al-Baghawi

64- **And it was said** to the infidels: **Call upon your partners,** meaning the idols, to save you from the punishment. **So they called upon them, but they did not respond to them,** they did not answer them, **and they saw the punishment, if only they had been guided.** The answer to *if* is omitted, based on the estimation: If only they had been guided in this world, they would not have seen the punishment.

Tafsir al-Baidawi

64 - **And it was said, 'Call upon your partners.'** **So they called upon them.** Out of extreme bewilderment, **but they did not respond to them.** Because of their inability to answer and support. **And they saw the punishment** inevitable for them. **If only they had been guided.** To some form of trick by which they could ward off the punishment, or to the truth, they would not have seen the punishment. *If* is for wishing, meaning they wished that they had been guided.

Surat al-Qasas 28:65

And the Day He will call to them and say, **What was your response to the messengers?**

Tafsir al-Jalalayn

65 - And remember **and the Day He will call to them and say, What was your response to the messengers** to you

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And on the Day God will call these polytheists and say to them: **What did you answer the messengers?** regarding what We sent them to you with, of calling you to our monotheism and disavowing idols and statues.

Tafsir al-Qurtubi

God Almighty says: **What did you answer the messengers?** That is, God says to them: What was your answer to the prophets sent to you when they conveyed My messages to you?

Tafsir Ibn Kathir

God the Almighty says, informing us of what He will rebuke the polytheists with on the Day of Resurrection, when He will call out to them and say: **Where are My partners whom you claimed?** Meaning, where are the gods that you used to worship in this world, of idols and rivals? Will they help you or will they be victorious? This is by way of rebuke and threat, as God the Almighty says: "And you have certainly come to Us alone, just as We created you the first time, and you have left behind you what We gave you. And We do not see with you your intercessors whom you claimed were partners among you. The relationship between you has been severed, and lost from you is what you used to claim."

And His statement: **Those against whom the word has come true will say**, meaning the devils, the rebellious ones, and those who call to disbelief, "Our Lord, these are the ones we misled. We misled them as we were misled. We disavow ourselves to You. They used to worship us." So they testified against them that they misled them, so they followed them, then disavowed their worship, as God Almighty said: "And they have taken other than God gods that they might be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And God Almighty said: "And who is more astray than he who invokes other than God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are

gathered together, they will be enemies to them and will be disbelievers in their worship." And Abraham, peace be upon him, said to his al-Nas 114: "You have only taken idols other than God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another." And God Almighty said: "When those who followed disown those who followed and they see the punishment and all ties are severed from them. And those who followed will say, 'If only we had another turn, we could disown them as they disowned us.' Thus does God show them." Their deeds will be a source of regret for them, and they will not emerge from the Fire. That is why He said: **And it will be said, 'Call upon your partners,'** meaning, so that they may save you from what you are in, just as you had hoped from them in this worldly life. **So they called upon them, but they did not respond to them, and they saw the punishment**, meaning, they were certain that they would inevitably go to the Fire.

And His statement: **If only they had been guided** means that when they witnessed the punishment, they would wish that they had been among the guided ones in this world. This is like the statement of God the Most High: "And the Day He will say, 'Call upon My associates whom you claim,' and they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction. And the criminals will see the Fire and think that they are going to fall into it, but they will find no way out from it." And His statement: **And the Day He will call to them and say, 'What was your answer to the messengers?'** The first call is about the question of monotheism, and this proves prophethood. What was your answer to those sent to you, and how was your situation with them? This is like the question asked by a servant in his grave: Who is your Lord, who is your prophet, and what is your religion? As for the believer, he bears witness that there is no god but God, and that Muhammad is His servant and Messenger. As for the disbeliever, he says: **Huh, huh, I do not know.** For this reason, he will have no answer on the Day of Resurrection other than silence, because whoever is blind in this life will be blind and even more astray in the Hereafter. For this reason, God the Almighty said: **So the report will be blind to them that Day, so they will not ask about one another.** Mujahid said: **So the arguments will be blind to them, so they will not ask about lineages.** And His statement, **But as for he who repents, believes and does righteousness**, meaning in this world, **it is possible that he will be among the successful**, meaning on the Day of Resurrection. **Perhaps he will be among the successful**, means on the Day of Resurrection. And *perhaps* is a requirement from God, for this will inevitably happen by the grace and favor of God.

Fath al-Qadir

And the Day in His statement: 65- **And the Day He will call to them and say, 'What was your answer to the messengers?'** is connected to what preceded it: What was your answer to those prophets sent to you when they conveyed My messages to you?

Surat al-Qasas 28:65

And the Day He will call to them and say, "What was your response to the messengers?"

Tafsir al-Baghawi

65- **And the Day He will call them**, meaning: God will ask the disbelievers, **and say, 'What did you answer the messengers?'**

Tafsir al-Baidawi

65 - **And the Day He will call to them and say, 'What did you answer the messengers?'** This is in apposition to the first, for God Almighty will ask first about their associating partners with Him, then about their denial of the prophets.

Surat al-Qasas 28:66

So the report will be hidden from them that Day, so they will not ask about one another.

Tafsir al-Jalalayn

66 - **So the report will be hidden from them** the report of salvation in the answer **on that Day** they will not find any report that will save them **so they will not ask about it** so they will remain silent.

Tafsir al-Suyuti

Tafsir al-Tabari

And the report was hidden from them that Day: He says: So the report was hidden from them, from their saying: The report of the people was hidden from me, meaning it was concealed. What is meant by that is that the argument was hidden from them, so they did not know what to use as evidence for, because God Almighty had been more eloquent in his apology to them, and had continued the argument against them, so they had no argument to use as evidence, nor any report to tell, which would be a means of salvation and deliverance for them.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **So the report was hidden from them**, he said: The arguments, meaning the proof.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **So the report was hidden from them**. He said: The arguments.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, regarding his statement: **And the Day He will call to them and say, 'What was your response to the messengers?'** He said: **There is no god but God**, monotheism.

And his saying: **They do not ask about lineages** and kinship.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They do not ask one another** he said: They do not ask one another about lineage, nor do they seek to know one another about kinship. They used to ask one another about one another when they met in this world, and they would die together.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **So they will not ask each other about lineages**. He said: About lineages. It was said that the meaning of this is: So the arguments were hidden from them on that day, so they remained silent. So they will not ask each other about them while they are silent.

Tafsir al-Qurtubi

God the Almighty said: **And the report will be hidden from them that Day** meaning the arguments will be hidden from them, as stated by Mujahid, because God had given them an excuse in this world, so they will have no excuse or argument on the Day of Resurrection. *report* means information. He called their arguments *report* because they are information that they will narrate. **They will not ask one another** meaning they will not ask one another about the arguments, because God the Almighty has refuted their arguments, as stated by Ad-Dahhak. Ibn Abbas said: **They will not ask one another** meaning they will not utter any argument. It was also said: **They will not ask one another** at that hour, and they will not know how to respond due to the horror of that hour, then they will respond after that. He mentioned their saying: **By God, our Lord, we were not polytheists** (Al-An'am 6:23). Mujahid said: They will not ask one another about lineages. It was also said that they will not ask one another to bear any of their sins, as stated by Ibn Abbas.

Tafsir Ibn Kathir

God the Almighty says, informing us of what He will rebuke the polytheists with on the Day of Resurrection, when He will call out to them and say: **Where are My partners whom you claimed?** Meaning, where are the gods that you used to worship in this world, of idols and rivals? Will they help you or will they be victorious? This is by way of rebuke and threat, as God the Almighty says: "And you have certainly come to Us alone, just as We created you the first time, and you have left behind you what We gave you. And We do not see with you your intercessors whom you claimed were partners among you. The relationship between you has been severed, and lost from you is what you used to claim."

And His statement: **Those against whom the word has come true will say**, meaning the devils, the rebellious ones, and those who call to disbelief, "Our Lord, these are the ones we misled. We misled them as we were misled. We disavow ourselves to You. They used to worship us." So they testified against them that they misled them, so they followed them, then disavowed their worship, as God Almighty said: "And they have taken other than God gods that they might be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And God Almighty said: "And who is more astray than he who invokes other than God those who will not respond to him until the Day of Resurrection, and they, of their

So the news will be hidden from them that Day, so they will not ask about one another.

invocation, are unaware. And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship.” And Abraham, peace be upon him, said to his al-Nas 114: “You have only taken idols other than God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another.” And God Almighty said: “When those who followed disown those who followed and they see the punishment and all ties are severed from them. And those who followed will say, ‘If only we had another turn, we could disown them as they disowned us.’ Thus does God show them.” Their deeds will be a source of regret for them, and they will not emerge from the Fire. That is why He said: **And it will be said, ‘Call upon your partners,’** meaning, so that they may save you from what you are in, just as you had hoped from them in this worldly life. **So they called upon them, but they did not respond to them, and they saw the punishment,** meaning, they were certain that they would inevitably go to the Fire.

And His statement: **If only they had been guided** means that when they witnessed the punishment, they would wish that they had been among the guided ones in this world. This is like the statement of God the Most High: “And the Day He will say, ‘Call upon My associates whom you claim,’ and they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction. And the criminals will see the Fire and think that they are going to fall into it, but they will find no way out from it.” And His statement: **And the Day He will call to them and say, ‘What was your answer to the messengers?’** The first call is about the question of monotheism, and this proves prophethood. What was your answer to those sent to you, and how was your situation with them? This is like the question asked by a servant in his grave: Who is your Lord, who is your prophet, and what is your religion? As for the believer, he bears witness that there is no god but God, and that Muhammad is His servant and Messenger. As for the disbeliever, he says: **Huh, huh, I do not know.** For this reason, he will have no answer on the Day of Resurrection other than silence, because whoever is blind in this life will be blind and even more astray in the Hereafter. For this reason, God the Almighty said: **So the report will be blind to them that Day, so they will not ask about one another.** Mujahid said: **So the arguments will be blind to them, so they will not ask about lineages.** And His statement, **But as for he who repents, believes and does righteousness,** meaning in this world, **it is possible that he will be among the successful,** meaning on the Day of Resurrection. **Perhaps he will be among the successful,** means on the Day of Resurrection. And *perhaps* is a requirement from God, for this will inevitably happen by the grace and favor of God.

Fath al-Qadir

66- **So the report was hidden from them that Day** meaning the arguments were hidden from them until they became like the blind who cannot be guided. The original is **they were blind to the report**, but it was

reversed for emphasis. report is information. He called their arguments report because they were not evidence at all, but rather stories and tales. **So they will not ask each other** they will not ask each other, nor will they utter an argument, nor will they know how to answer, because God had excused them in this world, so they will have no excuse or argument on the Day of Resurrection. The majority of scholars read *Amayt* with a fatha on the 'ayn and a soft 'mim'. Al-A'mash and Janah ibn Hubaysh read it with a damma on the 'ayn and a shaddah on the 'mim.

Tafsir al-Baghawi

66- **So the report will be hidden from them,** meaning: the report and excuses. Mujahid said: the arguments. **On that Day,** so they will have no excuse or argument. **So they will not ask one another:** they will not answer. Qatada said: they will not argue. It was said: they will be silent and will not ask one another.

Tafsir al-Baidawi

66 - **So the report was blind to them that Day** So the report became as if they were blind to the report, they could not be guided to it, and its origin is so they were blind to the report, but it is the opposite of exaggeration and indication that what comes to the mind is grasped and returned to it from outside, so if it misses it, it has no way to summon it, and what is meant by the report is what they answered the messengers with or what is general to them and other things, so if the messengers stumble in answering such a thing out of fear and entrust it to the knowledge of God the Most High, then what do you think of the misguidance of their nations? The verb is transitive with 'ala to include the meaning of concealment. **So they do not ask each other** They do not ask each other about the answer out of extreme astonishment and knowledge that they are like them in helplessness.

Surat al-Qasas 28:67

But as for he who repents, believes, and does righteousness, he will be among the successful.

Tafsir al-Jalalayn

67 - **But as for he who repents** from polytheism **and believes** believes in the oneness of God **and does righteousness** performs the obligatory duties **it is hoped that he will be among the successful** those who are successful by God's promise.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **But as for he who repents** from among the polytheists, who turns back and returns to the truth, and sincerely devotes divinity to God, and singles out worship for Him, so he does not associate anything with Him in his worship, **and believes** meaning: and believes in His Prophet Muhammad, may God bless him and grant him peace. **and does righteousness** meaning: and does what God has commanded him to do in His Book, and on the tongue of His Messenger, may God bless him and grant him peace, **then perhaps he will be among the successful** meaning: he is among the successful who attain what they seek from God, who will remain eternally in His Paradise, and *perhaps* is obligatory from God.

Tafsir al-Qurtubi

God Almighty says: **But as for him who repents** meaning from polytheism **and believes** meaning **and does righteousness** performing the obligatory duties and increasing the voluntary ones **it is likely that he will be among the successful** meaning among those who win happiness. And **it is likely** is obligatory from God.

Tafsir Ibn Kathir

God the Almighty says, informing us of what He will rebuke the polytheists with on the Day of Resurrection, when He will call out to them and say: **Where are My partners whom you claimed?** Meaning, where are the gods that you used to worship in this world, of idols and rivals? Will they help you or will they be victorious? This is by way of rebuke and threat, as God the Almighty says: "And you have certainly come to Us alone, just as We created you the first time, and you have left behind you what We gave you. And We do not see with you your intercessors whom you claimed were partners among you. The relationship between you has been severed, and lost from you is what you used to claim."

And His statement: **Those against whom the word has come true will say**, meaning the devils, the rebellious

ones, and those who call to disbelief, "Our Lord, these are the ones we misled. We misled them as we were misled. We disavow ourselves to You. They used to worship us." So they testified against them that they misled them, so they followed them, then disavowed their worship, as God Almighty said: "And they have taken other than God gods that they might be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And God Almighty said: "And who is more astray than he who invokes other than God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And Abraham, peace be upon him, said to his al-Nas 114: "You have only taken idols other than God out of affection among yourselves in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another." And God Almighty said: "When those who followed disown those who followed and they see the punishment and all ties are severed from them. And those who followed will say, 'If only we had another turn, we could disown them as they disowned us.' Thus does God show them." Their deeds will be a source of regret for them, and they will not emerge from the Fire. That is why He said: **And it will be said, 'Call upon your partners,'** meaning, so that they may save you from what you are in, just as you had hoped from them in this worldly life. **So they called upon them, but they did not respond to them, and they saw the punishment**, meaning, they were certain that they would inevitably go to the Fire.

And His statement: **If only they had been guided** means that when they witnessed the punishment, they would wish that they had been among the guided ones in this world. This is like the statement of God the Most High: "And the Day He will say, 'Call upon My associates whom you claim,' and they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction. And the criminals will see the Fire and think that they are going to fall into it, but they will find no way out from it." And His statement: **And the Day He will call to them and say, 'What was your answer to the messengers?'** The first call is about the question of monotheism, and this proves prophethood. What was your answer to those sent to you, and how was your situation with them? This is like the question asked by a servant in his grave: Who is your Lord, who is your prophet, and what is your religion? As for the believer, he bears witness that there is no god but God, and that Muhammad is His servant and Messenger. As for the disbeliever, he says: **Huh, huh, I do not know.** For this reason, he will have no answer on the Day of Resurrection other than silence, because whoever is blind in this life will be blind and even more astray in the Hereafter. For this reason, God the Almighty said: **So the report will be blind to them that Day, so they will not ask about one another.** Mujahid said: **So the arguments will be blind to them, so they will not ask about lineages.** And His statement, **But as for he who repents, believes and does righteousness**, meaning in this world, **it is possible that he will be among the successful**, meaning on the Day of Resurrection. **Perhaps he will be among the successful**, means on

Surat al-Qasas 28:67

But as for he who repents, believes, and does righteousness, he will be among the successful.

the Day of Resurrection. And *perhaps* is a requirement from God, for this will inevitably happen by the grace and favor of God.

Fath al-Qadir

67- **But as for he who repents, believes, and does righteousness, he may be among the successful.** If he repents from polytheism, believes in what the messengers brought, performs the obligatory duties, and avoids sins, then perhaps he will be among the successful: that is, those who achieve their aspirations for happiness in both abodes. And *perhaps* if it originally refers to hope, then it is obligatory from God, as is the custom of the honorable. It has been said that the hope is from the aforementioned repentant person, not from God, the Most High.

Tafsir al-Baghawi

67- **But as for he who repents, believes, and does righteousness, he may be among the successful,** among the happy and successful.

Tafsir al-Baidawi

67 - **But as for him who repents** from polytheism, **and believes and does righteousness** and combines faith and righteous deeds, **it is hoped that he will be among the successful** with God. And it is hoped that this will be the case according to the custom of the generous, or it is hoped for from the repentant, meaning that he should expect to be successful.

Surat al-Qasas 28:68

And your Lord creates what He wills and chooses. It is not for them to choose. Glory be to God, and He is far above what they associate with Him.

Tafsir al-Jalalayn

68 - **And your Lord creates what He wills and chooses** what He wills **It is not for them** for the polytheists **the choice** to choose in anything **Glory be to God and exalted above what they associate with Him** above their associating others with Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And your Lord** O Muhammad **creates what He wills** to create, **and chooses** for His guardianship the best of His creation, and those who have been destined for happiness from among them. And God Almighty said: **and chooses what was best for them** and the meaning is: what I described, because the polytheists, as was mentioned about them, chose their wealth, and allocated it to their gods. So God said to His Prophet Muhammad, may God bless him and grant him peace: And your Lord, O Muhammad, creates what He wills to create, and chooses for guidance and righteous deeds from among His creation what He knew was best of them, similar to what these polytheists did for their gods, the best of their wealth. So too is My choice for Myself, and My selection for My guardianship, and My selection for My service and obedience, the best of My kingdom and My creation.

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

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: "And your Lord creates what He wills and chooses. It is not for them to choose." He said: They used to give the best of their wealth to their gods in the Age of Ignorance. So if the meaning of that is thus, then there is no doubt that *ma* in His statement **and chooses what is not for them to choose** is in the accusative case, because *yachooth* is placed on it, and that it means *who*.

If someone were to say: If the matter was described, that *what* is a noun in the accusative case because of the occurrence of his saying: *chooses* upon it, then where is the predicate of *was*? You have known that if it is as you said, that in *was* there is a mention of *what*, and if *was* is thus there must be a completion, and where is the completion? It was said: The Arabs sometimes make the letters of descriptions, if the predicates come after them, predicates, like their action with nouns if their predicates come after them. Al-Farra' mentioned that Al-Qasim bin Ma'n recited to

him the saying of Antarah:

I hope my tears flow, if that had been known to you before today

So he raised the known with the letter of description, and it is undoubtedly the predicate of that, and it was mentioned that Al-Mufaddal recited this to him:

If only you had known this before today

And also from it is the saying of Omar bin Abi Rabia:

I said answer, a lover who is charged with your love

There are three of them: a doll, a virgin, and a loaner.

So, the one who is charged with describing a lover, and he raised it with the letter of description, which is the *ba'*, in similar to what we mentioned with many examples, so likewise his saying: **And they choose what is for them the choice**, he raised the choice with the description, and it is for them, even though it is the predicate of what, because it came after the description, and the description took the place of the predicate, so it became like the saying of the one who said: Amr, his father was standing, there is no doubt that if standing was in the place of the father, and the father was the one who came after him, it would be accusative, so likewise the way of raising the choice, and it is the predicate of what.

If someone were to say: Is it permissible for *ma* in this position to be a denial, and for the meaning of the statement to be: And your Lord creates what He wills to create, and chooses what He wills to choose, so that His statement: **And chooses** would be the end of the report about creation and choice, and then the statement after that would be a beginning with the meaning: They had no choice: that is, creation had no choice, and choice is only for God?

It was said: This is a statement whose corruption is not hidden from anyone with reason, for several reasons. If it were not for the statement of the people of interpretation that contradicts it, then how is it when the interpretation of those we mentioned contradicts it? As for one of the aspects of its corruption, it is that if His statement, **They had no choice**, were as he thought, that *what* means denial, in the manner of the interpretation that I mentioned, then the Almighty would have denied that they had any choice in what came before the revelation of this verse. As for what they will have in the future, then they will have any choice, because the statement of the speaker, **This was not for you**, is undoubtedly a report that he did not have that in the past. It may be permissible for him to have that in the future, and that is undoubtedly a contradiction in speech, because whatever creation did not have of that in the past, then that will never be for them. And further, if that meaning was intended, then the statement would be: **It is not**. And it was said: And your Lord creates what He wills and chooses, they have no choice, so that it would be a negation of that being for them in what came before and what will come after.

The second: The Book of God is the clearest in explanation and the most explicit in speech, and it is impossible for anything in it to be unclear in meaning.

Surat al-Qasas 28:68

And your Lord creates what He wills and chooses. It is not for them to choose. Glory be to God, and He is far above what they associate with Him.

It is not permissible in speech to say at the outset: **So-and-so had no choice**, when there is a statement before that that implies that. Similarly, His statement: **and they choose what was best for them**. And before that, there was no report from God, the Most High, about anyone claiming that he had a choice, so it is said to him: **You had no choice**. Rather, before that, there was a report about what will happen to those who repent from their polytheism, believe and do righteous deeds. And God, the Most High, followed that with a report about the reason for the faith of those who believed in Him and did righteous deeds among them, and that this is only because He chose them for faith, and because of the foremost among them who was guided by His knowledge of them. What we have said about that increases the clarity of His statement: **And your Lord knows what their hearts conceal and what they declare**. So He informed that He knows the secrets of His servants and what is apparent, and He chooses for Himself and selects for His obedience those from whom He knows the righteous secret and the pleasing outward behavior.

The third: The meaning of *choice* in this context is *choice*, which is the thing that is chosen from among the animals, livestock, men, and women. It is said of it: **I was given choice** and *choice*, like *omens* and *omens*. It is not by choice. If the choice is what we have described, then it is known that the best of speech is to say: "And your Lord creates what He wills, and chooses what He wills. They did not have the best animal or the best food, or the best man or woman."

If he says: Is it permissible for it to have the meaning of a verbal noun? It is said: No, because if it were a verbal noun, the meaning of the statement would be: And your Lord creates what He wills and chooses that the best be for them. And if that is its meaning, then it is necessary that the worst of the beasts and livestock should not be for them, and if they do not have the worst of them, then it is necessary that they should not have an owner, and that is something whose error is clear, because the best of them and the worst of them have masters who own them by God's giving them that ownership, and in that being the case, it is corrupt to direct it to the meaning of a verbal noun.

And the Almighty's statement: **Above what they associate with Him** means that God Almighty is glorifying and exonerating Him, and exalting Him above what the polytheists have attributed to Him of polytheism and the lies and falsehoods they have fabricated about Him. The interpretation of this statement is: Glory be to God and He is exalted above their polytheism. Some Arabic scholars have interpreted it to mean: And He is exalted above what you associate with Him.

Tafsir al-Qurtubi

His saying, the Most High: **And your Lord creates what He wills and chooses**. This is connected to the mention of the partners whom they worshipped and

chose for intercession, meaning that the choice regarding intercessors lies with God, not with the polytheists. It was said that this is the response of Al-Walid ibn Al-Mughira when he said: **Why was this Qur'an not sent down to some great man from the two cities?** (al-Zukhruf 43:31) He meant himself, he claimed, and Urwah ibn Mas'ud Al-Thaqafi from At-Ta'if. It was also said that this is the response of the Jews when they said, **If the messenger to Muhammad had been other than Gabriel, we would have believed in him**. Ibn Abbas said: The meaning is, your Lord creates whomever He wills from among His creation and chooses from among them whomever He wills to obey Him. Yahya ibn Salam said: The meaning is, **And your Lord creates whomever He wills from among His creation**, meaning Muhammad, peace and blessings be upon him, and chooses the supporters for His religion.

I said: In Al-Bazzar's book, it is authentically transmitted on the authority of Jabir:

(God the Almighty chose my companions over all the worlds, except for the prophets and messengers. He chose for me from my companions four - meaning Abu Bakr, Umar, Uthman, and Ali - and made them my companions, and among my companions there is goodness. He chose my nation over all other nations, and He chose for me from my nation four generations.) Sufyan ibn Uyaynah narrated from Amr ibn Dinar from Wahb ibn Munabbih from his father regarding the words of God the Almighty: **And your Lord creates what He wills and chooses**, he said: Among the livestock are sheep, and among the birds are pigeons. The complete pause is **and chooses**. Ali ibn Sulayman said: This is a complete pause, and it is not permissible for *what* to be in the accusative case with *chooses*, because if it were in the accusative case, nothing would apply to it. He said: This is a refutation of the Qadarites. An-Nahhas said: The complete pause is **and chooses** meaning He chooses the messengers. **They had no choice** meaning He does not send whomever they choose. Abu Ishaq said: **And chooses** this is the complete chosen pause, and it is permissible for *ma* to be in the accusative case with *yakhtaar* and the meaning would be that he chooses that in which they have the choice. Al-Qushayri said: The first is the correct one because they agreed to stop at his statement, **and chooses**. Al-Mahdawi said: This is more similar to the doctrine of the Sunnis, and *ma* in his statement, **They had no choice** is a general negation of all things, that the servant has any choice in them other than what he acquires through the power of God, the Almighty. Al-Zamakhshari said: **They had no choice** is an explanation of his statement, **And chooses**, because its meaning is that he chooses what he wants, and for this reason the conjunction was not included, and the meaning is that the choice is for God, the Most High, in His actions, and He is most knowing of the aspects of wisdom in them, meaning that none of His creation has the right to choose over Him. Al-Zajaj and others permitted *ma* to be in the accusative case with *yakhtaar*. Al-Tabari denied that *ma* is a negative, lest the meaning be that they did not

have the choice in the past and they do have it in the future, and because no negation speech preceded it. Al-Mahdawi said: This is not necessary, because *ma* negates the present and the future, as it does not, and therefore it worked in its function, and because the verses were revealed to the Prophet, may God bless him and grant him peace, regarding what he was asked about, and regarding what he was asked about, and regarding what they were determined to do, even if that was not in the text. The interpretation of the verse according to At-Tabari is: And He chooses for His guardianship the best of His creation, because the polytheists used to choose the best of their wealth and make it for their gods, so God the Most High said: **And your Lord creates what He wills and chooses** for the guidance of His creation from those who were predestined for happiness in His knowledge, just as the polytheists chose the best of their wealth for their gods. So *died* according to this is for those who have reason and it has two meanings: *who* and **the best** is raised as a subject and *they* is the predicate and the sentence is the predicate of *was*. Its similarity is like your saying: Zayd was his father from the divorced and there is weakness in it, because there is no pronoun in the speech that refers back to the subject of *was* unless an omission is estimated in it, in which case it is permissible with distance. The two meanings of what At-Tabari said have been narrated from Ibn Abbas. Al-Tha'labi said: **And what is a negation, meaning they have no choice over God.** This is more correct like the saying of God the Most High: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision** (Al-Ahzab 33:36). Muhammad Al-Warraq said:

Trust in the Most Gracious in everything you want, for God decrees and decides. When the Lord of the Throne desires something for His servant, He befalls him, and the servant has no choice.

A person may perish due to his caution, but he may be saved by the grace of God when he is cautious.

Another said:

The servant is impatient, the Lord is powerful, time is changeable, and sustenance is apportioned.

All good is in what He has chosen for our creation, and in choosing anything else there is blame and misfortune.

Some scholars said that no one should undertake any worldly matter until he asks God for the best in it, by praying two rak'ahs of istikharah prayer, and in the first rak'ah after the Fatiha he should recite: **Say, 'O you disbelievers'** (Al-Kafirun 72:1) and in the second rak'ah: **Say, 'He is God, the One'** (Al-Ikhlâs 113:1). Some sheikhs preferred to recite in the first rak'ah: "And your Lord creates what He wills and chooses. It is not for them to choose" (Al-Ikhlâs 72:1), and in the second rak'ah: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any option in their decision** (Al-Ikhlâs 72:1). And all is good. Then he should recite this supplication after the salutation. And this is what Al-Bukhari narrated in his Sahih on the authority of Jabir ibn Abdullah, who said: The Prophet,

may God bless him and grant him peace, taught us to seek guidance from God in all matters, just as he taught us a surah from the Qur'an. He said: "If any one of you intends to do something, let him perform two rak'ahs other than the obligatory prayer, then let him say: 'O God, I seek Your guidance by Your knowledge, and I seek Your power by Your power, and I ask You from Your great bounty, for You are able and I am not able, and You know and I do not know, and You are the Knower of the unseen. O God, if You know that this matter is good for me in my religion, my livelihood, and the outcome of my affair - or he said, in my immediate and future affairs - then decree it for me and make it easy for me, and then bless me. O God, if You know that this matter is bad for me in my religion, my worldly life, my livelihood, and the outcome of my affair - or he said, in my immediate and future affairs - then turn it away from me and turn me away from it, and decree for me what is good when it is, and then make me content with it.'" Aisha narrated on the authority of Abu Bakr, may God be pleased with them both: "When the Prophet, may God bless him and grant him peace, intended to do something, he would say: 'O God, make it good for me and choose for me.'" Anas narrated that the Prophet, may God bless him and grant him peace, said: **O Anas, if you intend to do something, then seek guidance from your Lord regarding it seven times, then look at what comes to your heart, for therein lies goodness.** The scholars said: He should empty his heart of all thoughts so that he is not inclined to any matter. Then, whatever comes to his heart, he should act upon, for therein lies goodness, God willing. If he intends to travel, he should plan to travel on a Thursday or a Monday, following the example of the Messenger of God (blessings and peace of God be upon him). Then, God glorified and exalted Himself with His true statement, saying: **Glory be to God**, meaning, sanctification and glorification, "from what they associate with Him. And your Lord knows what their hearts conceal and what they declare." Ibn Muhays and Hamid read: *تَكُنْ* with a fatha on the ta' and a damma on the kaf. This has been mentioned previously in Surat An-Naml, praising God that He is the Knower of the unseen and the witnessed, and that nothing is hidden from Him.

Tafsir Ibn Kathir

God Almighty informs us that He is the One who is unique in creation and choice, and that He has no rival or challenger in that. God Almighty says: **And your Lord creates what He wills and chooses** meaning whatever He wills, so whatever He wills will be and whatever He does not will will not be, so all matters, good and bad, are in His hand and will be returned to Him. His statement: **They have no choice** is a negation according to the more correct of the two opinions, like God Almighty's statement: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any choice in their decision** Ibn Jarir chose that *what* here means *which* meaning: and chooses what is best for them. The Mu'tazila group used this approach as evidence for the necessity of taking into account what is best, but the correct view is that it is a negation, as Ibn Abi Hatim reported from Ibn Abbas and others as well. The point is to explain that God Almighty is

And your Lord creates what He wills and chooses. It is not for them to choose. Glory be to God, and He is far above what they associate with Him.

unique in creation, estimation and choice, and that He has no equal in that. That is why He said, **Glory be to God, and He is exalted above what they associate with Him**, meaning idols and rivals who do not create or choose anything.

Then God the Almighty said: **And your Lord knows what their breasts conceal and what they declare**. That is, He knows what the inner thoughts conceal and what the secrets conceal, just as He knows what the outward appearances of all creation reveal. **AlIke among you is he who conceals his speech and he who declares it, he who hides it and he who conceals it and he who travels by day**. And His statement, **And He is God, there is no deity except Him** means He is the One alone in divinity, so there is no deity worthy of worship other than Him, just as there is no Lord who creates what He wills and chooses other than Him. **To Him be praise in the first and the last** meaning in everything He does. He is the One who is praised for His justice and wisdom. **And His is the judgment** meaning there is no one who can question His power, might, wisdom and mercy. **And to Him you will be returned** meaning all of you on the Day of Resurrection. He will reward every worker for his deeds, good and evil, and nothing of them will be hidden from Him in all of their deeds.

Fath al-Qadir

68- **And your Lord creates what He wills** meaning He creates it and **chooses** what He wills to choose. **He is not questioned about what He does, while they will be questioned**. This is connected to the mention of the partners whom they worshipped and chose: meaning the choice is up to God. **They had no choice** meaning the right to choose. It was said that what is meant by the verse is that no one among God's creation has the right to choose, rather the choice is up to God Almighty. It was said that this verse is an answer to their saying: **Why was this Qur'an not sent down to some great man from the two cities?** It was also said that this verse is an answer to the Jews when they said: **If the messenger to Muhammad had been other than Gabriel, we would have believed in him**.

Al-Zajjaj said: The pause at **and he chooses** is complete, as *ma* is a negative. He said: It is possible for *ma* to be in the accusative case of **he chooses**, and the meaning is: and he chooses the one in whom they have the best choice. The first is correct due to their consensus on the pause. Ibn Jarir said: The interpretation of the verse is: and he chooses for his guardianship the best of his creation, and this is extremely weak. Ibn Atiyyah permitted that **it was** is complete, and **they have the best** is a renewed sentence. This is also very far-fetched. It was said that *ma* is a source: that is, he chooses their choice, and the source is in the position of the direct object: that is, and he chooses their choice, and this is like an explanation of Ibn Jarir's words. The first of these interpretations is the most correct, and similar to it is the statement of the Most High: **And it is not for a believing man or a believing woman, when God and**

His Messenger have decided a matter, that they should have any option. "Option" means *choice*, just as **ominous omens** means *superstition*. These are two nouns that are used as a source. Then the Most High declared Himself pure and said: **Glory be to God**, meaning He is pure in a way that is specific to Him, without anyone disputing with Him or sharing with Him. **And exalted is He above what they associate with Him**, meaning above those whom they make partners with Him, or above associating others with Him.

Tafsir al-Baghawi

God Almighty says: 68- **And your Lord creates what He wills and chooses**. This verse was revealed in response to the polytheists when they said: **Why was this Qur'an not sent down to a great man from the two cities?** Meaning: Al-Walid bin Al-Mughira, or Urwah bin Masoud Al-Thaqafi. God Almighty informed us that He does not send messengers based on their choice.

God the Almighty said: **It is not for them to choose**. It was said: **It is for affirmation**, meaning: And God chooses what is best for them, meaning: He chooses what is best and most suitable. It was also said: It is for negation, meaning: The choice is not up to them, and they do not have the right to choose against God, as God the Almighty said: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any choice**. (al-Ahzab 33:36). Choice is a noun from choice that replaces a verbal noun, and it is also a name for the chosen one, as it is said: Muhammad is the best of God's creation. Then He exalted Himself and said: **Glory be to God and He is above what they associate with Him**.

Tafsir al-Baidawi

68 - **And your Lord creates what He wills and chooses**. There is no obligation upon Him nor any obstacle to Him. **They have no choice**. That is, the choice is like a bad omen in the sense of superstition. Its apparent meaning is that they have no choice at all, and the matter is thus when investigated, for the choice of the servants is created by the choice of God, dependent on motives in which they have no choice. It was said that what is meant is that none of His creation has the right to choose over Him, and that is why it was devoid of the conjunction. This is supported by what was narrated that it was revealed in their saying, **Why was this Qur'an not sent down to some great man from the two cities?** It was said that *what* is a relative pronoun, the object of *chooses*, and the referent to it is omitted, and the meaning is: and He chooses that in which they have choice, that is, good and righteousness. **Glory be to God** is to sanctify Him from anyone disputing with Him or contesting His choice. **And He is exalted above what they associate with Him** from associating others with Him or participating in what they associate with

Him.

Surat al-Qasas 28:69

And your Lord knows what their hearts conceal and what they declare.

Surat al-Qasas 28:69

And your Lord knows what their hearts conceal and what they declare.

Tafsir al-Jalalayn

69 - **And your Lord knows what their hearts conceal** what their hearts conceal of disbelief and other things **and what they declare** with their tongues of that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And your Lord, O Muhammad, knows what the hearts of His creation conceal. It is derived from the root word 'akannatu shay' fi sadri I **concealed something in my chest**, meaning I concealed it within myself. And 'akannatu shay' means I protected it. And what they declare: meaning what they reveal with their tongues and limbs. What He means by that is that He chooses whomever He chooses from among them to believe in Him based on His knowledge of the secrets and hidden aspects of their affairs, and that He chooses the people of goodness and guides them to it, and appoints the people of evil and leaves them alone with it.

Tafsir al-Qurtubi

God Almighty says: **And your Lord knows what their hearts conceal and what they declare.**

Tafsir Ibn Kathir

God Almighty informs us that He is the One who is unique in creation and choice, and that He has no rival or challenger in that. God Almighty says: **And your Lord creates what He wills and chooses** meaning whatever He wills, so whatever He wills will be and whatever He does not will will not be, so all matters, good and bad, are in His hand and will be returned to Him. His statement: **They have no choice** is a negation according to the more correct of the two opinions, like God Almighty's statement: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any choice in their decision** Ibn Jarir chose that *what* here means *which* meaning: and chooses what is best for them. The Mu'tazila group used this approach as evidence for the necessity of taking into account what is best, but the correct view is that it is a negation, as Ibn Abi Hatim reported from Ibn Abbas and others as well. The point is to explain that God Almighty is unique in creation, estimation and choice, and that He has no equal in that. That is why He said, **Glory be to God, and He is exalted above what they associate with**

Him, meaning idols and rivals who do not create or choose anything.

Then God the Almighty said: **And your Lord knows what their breasts conceal and what they declare.** That is, He knows what the inner thoughts conceal and what the secrets conceal, just as He knows what the outward appearances of all creation reveal. **Alike among you is he who conceals his speech and he who declares it, he who hides it and he who conceals it and he who travels by day.** And His statement, **And He is God, there is no deity except Him** means He is the One alone in divinity, so there is no deity worthy of worship other than Him, just as there is no Lord who creates what He wills and chooses other than Him. **To Him be praise in the first and the last** meaning in everything He does. He is the One who is praised for His justice and wisdom. **And His is the judgment** meaning there is no one who can question His power, might, wisdom and mercy. **And to Him you will be returned** meaning all of you on the Day of Resurrection. He will reward every worker for his deeds, good and evil, and nothing of them will be hidden from Him in all of their deeds.

Fath al-Qadir

69- **And your Lord knows what their hearts conceal** meaning what they hide of polytheism, or enmity towards the Messenger of God (peace and blessings of God be upon him), or everything they conceal that contradicts the truth, **and what they declare** meaning what they reveal of that. The majority of scholars read *takun* with a damma on the ta' above and a kasra on the kaf. Ibn Muhaisin and Hamid read it with a fatha on the ta' above and a damma on the kaf.

Tafsir al-Baghawi

69- **And your Lord knows what their hearts conceal and what they declare.**

Tafsir al-Baidawi

69 - **And your Lord knows what their hearts conceal** such as enmity and hatred towards the Messenger. **And what they declare** such as slandering him.

Surat al-Qasas 28:70

And He is God. There is no god but He. To Him belongs praise in the first and the last. To Him belongs the judgement, and to Him you will be returned.

Tafsir al-Jalalayn

70 - (And He is God, there is no god but Him. To Him is praise in the first) world **and the Hereafter** Paradise **and His is the judgement** the effective decree in all things **and to Him you will be returned** in the resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He is God, there is no god but Him**, God Almighty says: And your Lord, O Muhammad, is the One Who is worshipped, and none is worthy of worship except Him, and there is no god other than Him whose worship is permissible. **To Him is praise in the first** meaning in this world **and the hereafter**. "And His is the judgment," meaning: And to Him is the judgment between His creation. **And to Him you will be returned**, meaning: And to Him you will be returned after your death, and He will judge between you with justice.

Tafsir al-Qurtubi

The Almighty's saying: "And He is God, there is no god but Him. To Him be praise in the first and the last. His is the command, and to Him you will be returned." Its meaning was presented earlier, and that He is the One and Only, and that all praise is due to Him, and that there is no command except His, and to Him is the final destination.

Tafsir Ibn Kathir

God Almighty informs us that He is the One who is unique in creation and choice, and that He has no rival or challenger in that. God Almighty says: **And your Lord creates what He wills and chooses** meaning whatever He wills, so whatever He wills will be and whatever He does not will will not be, so all matters, good and bad, are in His hand and will be returned to Him. His statement: **They have no choice** is a negation according to the more correct of the two opinions, like God Almighty's statement: **And it is not for a believing man or a believing woman, when God and His Messenger have decided a matter, that they should have any choice in their decision** Ibn Jarir chose that *what* here means *which* meaning: and chooses what is best for them. The Mu'tazila group used this approach as evidence for the necessity of taking into account what is best, but the correct view is that it is a negation, as Ibn Abi Hatim reported from Ibn Abbas and others

as well. The point is to explain that God Almighty is unique in creation, estimation and choice, and that He has no equal in that. That is why He said, **Glory be to God, and He is exalted above what they associate with Him**, meaning idols and rivals who do not create or choose anything.

Then God the Almighty said: **And your Lord knows what their breasts conceal and what they declare**. That is, He knows what the inner thoughts conceal and what the secrets conceal, just as He knows what the outward appearances of all creation reveal. **Alike among you is he who conceals his speech and he who declares it, he who hides it and he who conceals it and he who travels by day**. And His statement, **And He is God, there is no deity except Him** means He is the One alone in divinity, so there is no deity worthy of worship other than Him, just as there is no Lord who creates what He wills and chooses other than Him. **To Him be praise in the first and the last** meaning in everything He does. He is the One who is praised for His justice and wisdom. **And His is the judgment** meaning there is no one who can question His power, might, wisdom and mercy. **And to Him you will be returned** meaning all of you on the Day of Resurrection. He will reward every worker for his deeds, good and evil, and nothing of them will be hidden from Him in all of their deeds.

Fath al-Qadir

Then He, glory be to Him, praised Him for His Oneness and His uniqueness in deserving praise, saying: 70- "And He is God, there is no god but Him. To Him is due praise in the first [world] and the Hereafter," meaning the Hereafter. **And His is the judgment**, He judges between His servants as He wills, without any partner. **And to Him you will be returned**, by resurrection. He will reward the doer of good for his good and the wrongdoer for his wrongdoing. You will not return to anyone other than Him.

Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the statement of God, **And We would not destroy cities except while their people were wrongdoers**, that he said: God said, "We did not destroy a city because of faith, but He destroyed cities because of wrongdoing when its people were wrongdoers. If Mecca had believed, they would not have been destroyed with those who were destroyed, but they lied and were wrongdoers, and that is why they were destroyed." Muslim and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said, **God, the Almighty, says, 'O son of Adam, I was sick and you did not visit Me.'** The hadith in full. Abdullah bin Ahmad narrated in Zawa'id az-Zuhd on the authority of Abd bin Ubayd bin Umair, who said, "People will be gathered on the Day of Resurrection hungrier than ever, thirstier than ever, and nakeder than ever. So whoever feeds for the sake of God, God will feed him. Whoever clothes for the sake of God, God will clothe him. Whoever gives drink for the sake of God, God will give him drink. Whoever is pleasing to God, God will be pleased with him." Al-Faryabi, Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority

Surat al-Qasas 28:70

And He is God. There is no god but He. To Him belongs praise in the first and the last. To Him belongs the judgement, and to Him you will be returned.

of Mujahid, **And the report was hidden from them**, meaning the proofs. **So they did not ask about one another**, meaning about lineages. It has been proven in Sahih that he, may God bless him and grant him peace, taught the prayer of istikharah, how to pray it and supplicate for it, so we will not prolong the mention of it.

Tafsir al-Baghawi

70- "And He is God, there is no deity except Him. To Him is praise in the first and the last." His followers praise Him in this world, and they will praise Him in the Hereafter in Paradise. **And His is the judgment**. He decides judgment among creation. Ibn Abbas, may God be pleased with him, said: He has judged that those who obey Him will be forgiven and that those who disobey Him will be miserable. **And to Him you will be returned**.

Tafsir al-Baidawi

70 - **And He is God** is the One deserving of worship. **There is no god but Him** No one deserves it but Him. **To Him be praise in the first and the last** because He is the Master of all blessings, both immediate and deferred. The believers will praise Him in the hereafter as they praised Him in this world by saying, **Praise be to God who has removed from us sorrow** "Praise be to God who has fulfilled His promise to us" rejoicing in His grace and delighting in praising Him. "To Him belongs the judgment" is the effective decree in all things. "And to Him you will be returned" in the resurrection.

Surat al-Qasas 28:71

Say, "Have you considered: if God made the night continuous for you until the Day of Resurrection, what god other than God could bring you light? Then will you not hear?"

Tafsir al-Jalalayn

71 - Say to the people of Mecca **Have you considered** that is, tell me **if God made the night continuous for you** forever **until the Day of Resurrection**, what god other than God, according to your claim, **could bring you light** a day in which you seek sustenance **will you not hear** that is, hearing with understanding, so that you may turn away from polytheism?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to these polytheists: O people, have you considered if God made the night perpetual for you, with no day following it until the Day of Resurrection? The Arabs say of everything that is continuous and does not end, whether it is ease, affliction, or blessing, that it is eternal.

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

Who said that?

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: *eternally* means always, never interrupted.

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

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **If God made the night continuous for you**, he means: always.

And His statement: **Who is a god other than God who can bring you light?** He says: Who is a god other than the One to whom all things are to be worshipped? He brings you the light of day, so that you may be illuminated by it. **Do you not hear?** He says: Do you not pay attention to that, and reflect on it so that you may be admonished, and know that your Lord is the One who brings the night and takes away the day if He wills, and if He wills He brings the day and takes away the night, so He bestows His blessings upon you through their difference.

Tafsir al-Qurtubi

God Almighty said: **Say, 'Have you considered if God made the night continuous for you?'** That is, always.

And from this is the saying of Tarafa:

By your life, my day is not clouded by sadness, nor my night is eternal.

God Almighty made it clear that He provided the means of livelihood so that they could be grateful for His blessings. **What god other than God can bring you light?** That is, a light in which you seek a livelihood. It was also said: a day in which you can see your livelihood and in which fruits and plants grow. **Do you not hear?** Hearing of understanding and acceptance.

Tafsir Ibn Kathir

The Almighty says, thanking His servants for the night and day He has subjected to them, without which they cannot exist. He explained that if He had made the night permanent and eternal for them until the Day of Resurrection, it would have harmed them, and their souls would have grown weary of it and become restricted by it. For this reason, the Almighty said: **What god other than God could bring you light?** That is, one by which you could see and be comforted by it? **Do you not hear?** Then the Almighty informed that if He had made the day permanent, that is, permanent and continuous until the Day of Resurrection, it would have harmed them, and their bodies would have grown tired and worn out from many movements and occupations. For this reason, the Almighty said: **What god other than God could bring you a night in which you may rest?** That is, one by which you may rest from your movements and occupations. **Do you not see?** * And of His mercy," that is, to you, **He has made for you the night and the day**, that is, He created this and that, **that you may rest therein**, that is, in the night, **and that you may seek of His bounty**, that is, in the day by traveling and moving, and by movements and occupations. This is from the category of twisting and spreading. His statement: **And perhaps you will be grateful** means that you will thank God through various forms of worship during the night and day. Whoever misses something at night can make up for it during the day, or during the day can make up for it during the night, as God Almighty said: **And it is He who has made the night and the day in succession for whoever desires to remember or desires to be grateful.** There are many verses on this subject.

Fath al-Qadir

His saying: 71 - **Say, 'Have you considered'** meaning, tell me, **if God made the night continuous for you.** Continuous is permanent and ongoing, from the root word *sarad*, which means following, so the *mim* is an extra letter, and from it is the saying of Tarafa:

By your life, my days and nights are not filled with sorrow, nor are my sorrows with you eternal.

It was said that its meem is original and its weight is fa'lal, not fa'mal, and this is what is apparent. He, the Most High, explained to them that He had provided them with the means of livelihood so that they would be grateful for the blessing. If the time in which they live were always night until the Day of Resurrection,

Surat al-Qasas 28:71

Say, "Have you considered: if God made the night continuous for you until the Day of Resurrection, what god other than God could bring you light? Then will you not hear?"

they would not be able to move around and seek what they need to sustain life, such as food, drink, and clothing. Then He bestowed His favor upon them by saying: **Is there a god other than God who can bring you light?** That is, do you have a god among the gods that you worship who is able to lift this permanent darkness from you with light? That is, a light in which you seek livelihood, see what you need, improve your fruits, grow your crops, and live. **Do you not hear?** This speech, hearing understanding, acceptance, contemplation, and reflection.

Tafsir al-Baghawi

God Almighty said: 71- "Say, 'Have you considered?' Tell me, O people of Mecca, 'if God made the night continuous for you,' forever, 'until the Day of Resurrection,' with no day with it, 'what god other than God could bring you light,' a day in which you seek sustenance, 'will you not hear?' Hearing, understanding, and accepting.

Tafsir al-Baidawi

71 - "Say, 'Have you considered: if God made the night continuous for you?'" Always from the root *sard*, which is following, and the *m* is added like the *m* of *dalamus*. **Until the Day of Resurrection.** By placing the sun under the earth or moving it around the sunken horizon. **Is there a god other than God who can bring you light?** His right was that there is a god, so he mentioned with *of* based on their claim that there are gods other than Him. Ibn Kathir said, *lighting* with two hamzas. **Do you not hear?** Hearing of contemplation and insight.

Surat al-Qasas 28:72

Say, "Have you considered: if God were to make the day continuous for you until the Day of Resurrection, what god other than God could bring you a night in which to rest? Then will you not see?"

Tafsir al-Jalalayn

72 - Say to them **Have you considered, if God made the day continuous for you until the Day of Resurrection, what god other than God** according to your claim **could bring you a night in which you could rest rest from fatigue. Do you not see** what you are doing wrong in associating partners with God, so that you may turn away from it?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "Say, O Muhammad, to the polytheists of your al-Nas 114: 'Have you considered, O people, if God made the day continuous for you, forever, with no night with it, until the Day of Resurrection, what god could be other than God, who could bring you a night in which to rest, so that you may be settled and calm? Do you not see?'" He says: Do you not see with your eyes the alternation of night and day for you, as a mercy from God to you and an argument from Him against you? So learn from this that worship is only appropriate for the One Who has bestowed that upon you and not others, and for the One Who has the power by which He has distinguished between that.

Tafsir al-Qurtubi

The Almighty said: **Say, 'Have you considered, if God made the day continuous for you until the Day of Resurrection, what god other than God could bring you a night in which to rest?'** That is, in which you would rest from fatigue. **Do you not see?** What error you are in by worshipping other than Him? So if you acknowledge that none is able to bring you night and day other than Him, then why are you grateful for Him?

Tafsir Ibn Kathir

The Almighty says, thanking His servants for the night and day He has subjected to them, without which they cannot exist. He explained that if He had made the night permanent and eternal for them until the Day of Resurrection, it would have harmed them, and their souls would have grown weary of it and become restricted by it. For this reason, the Almighty said: **What god other than God could bring you light?** That is, one by which you could see and be comforted by it? **Do you not hear?** Then the Almighty informed that if

He had made the day permanent, that is, permanent and continuous until the Day of Resurrection, it would have harmed them, and their bodies would have grown tired and worn out from many movements and occupations. For this reason, the Almighty said: **What god other than God could bring you a night in which you may rest?** That is, one by which you may rest from your movements and occupations. **Do you not see?** * And of His mercy," that is, to you, **He has made for you the night and the day**, that is, He created this and that, **that you may rest therein**, that is, in the night, **and that you may seek of His bounty**, that is, in the day by traveling and moving, and by movements and occupations. This is from the category of twisting and spreading. His statement: **And perhaps you will be grateful** means that you will thank God through various forms of worship during the night and day. Whoever misses something at night can make up for it during the day, or during the day can make up for it during the night, as God Almighty said: **And it is He who has made the night and the day in succession for whoever desires to remember or desires to be grateful.** There are many verses on this subject.

Fath al-Qadir

Then when He finished thanking them for the existence of the day, He thanked them for the existence of the night, saying: 72- "Say, 'Have you considered: if God made the day continuous for you until the Day of Resurrection?'" That is, He made the entirety of your life day until the Day of Resurrection. **What god other than God could bring you a night in which to rest?** That is, in which you would rest from fatigue and exhaustion and rest from what you are engaged in of seeking a livelihood and earning. **Do you not see?** This great benefit is a vision of admonition so that you may turn away from what you are doing of worshipping other than God. And if they acknowledge that no one is able to do that except God, the Almighty, then the proof is binding on them and the fallen doubts they cling to are invalidated. Rather, the Almighty linked the statement **Do you not hear** with the light because hearing perceives what sight does not perceive of perceiving its benefits and describing its benefits. And He linked the statement **Do you not see** with the night because sight perceives what hearing does not perceive of that.

Tafsir al-Baghawi

72- "Say, 'Have you considered: if God made the day continuous for you until the Day of Resurrection,'" with no night in it, **what god other than God could bring you a night in which to rest? Then will you not see?** What error you are in.

Tafsir al-Baidawi

72 - "Say, 'Have you considered: if God made the day continuous for you until the Day of Resurrection?'" by making it remain in the middle of the sky or moving it in an orbit above the horizon. **what god other than God**

Surat al-Qasas 28:72

Say, "Have you considered: if God were to make the day continuous for you until the Day of Resurrection, what god other than God could bring you a night in which to rest? Then will you not see?"

could bring you a night in which to rest? A rest from the troubles of work. Perhaps He did not describe the light with its opposite because light is a blessing in and of itself, an end in itself, and this is not the case with the night, and because the benefits of light are more than what is opposite to it. That is why He coupled **Do you not hear?** and **with the night?** "Do you not see?" because the mind benefits from hearing more than it benefits from sight.

Surat al-Qasas 28:73

And out of His mercy He has made for you the night and the day that you may rest therein and that you may seek of His bounty and that you may be grateful.

Tafsir al-Jalalayn

73 - **And of His mercy** the Most High **He has made for you the night and the day that you may rest therein** at night **and that you may seek of His bounty** during the day for earning **and that you may be grateful** for the blessing therein.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And of His mercy** to you, O people, **He made for you the night and the day** and made them different, so He made this night darkness **that you may rest therein** and be calm and settle down for the comfort of your bodies in it from the fatigue of the activities that you do during the day for your livelihoods. And regarding the *ha* in His statement, **that you may rest therein**, there are two views: One: That it is from the mention of the night specifically, and another *ha* is implied for the day with the desire. The second: That it is from the mention of the night and the day, so the way it is unified, and it is for them, is the way it is unified for them, and it is for them the way it is unified for the Arabs in their saying: Your coming and going hurts me, because coming and going is an action, and an action is unified in its many and few forms. And He made this day a light in which you see, so you use your sight in it for your livelihoods, and seeking His provision that He divided among you with His grace that He bestowed upon you.

And His statement: **And perhaps you will be grateful**, God Almighty says: And that you may thank Him for His blessing upon you with that. He did that to you so that you would single Him out in thanks, and that you would be sincere in your praise to Him, because no partner shared with Him in His blessing upon you with that. Therefore, He should not have a partner in praising Him for it.

Tafsir al-Qurtubi

God Almighty says: **And of His mercy He has made for you the night and the day that you may rest therein** meaning in them. It was also said that the pronoun refers to time, which is night and day. **And that you may seek of His bounty** meaning that you may ask for His provision therein, meaning in the day, so **and that you may be grateful** was omitted.

Tafsir Ibn Kathir

The Almighty says, thanking His servants for the night and day He has subjected to them, without which they cannot exist. He explained that if He had made the night permanent and eternal for them until the Day of Resurrection, it would have harmed them, and their souls would have grown weary of it and become restricted by it. For this reason, the Almighty said: **What god other than God could bring you light?** That is, one by which you could see and be comforted by it? **Do you not hear?** Then the Almighty informed that if He had made the day permanent, that is, permanent and continuous until the Day of Resurrection, it would have harmed them, and their bodies would have grown tired and worn out from many movements and occupations. For this reason, the Almighty said: **What god other than God could bring you a night in which you may rest?** That is, one by which you may rest from your movements and occupations. **Do you not see?** * And of His mercy," that is, to you, **He has made for you the night and the day**, that is, He created this and that, **that you may rest therein**, that is, in the night, **and that you may seek of His bounty**, that is, in the day by traveling and moving, and by movements and occupations. This is from the category of twisting and spreading. His statement: **And perhaps you will be grateful** means that you will thank God through various forms of worship during the night and day. Whoever misses something at night can make up for it during the day, or during the day can make up for it during the night, as God Almighty said: **And it is He who has made the night and the day in succession for whoever desires to remember or desires to be grateful.** There are many verses on this subject.

Fath al-Qadir

73- **And out of His mercy He has made for you the night and the day that you may rest therein** meaning at night **and that you may seek of His bounty** meaning during the day by striving to earn money **and that you may be grateful** meaning so that you may be grateful for God's blessing upon you. This verse is from the category of twisting and spreading as in the saying of Imru' al-Qais:

As if the hearts of birds are moist and dry, jujubes and old straw near their nest.

Know that even if it is possible to rest during the day and to seek sustenance at night, when the moon rises above the earth, or when illuminated by something that has light, such as a lamp, this is rare and inconsistent with what people are accustomed to, so it is not to be taken into account.

Tafsir al-Baghawi

73- **And of His mercy He has made for you the night and the day that you may rest therein**, that is, during the night, **and that you may seek of His bounty** during the day, **and that you may be grateful**, for the blessings of God Almighty.

Surat al-Qasas 28:73

And out of His mercy He has made for you the night and the day that you may rest therein and that you may seek of His bounty and that you may be grateful.

Tafsir al-Baidawi

73 - **And out of His mercy He has made for you the night and the day that you may rest therein** at night. **And that you may seek of His bounty** during the day by various means of earning. **And that you may be grateful** so that you may recognize God's blessing in that and thank Him for it.

Surat al-Qasas 28:74

And the Day He will call to them and say, **Where are My partners about whom you used to claim?**

Tafsir al-Jalalayn

74 - And mention **and the Day He will call to them and say, Where are My partners whom you used to claim?** He mentioned it a second time to build upon it.

Tafsir al-Suyuti

Tafsir al-Tabari

That is, the Most High said: And on the Day your Lord will call out, O Muhammad, to these polytheists and say to them: **Where are My partners whom you claimed, O people, in this world that they were My partners?**

Tafsir al-Qurtubi

God the Almighty says: **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** This pronoun is repeated because of the difference in the two options. They will be called once and it will be said to them, **Where are My partners whom you used to claim?** So they will call to the idols but they will not respond, and their confusion will be revealed. Then they will be called once and He will speak to the disbelievers, as God the Almighty says: **And God will not speak to them on the Day of Resurrection** (Al-Baqarah 2:174). But God the Almighty commands someone to rebuke them and rebuke them, and establish proof against them in the place of reckoning. It was said: It is possible that it is from God, and His statement, **And God will not speak to them** is when it is said to them, **Be gone into it, despised and do not speak to you** (Al-Mu'minun 33:108). And He said, **My partners** is because they gave them a share of their wealth.

Tafsir Ibn Kathir

This is also a second call by way of rebuke and reprimand to those who worshipped another god with God. The Lord Almighty calls them out before all witnesses and says: **Where are My partners whom you claimed?** That is, in this world. **And We have extracted from every nation a witness.** Mujahid said: He means a messenger. **Then We said, 'Bring your proof.'** That is, of the truth of what you claimed, that God has partners. **So they knew that the truth belongs to God.** That is, there is no god other than Him. So they did not speak and were not confused by an answer. **And what they used to invent was lost to them.** That is, they went away and did not benefit them.

Fath al-Qadir

74- **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** God Almighty repeated this because the two situations are different, because they will be called one time and call upon the idols, and they will be called another time and they will be silent. In this repetition also there is rebuke after rebuke and reprimand after rebuke.

Tafsir al-Baghawi

74- **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** He repeated the mention of the call to the polytheists to increase the rebuke and reprimand.

Tafsir al-Baidawi

74 - **And the Day He will call to them and say, 'Where are My partners whom you used to claim?'** A rebuke after a rebuke to indicate that nothing brings about God's wrath more than associating partners with Him, or the first to establish the corruption of their opinion and the second to show that it was not based on evidence but rather was purely based on suspicion and whims.

Surat al-Qasas 28:75

And We extracted from every nation a witness and said, "Produce your proof." And they knew that the truth belongs to God, and what they were inventing was lost to them.

Surat al-Qasas 28:75

And We extracted from every nation a witness and said, **Produce your proof**. And they knew that the truth belongs to God, and what they were inventing was lost to them.

Tafsir al-Jalalayn

75 - **And We extracted** We brought forth **from every nation a witness** who was their prophet, who would testify against them regarding what they said. **Then We said** to them, **Bring your proof** regarding what you said regarding polytheism. **So they knew that the truth** regarding divinity **is for God** no one shares it with Him. **And what they used to invent** in this world, that there was a partner with Him, was lost to them. Exalted is He above that.)

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And We will extract from every nation a witness**, and We will bring from every group its witness, who is its prophet who will testify to it regarding what his nation responded to regarding the message that he brought them from God. It was said: And We will extract from His statement: So-and-so extracted with such-and-such an argument, meaning: He brought it and brought it out.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And We will extract from every nation a witness**, and its witness is its prophet, who bears witness that he has conveyed the message of his Lord.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And We will extract from every nation a witness**, he said: a messenger.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar.

And His statement: **Then We said, 'Bring your proof.'** He says: So We said to the nation of each prophet among them who rejected his advice and denied what he brought them from their Lord, when their prophet bore witness against them that he had conveyed to them God's message: **Bring your proof**. He says: So He said to them: Bring your proof for your associating with God what you used to associate, despite God's

excuse to you through the messengers and His establishing proofs upon you.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Then we said: Bring your proof," meaning your evidence.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Then We said, 'Bring forth your proof,'** he said: Your argument for what you used to worship and say.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **So We said, 'Bring your proof.'** He said: Your proof of what you used to worship.

And His statement, **And they knew that the truth belongs to God**, means: Then they knew that the conclusive proof against them belongs to God, and that the truth belongs to God, and the truth is His report, so they were certain of a punishment from God for them that would be permanent. **And what they used to invent was lost to them**, meaning: And what they used to associate with God in this world vanished, and what they used to invent and lie about their Lord was lost, so it did not benefit them there, but rather it harmed them, and their reform is the fire of Hell.

Tafsir al-Qurtubi

God the Almighty said: **And We will bring forth from every nation a witness** meaning a prophet, according to Mujahid. It was said: They are the just ones of the Hereafter who will bear witness against the servants regarding their deeds in this world. The first is more evident, based on God the Almighty's saying: **How will it be then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** (An-Nisa': 41). The witness of every nation is its messenger who bears witness against it. The witness who is present means that We brought their messenger who was sent to them. **Then We said, 'Bring forth your proof'** meaning your argument. **So they knew that the truth belongs to God** meaning they knew the truth of what the prophets had brought. **And what they used to invent** means that it was lost to them and became void. **What they used to invent** means that they invented lies about God the Almighty because they had other gods to worship with Him.

Tafsir Ibn Kathir

This is also a second call by way of rebuke and

reprimand to those who worshipped another god with God. The Lord Almighty calls them out before all witnesses and says: **Where are My partners whom you claimed?** That is, in this world. **And We have extracted from every nation a witness.** Mujahid said: He means a messenger. **Then We said, 'Bring your proof.'** That is, of the truth of what you claimed, that God has partners. **So they knew that the truth belongs to God.** That is, there is no god other than Him. So they did not speak and were not confused by an answer. **And what they used to invent was lost to them.** That is, they went away and did not benefit them.

Fath al-Qadir

And His statement: 75- **And We will extract from every nation a witness** is in apposition to *calls*, and it came in the past tense to indicate verification, and the meaning is: And We will extract from every nation a witness who will testify against them. Mujahid said: They are the prophets, and it was said: The just ones of every nation, but the first is more appropriate. Similar to this is His statement, the Most High: **How will it be then when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?** Then the Most High explained what He says to each of these nations by His statement: "Then We said: Produce your proof" meaning your argument and evidence that I have partners, so at that point they acknowledged and were silent about establishing the proof, and thus He said: **And they knew that the truth belongs to God** in divinity and that He alone has no partner, **and what they were inventing was lost to them** meaning what they were inventing of lies in this world, that God had partners who deserved to be worshipped, was nullified and gone.

Tafsir al-Baghawi

75- **And We will extract**, We will bring forth, **from every nation a witness**, meaning: their Messenger who was sent to them, as He said: **How will it be then, when We bring from every nation a witness?** (An-Nisa': 41), **Then We will say, 'Bring forth your proof,'** your argument that I have a partner. **So they will know that the truth, monotheism, is with God, and lost from them is that which they used to invent**, in this world.

Tafsir al-Baidawi

75 - **And We extracted** and brought forth. **From every nation a witness** - that is, their prophet, who would testify against them regarding what they were doing. **Then We said** to the nations, **Bring your proof** for the truth of what you were believing. **Then they knew** then, **that the truth belongs to God** in divinity, and no one shares it with Him. **And what they were inventing** of falsehood was lost from them and was hidden from them like the disappearance of the lost.

Surat al-Qasas 28:76

Indeed, Qarun was from the people of Moses, but he oppressed them, and We gave him of the treasures, the keys of which would burden a band of strong men. When his people said to him, "Do not rejoice. Indeed, God does not like the exultant."

Surat al-Qasas 28:76

Indeed, Qarun was from the people of Moses, but he oppressed them, and We gave him of the treasures, the keys of which would burden a band of strong men. When his people said to him, "Do not rejoice. Indeed, God does not like the exultant."

Tafsir al-Jalalayn

76 - **Indeed, Qarun was from the people of Moses** his cousin and maternal aunt, and he believed in him **but he transgressed against them** with his arrogance, haughtiness, and great wealth **and We gave him of the treasures, the keys of which would have been a burden** burden for a company of people **of strength** that is, they would have burdened them, so the ba' is for transitivity, and their number was said to be seventy, and it was said to be forty, and it was said to be ten, and something else was said. Remember **when his people** the believers from the Children of Israel said to him **do not exult** in great wealth, the exultation of arrogance **for God does not like those who exult** in that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Indeed, Qarun** - he is Qarun ibn Yashar ibn Qahath ibn Levi ibn Jacob - **was from the people of Moses** meaning: he was from the clan of Moses ibn Imran the Prophet, may God bless him and grant him peace, and he was his paternal cousin on his father's and mother's side. That is because Qarun is Qarun ibn Yashar ibn Qahath, and Moses is Moses ibn Imran ibn Qahath. This is how Ibn Jurayj attributed him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **Indeed, Korah was from the people of Moses**, he said: His cousin, his father's nephew, for Korah is the son of Yasfar, this is what Al-Qasim said, but he is Yashar ibn Qahath, and Moses is the son of Umar ibn Qahath, and Umar in Arabic is Imran.

As for Ibn Ishaq, then -

Ibn Humayd told us: Salamah told us on his authority that Yashar ibn Qahath married Sumayt bint Batawit ibn Barkana ibn Bugshan ibn Ibrahim, and she bore him Imran ibn Yashar and Qarun ibn Yashar. Imran then married Bukhant bint Shmuel ibn Barkana ibn Bugshan ibn Barkana, and she bore him Aaron ibn Imran and Moses ibn Imran, the Chosen One of God and His Prophet. Moses, as Ibn Ishaq mentioned, was the nephew of Qarun, and Qarun was his paternal uncle, his father's brother from his father and mother. Most of the scholars agree on this point.

Who said that?

Abu Kurayb told us: Jabir bin Nuh told us: Ismail bin Abi Khalid told us, on the authority of Ibrahim, regarding his statement, **Indeed, Korah was from the people of Moses**, he said: He was Moses' cousin.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Samak ibn Harb, who said: Saeed told us, on the authority of Qatada: **Qarun was from the people of Moses**. We used to say that he was his cousin, his father's brother, and he was called the enlightened one because of the beauty of his voice when reciting the Torah. But the enemy of God was a hypocrite, just as the Samaritan was a hypocrite, so his transgression destroyed him.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Samak, on the authority of Ibrahim: **Indeed, Qarun was from the people of Moses**. He said: He was his cousin, but he transgressed against him.

He said: Yahya Al-Qattan narrated to us, on the authority of Sufyan, on the authority of Samak, on the authority of Ibrahim, who said: Qarun was the cousin of Moses.

He said: Abu Muawiyah told us, on the authority of Ibn Abi Khalid, on the authority of Ibrahim, **Indeed, Qarun was from the people of Moses**. He said: He was his cousin.

Bishr bin Hilal Al-Sawaaf told me: Jaafar bin Sulayman Al-Dab'i told us, on the authority of Malik bin Dinar, who said: It was reported to me that Moses bin Imran was the cousin of Qarun.

His saying, **So he transgressed against them**, means: He exceeded his limits in his arrogance and tyranny towards them.

Some of them said: His aggression against them was due to the extra span he took in the length of his clothes.

Who said that?

Ali bin Saeed Al-Kindi, Abu Al-Sa'ib, and Ibn Wakee' told me: Hafs bin Ghiyath told us, on the authority of Layth, on the authority of Shahr bin Hawshab, **Indeed, Qarun was from the people of Moses, but he transgressed against them**. He said: He added a handspan to their clothing.

Others said that his aggression against them was due to his great wealth.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: He only transgressed against them because of his great wealth.

And His statement, **And We gave him of the treasures the keys of which would burden a band of strong men**,

God Almighty says: And We gave Qarun of the treasures of wealth the keys of which, which is the plural of miftah, which is that with which one opens doors.

Some of them said: What is meant by keys in this place is the treasuries, to burden the group.

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

Mention of those who said what we said about the meaning of keys:

Abu Kurayb told us: Jabir bin Nuh told us: Al-A'mash told us on the authority of Khaithamah: The keys of Qarun were carried on sixty mules, each key being the door to a known treasure, the size of a finger made of hide.

Ibn Wakee' told us: My father told us, on the authority of Al-A'mash, on the authority of Khaithamah, who said: The keys to Qarun's treasures were made of hides, each key the size of a finger, each key to a separate treasury. When he rode, the keys were carried on sixty white, white-footed mules.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Khaithamah, regarding His statement, **Its keys would be a burden for a band of strong men**, he said: We find written in the Gospel: The keys of Qarun and Qarun were sixty bright-eyed, white-footed mules, each key of which was no larger than a finger, each key of which contained a treasure.

Ibn Wakee' told us: Ibn Uyaynah told us, on the authority of Hamid, on the authority of Mujahid, who said: The keys were made of camel skin.

Ibn Wakee' told us: Ibn Uyaynah told us, on the authority of Hamid, on the authority of Mujahid, who said: The keys were made of camel skin.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Mujahid: **And We gave him of the treasures, the keys of which would burden a band of men**. He said: Keys made of hides like the keys of sticks. Some people said: What is meant by the keys in this passage is His treasuries.

Who said that?

Abu Kurayb told us: Hisham told us: Ismail bin Salim told us, on the authority of Abu Salih, regarding his statement, **Its keys would be a burden for a band of men**, he said: Its treasuries could be carried on forty mules.

Ibn Wakee' told us: My father told us, on the authority of Abu Hujayr, on the authority of Ad-Dahhak: **What are its keys?** He said: Its containers.

And in a similar manner to what we said about the meaning of His statement, **to burden the group**, the people of interpretation said.

Who said that?

Abu Kurayb told us, he said: Jabir bin Nuh told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement,

to burden the group, he said: to burden the group.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **to burden the group** means: to be heavy. As for the group, it is the congregation.

The people of interpretation differed about the amount of its number that was intended in this place. As for the amount of the number of the group in the speech of the Arabs, we have mentioned it previously with the difference of those who differed about it, and the narration in that, and the evidence for the correct of their saying in that which makes it unnecessary to repeat it in this place. Some of them said: Its keys would have been too much for a group, the amount of whose number was forty men.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, on the authority of Ismail bin Salim, on the authority of Abu Saleh, regarding his statement, **It would be too much for a group of men**, he said: Forty men.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It would be a burden for the group**. He said: It was mentioned to us that the group is between ten and forty.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **A band of strong men would be too heavy for it**, that they claim that a band is forty men, carrying its keys due to their large number.

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 gave him of the treasures, the keys of which would be a burden to a band of strong men**, he said: Forty men.

Others said: Sixty. He said: Its keys were carried on sixty mules.

Ibn Wakee' also told us: My father told us, on the authority of Al-A'mash, on the authority of Khaithamah.

Others said: It carried between three and ten.

Who said that?

Ibn Wakee' told us: Jabir bin Nuh told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **It would be too much for a group of people**. He said: A group of people is three.

Abu Kurayb told us, he said: Jabir bin Nuh told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **It would be too much for a group of people**. He said: A group of people is between three and ten.

Others said: It carried between ten and fifteen.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told

Surat al-Qasas 28:76

Indeed, Qarun was from the people of Moses, but he oppressed them, and We gave him of the treasures, the keys of which would burden a band of strong men. When his people said to him, "Do not rejoice. Indeed, God does not like the exultant."

us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Its keys would be a burden for a company**, he said: A company is between ten and fifteen.

Al-Qasim told us: Al-Hussein told us: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **It would be too much for a group**. He said: A group: fifteen men.

His saying, **those of strength** means: those of power.

Mujahid said 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, **those with strength**, he said: fifteen.

If someone says: How is it said, **And We gave him of the treasures, the keys of which would burden a band of men**, and how are the keys burdensome for a band of men, when it is the band of men that burden them? It is said: The people of knowledge of the Arabic language differed on this. Some of the people of Basra said: The metaphor for that is: The band of strong men would not be able to bear the keys of His blessings. He said: And it is said in speech: Its rump would be burdensome for it, but it is its rump as a camel burdens its load. He said: The Arabs do something like this. The poet said:

I would sacrifice myself, my money and my soul for you, and I will not give you more than I can bear.

Meaning: I would sacrifice myself and my money for myself.

Another said:

And she rides horses that are relentless among them, and spears are torn apart by the red spears.

The misery of the lost ones is due to spears. He said: And the horses here mean the men.

Another of them said, **Its keys are not**. He said: This is a place where *if* is hardly used as a beginning. He said: **The death you are fleeing from will surely meet you**. And his saying, **to burden the group** means that the group is burdened by it. And in poetry:

She is burdened by her buttocks

The rump is not burdened by it, but it is burdened by the rump. Al-A'sha said:

I was not immersed in the fierce war when its fuel was its stumps.

Some of the Kufian Arabists rejected what this speaker said, and the beginning of *in* after *ma*, and said that it is permissible with *ma* and *min*, and it is better with *ma* and *min* than with *alladhi*, because *alladhi* does not work on its relative clause, nor does its relative clause

work on it, so that is why it is permissible, and the sentence became the pronoun of *ma*, since it does not work on *ma*, nor does *ma* work on it. He said: It is good with *ma* and *min*, because they can be interpreted as indefinite if you like, or as definite if you like, so you say: I hit a man so that he may stand up, and I hit a man because he is a good man, so *min* and *ma* are the interpretation of this, and with *alladhi* it is uglier, because it cannot be interpreted as indefinite.

Another of them said about his statement, **to burden the group**: its burden on the group: that it weighs them down. The meaning said: Its keys are to burden the group: they are moved by its weight. So if you insert the preposition *ba* you say **it burdens them**, as he said, **Bring me molten copper that I may pour over it** (al-Kahf 18:96). He said: The meaning is: Bring me molten copper that I may pour over it. So if you delete the preposition *ba*, you add an alif to the beginning of the verb. Similar to it is **The childbirth pains came to her** (Maryam 19:23). Its meaning is: The childbirth pains brought her. He said: A man from the people of Arabic said: The group cannot bear its keys, so he changed the verb to keys, as the poet said:

A lamp is a source of pride for the noble one, and the eye is adorned with it if it abandons it.

It is the one that is adorned by the eye. He said: If he heard a trace of this, then it is a face, otherwise the man did not know the meaning. He said: And some Arabs recited to me:

Even if the continuity is united and the distance between the north and the south is his shoulders

Meaning: When the archer took the bow and drew wealth from it. He said: We see that the Arabs say: **Ma sadaka wa faraaka min-al-min**, meaning: **Ma sadaka wa faraaka min-al-min**, except that they dropped the alif because it follows *sa'ak*, just as the Arabs said: **I ate food so he congratulated me and he pleased me**, meaning: if you singularize *wa faraana* and drop the alif from it because it follows something that does not have an alif.

This other interpretation of His statement, **that it would be too much for a band of men**, is more correct than the other statements, for two reasons: First, that it is an interpretation that is in accordance with the apparent meaning of the revelation. Second, that the narrations we have mentioned from the people of interpretation came in a similar sense. And the statement of those who said that its meaning is: that a band of men would not be able to bear its keys, is only an explanation from them that it means: that a band of men could not carry its keys. And if it is explained in this way, then there is no indication in it that what is meant by it is report of the abundance of His treasures, in the same way as if it is explained that its meaning is: that His keys would burden a band of men and make them incline, because a band of men can carry a few keys or a lot. Rather, the Exalted intended to report their abundance. And if what is meant by it is report of

their abundance, then there is no doubt that what was said by those we have mentioned, that its meaning is: that a band of men could not carry its keys, is a statement that has no meaning. This is in addition to it being contrary to the interpretation of the early generations on that.

And His saying, "When his people said to him, 'Do not rejoice. Indeed, God does not like the exultant.'" He says: When his people said, "Do not seek or be arrogant with exultation. Indeed, God does not like the wicked and the arrogant among His creation."

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

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Indeed, God does not like the exultant**, meaning: the merry ones.

Ibn Hamid told us: 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, "Do not rejoice. Indeed, God does not like the exultant," he said: The extravagant, the wicked, the arrogant, who do not associate partners with God in what He has given them.

Muhammad bin Bashir told us: Muhammad bin Jaafar told us: Shu'bah told us, on the authority of Jabir, who said: I heard Mujahid say about this verse, **Indeed, God does not like the exultant**. He said: The arrogant, the haughty, the extravagant.

Yaqub told me, he said: Hisham told us, he said: Al-Awam told us, on the authority of Mujahid, regarding his statement, "Do not rejoice. Indeed, God does not like the exultant," he said: He means transgression.

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, "Do not rejoice. Indeed, God does not like the exultant," he said: The extravagant and wicked, who do not thank God for what He has given them.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same, except that he said: the extravagant.

Muhammad ibn Abdullah al-Mukhrami told us, he said: Shababah told me, he said: Warqa' told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Do not rejoice, for God does not love the exultant**. He said: The arrogant and haughty.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, when his people said to him, **Do not rejoice**: that is, do not be merry, **for God does not love those who are merry**: that is, God does not love those who are merry.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjajin told us on the authority of Ibn Jurayj, on the

authority of Mujahid, **Do not rejoice, for God does not like the rejoicing**. He said: The arrogant and haughty, who do not thank God for what He has given them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Al-Awam told us, on the authority of Mujahid, regarding his statement, "When his people said to him, 'Do not rejoice. Indeed, God does not like the exultant.'" He said: It is the joy of transgression.

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, Korah was from the people of Moses**. When God Almighty said: **And whatever you have been given is but the enjoyment of worldly life and its adornment** (al-Qasas 28:60), He explained that Korah was given it and was deceived by it, but it did not protect him from God's punishment, just as it did not protect Pharaoh. You, polytheists, are not greater in number or wealth than Korah and Pharaoh. So, his soldiers and wealth did not benefit Pharaoh, and his kinship to Moses and his treasures did not benefit Korah. An-Nakha'i, Qatada and others said: Moses' cousin Lahha was Korah ibn Yazhar ibn Qahath ibn Levi ibn Ya'qub, and Muwayy ibn Imran ibn Qahab. Ibn Ishaq said: He was Moses' uncle from both his father and mother. It was also said: He was his maternal uncle's son. It was not declined because of its foreignness and definiteness. And whatever is on the pattern of fa'ul and is not suitable for the definite article is not declined in the definite noun and is declined in the indefinite noun. However, if the definite article is suitable for it, it is declined if it is a masculine noun such as *Tawūs* and *Harāqūd*. Al-Zajjaj said: If *qārūn* was from *qarnaṭ al-shay'*, it would have been declined. **Fabgā 'alayhum** means that he increased the length of his garment by a handspan. This was said by Shahr ibn Hawshab. In the hadith: **God does not look at one who cuts his garment out of arrogance**. It was also said that his *ḥarāq* was his disbelief in God, the Almighty, this was said by Ad-Dahhak. It was also said that his *ḥarāq* was his belittling of them due to his great wealth and children. This was said by Qatadah. It was also said that his *ḥarāq* was his attributing the treasures that God had given him to himself through his knowledge and cunning. This was said by Ibn Bahr. It was also said that his *ḥarāq* was his saying: **If the prophethood was for Moses and the altar and offerings were for Aaron, then what is for me!** So it was narrated that when Moses crossed the sea with them and the message was for Moses and the joy was for Aaron in his soul and their feelings. Then he said to Moses, "The matter is up to you both, and I have nothing. How long must I be patient?" Moses said, **This is what God has done**. Moses said, **By God, I will not believe you until you bring a sign**. So he ordered the leaders of the Children of Israel to each bring his staff. So he tied it together and threw it into the tent where the revelation was received. They guarded their staffs at night, and in the morning, behold, Aaron's staff was shaking and had green leaves - and it was made of almond wood. Korah said, **This is nothing more amazing than what you are doing of magic**. "So he transgressed against them" means injustice. Yahya ibn Salam and Ibn

Surat al-Qasas 28:76

Indeed, Qarun was from the people of Moses, but he oppressed them, and We gave him of the treasures, the keys of which would burden a band of strong men. When his people said to him, "Do not rejoice. Indeed, God does not like the exultant."

al-Musayyab said: Korah was a rich worker for Pharaoh over the Children of Israel. Rather, he transgressed against them and oppressed them and was one of them. Seventh: It was narrated on the authority of Ibn Abbas that he said: When God the Almighty ordered the stoning of the adulterer, Qarun went to a prostitute and gave her money, and made her claim that he had committed adultery with her and that he had impregnated her. This was very difficult for Moses and he made her swear by God, who parted the sea for the Children of Israel and sent down the Torah to Moses, that she would tell the truth. God intervened with her and she said: I bear witness that you are innocent, and that Qarun gave me money and made me say what I said, and you are the truthful one and Qarun is the liar. So God gave the matter of Qarun to Moses and ordered the earth to obey him. So he came to him saying to the earth: O earth, take him, O earth, take him, and it took him little by little while he cried out for help, O Moses! Until he sank into the earth, along with his house and his companions who were of his faith. It was narrated that God the Almighty revealed to Moses: My servants sought your help and you did not have mercy on them. But if they had called upon Me, they would have found Me near and responsive. Ibn Jurayj: It has been reported to us that they are swallowed up by a person's stature every day, and they will not reach the lowest part of the earth until the Day of Resurrection. Ibn Abi Al-Dunya mentioned in his book Al-Faraj: Ibrahim bin Rashid told me: Dawud bin Mihran told me, on the authority of Al-Walid bin Muslim, on the authority of Marwan bin Janah, on the authority of Yunus bin Maysarah bin Halbas, who said: Qarun met Yunus in the darkness of the sea, so Qarun called out to Yunus and said: O Yunus, repent to God, for you will find Him at the first step you take to Him. Yunus said: What prevented you from repenting? He said: My repentance was given to my cousin, but he refused to accept it from me. In the hadith: When Qarun reaches the bottom of the seventh earth, Israfil will blow the trumpet. And God knows best. Al-Suddi said: The prostitute's name was Sabrata, and Qarun offered her two thousand dirhams. Qatada: He crossed the sea with Moses and was called Al-Munwar because of the beauty of his voice in the Torah, but the enemy of God was a hypocrite, just as the Samaritan was.

God the Almighty said: "And We gave him of the treasures." Ata' said: The owners of many of the treasures of Joseph, peace be upon him. Al-Walid bin Marwan said: He was engaged in alchemy. "Its keys" *in* and its subject and predicate are in the relative clause of *ma* and *ma* is the object of **we gave**. An-Nahhas said: I heard Ali bin Salman say: How ugly is what the Kufians say about relative clauses, that it is not permissible for the relative clause of *which* and its sisters to be *in* and what it works on. In the Qur'an: **its keys** are **ma in**. It is the plural of muftah *open* with a kasrah, which is what is opened with. And whoever says muftah says keys. And whoever says it is the treasurers, its singular is muftah *open* with a fathah. "To burden the group" **la tan'u bil-'asbah** The best that

has been said about it is that the meaning is to burden the group, meaning to make them lean with its weight. So when the *ta'* was opened, it was replaced with the *ba'*. Just as they said: He takes away misery and misery takes away. Fasal **to bear the burden of the group** so he made the group bear, meaning it rose heavily, like his saying, like your saying stand up with us, meaning make us rise. And it is said: Naa yanu' naw'an if he rose heavily. The poet said:

She is burdened with her last legs, so she does not rise, and she walks slowly, and soon she will be amazed.

Another said:

I took but did not own it, and intended but did not care, as if I were chained for a long time, and it burdened me if it burdened me, on the authority of Abu Zaid.

Ubaidah said: His statement **to bear the burden of the group** is reversed, and the meaning is for the group to bear it, i.e. to carry it. Abu Zaid: It is burdened with the load if it carries it. The poet said:

We found an alliance, a poor successor, a slave who, when he is unable to bear the burden, stops.

The first is the meaning of what Ibn Abbas, Abu Saleh and Al-Suddi said. It is the opinion of Al-Farra' and Al-Nahhas chose it. Just as one says: I went with him and I made him go, I brought him and I surprised him, and we brought him and he moaned. As for their saying: I have with him what upset him and he was far away, this is an imitation that should have been said and he was far away. Similar to it is the food congratulated me and showed me, and he took what was presented and what happened. It was said: It is taken from the distance which is the slave. From it is the saying of the poet:

They are far from us, but their love is not far away. The heart is bound to them wherever they are.

Badil bin Maysarah read: *yanu'* with a *ya'*, meaning that one of them or the mentioned one may be burdened, so it was carried on the meaning. Abu Ubaidah said: I said to Ru'bah bin Al-A'aj regarding his statement:

It has black and white lines as if there is vitiligo on the skin.

If you mean lines, say as if they are, and if you mean black and variegated, say as if they are both. He said: I meant all of that. There are eleven opinions regarding the group of people who are loyal to one another: The first: Three men, said Ibn Abbas. It was also reported from him: From three to ten. Mujahid said: The group of people here is between twenty and fifteen. It was also reported from him: Between ten and fifteen. It was also reported from him: From ten to five. The first was mentioned by Al-Tha'labi, the second by Al-Qushayri and Al-Mawardi, and the third by Al-Mahdawi. Abu Salih, Al-Hakam bin Utaybah, Qatada, and Al-Dahhak said: Forty men. Al-Suddi: Between ten and forty.

Qatada also said this. Ikrimah said: Some of them say forty, and some say seventy. This is the opinion of Abu Salih that the group of people is seventy men, mentioned by Al-Mawardi. The first was mentioned by Al-Tha'labi. It was also said: Sixty men. Sa'id bin Jubayr said: Six or seven. Abdul Rahman bin Zaid said: Between three and nine, which is the group. Al-Kalbi said: Eleven, based on the statement of Joseph's brothers: **And we are a group** (Yusuf 12:8). Muqatil also said the same. Khaithamah said: I found in the Bible that the keys to the treasuries of Qarun and Qarūn were sixty bright, white-footed mules, and that they would be too heavy to carry. One of them would not be more than a finger's length. For each one of them was a treasure of money. If that treasure were divided among the people of Basra, they would disbelieve. Mujahid said: The keys were made of camel hide. It was also said: From cow hide to make them easier for him. They were carried with him as he rode seventy mules, as mentioned by Al-Qushayri. It was also said: On forty mules. This is the statement of Ad-Dahhak. It was also narrated from him: His keys were his vessels. Abu Salih also said: What is meant by the keys are the treasuries, and God knows best. **When his people said to him** meaning the believers from the Children of Israel, as As-Suddi said. Yahya bin Salam said: The people here are Moses. Al-Farra' said: It is a plural that is intended to mean one person, like His statement: **Those to whom the people said** (Al Imran 3:173). It is Nu'aym bin Mas'ud, as mentioned above. **Do not rejoice** means do not show off or be arrogant. **Indeed, God does not like the exultant** meaning the arrogant, as Mujahid and Al-Suddi said. The poet said:

I am not happy when life makes me happy, nor do I humble myself in its changing circumstances.

Al-Zajjaj said: The meaning is do not rejoice over money, because rejoicing over money does not fulfill its right. Mubashar ibn Abdullah said: Do not rejoice, lest you spoil it. The poet said:

If you do not cease fulfilling a trust and settling another, the deposits will make you happy, i.e., they will spoil you. Abu Amr said: The debt made him happy means it burdened him. And he made it more difficult: If you... the house. And his secret made him happy, so it is the same. Al-Zajjaj said: The happy ones and the happy ones are the same. Al-Farraa differentiated between them and said: The meaning of the happy ones is those who are in a state of joy, and the happy ones are those who will rejoice in the future. He claimed that the same applies to greed and covetous, dead and dead. Evidence contrary to what he said is the statement of God the Almighty: **Indeed, you will die, and indeed, they will die** Az-Zumar 39:30, and He did not say dead. Mujahid also said: The meaning of **do not rejoice** is do not seek **God does not like the happy ones**, i.e., the transgressors. Ibn Bahr said: Do not be stingy, for God does not like arrogance and transgression.

Tafsir Ibn Kathir

Al-A'mash narrated on the authority of Al-Munhal bin Amr on the authority of Saeed bin Jubair on the

authority of Ibn Abbas who said: **Qarun was from the people of Moses**. He said: He was his cousin. This is what Ibrahim Al-Nakha'i, Abdullah bin Al-Harith bin Nawfal, Simak bin Harb, Qatadah, Malik bin Dinar, Ibn Jurayj and others said, that he was the cousin of Moses, peace be upon him. Ibn Jurayj said: He is Qarun bin Yashar bin Qahath and Moses bin Imran bin Qahath. Muhammad bin Ishaq bin Yasar claimed that Qarun was the uncle of Moses bin Imran, peace be upon him. Ibn Jurayj said: Most scholars agree that he was his cousin, and God knows best. Qatada bin Di'amah said: We used to say that he was the cousin of Moses, and he was called Al-Munwar because of the beauty of his voice reciting the Torah, but the enemy of God was a hypocrite just as the Samaritan was, so transgression destroyed him because of his great wealth. Shahr bin Hawshab said: He added a handspan to the length of his clothes to show superiority over his people.

And His statement: {And We gave him of the treasures} meaning wealth, {the keys of which would be a burden to a band of strong men} meaning that carrying them would be a heavy burden for groups of people because of their large number. Al-A'mash said on the authority of Khaithamah: The keys to Qarun's treasures were made of hides, each key the size of a finger, each key to a separate treasury. When he mounted them, they would be carried on sixty white-footed, white-footed mules. Other than that was said, and God knows best. And His statement: {When his people said to him, "Do not rejoice. Indeed, God does not like the exultant"} meaning that the righteous people of his people admonished him regarding what he was in, and they said by way of advice and guidance: Do not rejoice in what you have, meaning do not be arrogant about the wealth you have, **Indeed, God does not like the exultant**. Ibn Abbas said: He means the exultant. Mujahid said: He means the arrogant and haughty who do not thank God for what He has given them.

And His statement: **And seek, through that which God has given you, the home of the Hereafter, and do not neglect your share of this world**. That is, use what God has given you of this abundant wealth and immense blessings in obeying your Lord and drawing closer to Him through various acts of worship, through which you will attain reward in this world and the next. **And do not neglect your share of this world**. That is, what God has permitted in it of food, drink, clothing, housing, and marriage. For your Lord has a right over you, and your soul has a right over you, and your family has a right over you, and your visitors have a right over you, so give each one their due. **And do good as God has been good to you**. That is, do good to His creation, as He has been good to you. **And seek not corruption in the land**. That is, do not let your concern with what you are doing be to corrupt the land and harm God's creation. **Indeed, God does not like corrupters**.

Fath al-Qadir

Then the Almighty followed the speech of the people of misguidance with the story of Qarun, because of what it contained of wondrous power and amazing creation, saying: 76- **Indeed, Qarun was from the people of**

Surat al-Qasas 28:76

Indeed, Qarun was from the people of Moses, but he oppressed them, and We gave him of the treasures, the keys of which would burden a band of strong men. When his people said to him, "Do not rejoice. Indeed, God does not like the exultant."

Moses. Qarun, on the weight of Fa'ool, is a foreign name that is not Arabic due to its foreignness and proper noun nature. It is not Arabic and is derived from Qaranta. Al-Zajjaj said: If Qarun was from Qaranta something, it would have been declined. Al-Nakha'i, Qatadah and others said: He was the son of Imran bin Qahath. Ibn Ishaq said: He was the paternal uncle of Moses from his father and mother, so he made him a brother to Imran, and they were the sons of Al-Samiri, and he rebelled against the obedience of Moses. This is the meaning of His statement: **Then he transgressed against them**, meaning he exceeded the limit in his tyranny and arrogance towards them, and rebelled against them and rebelled against the obedience of Moses and disbelieved in God. Ad-Dahhak said: His transgression against the Children of Israel was his belittling of them due to his great wealth and children. Qatada said: His transgression was due to his attributing the wealth that God had given him to himself due to his knowledge and cunning. It was also said that he was an agent for Pharaoh over the Children of Israel, so he transgressed against them and oppressed them. It was also said that his transgression was for something other than that, which does not fit the meaning of the verse. **And We gave him of the treasures** is the plural of *kanz* which is saved money. Ata' said: He acquired a treasure from the treasures of Joseph. It was also said that he was an alchemist. What is in His statement **its keys** is a relative pronoun, its clause is *in* and what is within its scope, and that is why it was broken. Al-Akfhah Al-Saghir reported from the Kufians who forbade making the broken word **and what is within its scope** a relative clause for *alladhina* and they found that ugly because it occurs in the Noble Book in this place. The keys are the plural of *miftaha* with a broken vowel, which is that with which one opens. It was also said that what is meant by *miftaha* are the treasures, so its singular is *miftaha* with a fatha on the *mim*. Al-Wahidi said: Most of the commentators say that the keys are the treasures, like His statement: **And with Him are the keys of the unseen**. He said: This is the choice of Al-Zajjaj, who said: What is most likely in the interpretation is that his keys are the treasures of his wealth. Others said: It is the plural of key, which is what opens a door. This is the saying of Qatada and Mujahid: **That a band of strong men may bear it**. This sentence is the predicate of *in* and it and its subject and predicate are the relative clause of *ma*. It is said: **Na'a bi-hamluhu** if he carried it heavily, and it is said: **Na'a bi-al-haml** if it weighed me down. The meaning is: Carrying keys weighs them down. Abu Ubaidah said: This is from the inverted form, and the meaning is: **So that a band of strong men may bear it** meaning that they may carry it. Abu Zaid said: **Na'utu bi-al-haml** if you carried it. The poet said:

We have found a successor, a miserable successor, a slave who, when he is unable to bear the burden, stops.

Al-Farra' said: The meaning of natu'a bil-'asaba is to make them sway with its weight, as one says: he goes

away with misery and misery goes away, and dhahabtu bih **I went away with it** and dhahabtuhi **I brought it** and aja'tuhu **I came with it** and natu'a bih **I brought it** and ana'tuhu ... Al-Farra' said: It is Musa, and it is a plural meaning one. The meaning of **do not rejoice** is: do not be arrogant and do not be vain. **God does not like the arrogant**, the arrogant and wicked who do not thank God for what He has given them. Al-Zajjaj said: The meaning is do not rejoice over money, because rejoicing over money does not fulfill its right. It was said that the meaning is: do not spoil it, as the poet said:

If you continue to perform a trust and carry another, the deposits will make you happy.

That is, I have spoiled you. Al-Zajjaj said: The happy ones and the joyful ones are the same. Al-Farra' said: The meaning of the happy ones is those who are in a state of joy, and the joyful ones are those who will rejoice in the future. Mujahid said: The meaning of **do not rejoice** is **do not seek to be miserly, for God does not like the happy ones who seek to be miserly**. It was also said that it means: **do not be miserly, for God does not like the miserly**.

Tafsir al-Baghawi

God Almighty said: 76- **Indeed, Korah was from the people of Moses**, he was his cousin, because Korah was the son of Yashar, the son of Qahath, the son of Levi, the son of Jacob, peace be upon him, and Moses was the son of Imran, the son of Qahath. Ibn Ishaq said: Korah was the uncle of Moses, he was the brother of Imran, and they were the sons of Yashar. There was no one among the Children of Israel who had read the Torah more than Korah, but he was a hypocrite just as the Samaritan was a hypocrite, **and he transgressed against them**, it was said: he was an agent for Pharaoh over the Children of Israel, so he transgressed against them and oppressed them. Qatada said: he transgressed against them with his abundance of money.

Ad-Dahhak said: He wanted to commit polytheism against them.

Shahr bin Hawshab said: He increased the length of his clothes by a handspan. We narrated on the authority of Ibn Omar that the Messenger of God, may God bless him and grant him peace, said: **God will not look on the Day of Resurrection at the one who drags his clothes out of arrogance**.

It was said: He was arrogant and haughty towards them.

And We gave him of the treasures whose keys is the plural of *miftaah* which is that which opens a door. This is the saying of Qatada, Mujahid and a group. It was also said: His keys are his treasures, as He said: **And with Him are the keys of the unseen** (al-An'am 6:59),

meaning: His treasures, **that would be too much for a company of strong men**, meaning: to burden them, and to make them sway if they carried it due to its weight. Abu Ubaidah said: This is from the inverted form, its meaning: that a company of strong men would be too much for it. It is said: So-and-so carried such-and-such if he carried it heavily.

They differed regarding the number of the agnates. Mujahid said: Between ten and fifteen. Ad-Dahhak said on the authority of Ibn Abbas **may God be pleased with them both**: Between three and ten. Qatada said: Between ten and forty. It was also said: Forty men. It was also said: Seventy.

It was narrated on the authority of Ibn Abbas, may God be pleased with him, who said: Its keys were carried by forty of the strongest men.

Jarir said on the authority of Mansour on the authority of Khaithamah, he said: I found in the Bible that the keys to the treasures of Qarun and Qar were sixty mules, and there was no more than one key on a finger, and each key contained a treasure.

It is said: Wherever Qarun went, he carried with him the keys to his treasures. They were made of iron, but when they became too heavy for him, he made them of wood. They became too heavy, so he made them of cowhide the length of his fingers, and they were carried with him when he rode on forty mules.

When his people said to him, said to Qarun, his people from the Children of Israel: **Do not rejoice**, do not be arrogant, do not show off, and do not be merry, **for God does not like the exultant**, the wicked and arrogant who do not thank God for what He has given them.

Tafsir al-Baidawi

76 - "Indeed, Korah was from the people of Moses." His cousin was Yashar bin Qahath bin Levi, and he was one of those who believed in him. "So he transgressed against them." He sought superiority over them and that they be under his command, or he was arrogant towards them or oppressed them. It was said that was when Pharaoh made him king over the Children of Israel, or he envied them, as it was narrated that he said to Moses, peace be upon him: You have the message, and Aaron is the joy, and I am in nothing. How long can I be patient? Moses said: This is what God has done. "And We gave him of the treasures." Of the stored money. "What its keys are." The keys to its chests are the plural of miftah **opened with a kasra**, which is what is used to open. It was said that its treasures are its plural, and its singular is miftah. "That a band of strong men would be burdened with it **is the predicate of inna, and the clause is a relative clause, and it is the second object of ati**", and its deputy is the load if it weighs it down until it makes it sway, and the group and the group are the large group, and they gathered together. It was read (*linu'u*) with a ya to give the added word the rule of the added word. **When his people said to him** is governed by **becomes burdened**. "Do not rejoice" means do not be arrogant. Rejoicing in this world is absolutely reprehensible

because it is the result of loving it, being content with it, and being oblivious to its passing. Knowing that the pleasures in it will inevitably pass away necessitates mourning, as it was said:

My greatest sorrow is in the joy that its owner is certain of passing away.

Therefore, God Almighty said: **And do not rejoice in what He has given you**, and He explained the prohibition here by saying that it prevents one from loving God Almighty, so He said: **Indeed, God does not love those who exult**, meaning in the adornments of this world.

Surat al-Qasas 28:77

And seek, through that which God has given you, the home of the Hereafter, and do not neglect your portion of this world. And do good as God has been good to you, and do not seek to cause corruption on earth. Indeed, God does not like corrupters.

Surat al-Qasas 28:77

And seek, through that which God has given you, the home of the Hereafter, and do not neglect your portion of this world. And do good as God has been good to you, and do not seek to cause corruption on earth. Indeed, God does not like corrupters.

Tafsir al-Jalalayn

77 - **And seek ask with that which God has given you** of wealth **the home of the Hereafter** by spending it in obedience to God **and do not forget** leave **your share of this world** meaning that you should work in it for the Hereafter **and do good** to people by giving charity **as God has been good to you and do not seek** seek **corruption in the land** by committing sins **for God does not like corrupters** meaning that He punishes them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Qarun's people said to him: Do not seek, O Qarun, against your people, with your abundant wealth, but seek the good things of the Hereafter from the wealth that God has given you, by working in it in obedience to God in this world. And His statement, **And do not neglect your portion of this world**, means: Do not abandon your portion and fortune in this world, lest you take your portion of the Hereafter in it, and work in it in a way that will save you from God's punishment tomorrow.

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

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And do not neglect your portion of this world and do good as God has done good to you**, meaning: Do not neglect to work for God in this world.

Ibn Wakee' told us: Yahya bin Adam told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Ibn Abbas: **And do not forget your portion of this world**. He said: To work in it for your afterlife.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said: Qura bin Khalid told us, on the authority of Awn bin Abdullah, **And do not forget your share of this world**. He said: Some people place it in a bad place, and do not forget your share of this world, and work in it in obedience to God.

Ibn Bashar told us: Abd al-Rahman told us: Abdullah ibn al-Mubarak told us, on the authority of Muammar,

on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And do not forget your share of this world**. He said: Working in obedience to Him.

Ibn Wakee' told us: Yahya bin Yaman told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And do not neglect your portion of this world**, he said: Working in it in obedience to God.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And do not neglect your portion of this world**, he said: Working in it in obedience to God.

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

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Isa Al-Jarashi, on the authority of Mujahid: **And do not forget your portion of this world**. He said: To work in this world for the sake of your afterlife.

Al-Qasim told us, he said: Al-Hussein told us, he said: Sufyan told us, on the authority of Muammar, on the authority of Mujahid, he said: Working in obedience to God is his share of this world, for which he will be rewarded in the Hereafter.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not neglect your portion of this world**, he said: Do not forget to send forth from your worldly life for your afterlife, for you will only find in your afterlife what you sent forth in this world through what God has provided for you.

Others said: Rather, the meaning of this is: Do not neglect to seek your share of sustenance in it.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And do not forget your share of this world**. Al-Hasan said: What God has made lawful for you from it, for in it you will find sufficiency and contentment.

Ibn Wakee' told us: Muhammad ibn Hamid Al-Ma'mari told us, on the authority of Muammar, on the authority of Qatada: **And do not neglect your portion of this world**. He said: Seeking what is lawful.

Ibn Wakee' told us: Hafs told us, on the authority of Ash'ath, on the authority of Al-Hasan: **And do not forget your share of this world**. He said: Give priority to what is best, and hold back what you get.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: What is permissible is in it.

His saying, **And do good as God has been good to you**,

means: And do good in this world by spending your money that God has given you, in His ways and paths, as God has been good to you, by making it abundant for you and expanding it for you.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do good as God has been good to you**, he said: Do good with what God has provided for you. **And do not seek corruption on earth**, he said: Do not seek what God has forbidden you of transgressing against your people. **Indeed, God does not like corrupters**, he said: God does not like those who seek transgression and sin.

Tafsir al-Qurtubi

The Almighty says: **And seek, through that which God has given you, the home of the Hereafter**. That is, seek, through that which God has given you of this world and the home of the Hereafter, which is Paradise. For it is the right of the believer to spend this world in that which will benefit him in the Hereafter, not in tyranny and oppression.

God the Almighty said: **And do not neglect your portion of this world**. There is a difference of opinion regarding this. Ibn Abbas and the majority said: Do not waste your life in not doing righteous deeds in this world, as the Hereafter is only known for it, and a person's portion is his lifespan and his righteous deeds in it. So, according to this interpretation, it is a severe admonition. Al-Hasan and Qatada said: It means, do not waste your portion of this world in enjoying and seeking lawful things, and in considering the consequences of this world. So, according to this interpretation, it is about being gentle with him and correcting the matter he desires. This is something that must be used with the one being admonished, for fear of being severe, as stated by Ibn Atiyyah.

I said: These two interpretations were combined by Ibn Umar in his saying: **Plough for your worldly life as if you will live forever, and work for your afterlife as if you will die tomorrow**. And from Al-Hasan, he mentioned the surplus and withheld what he could. Malik said: It is eating and drinking without extravagance. And it was said: By his share he meant the shroud. So this is a continuous sermon, as if they were saying: Do not forget that you will leave all of your wealth except this share of yours, which is the shroud. And something similar to this is the saying of the poet:

Your share of what all time has gathered is two garments in which you wrap yourself and embalming materials.

Look at the one who owned the whole world. Did he leave it with anything but cotton and a shroud?

Al-Arabi said: The most creative thing about it, in my opinion, is the saying of Qatada: **And do not forget your lawful portion, for it is your portion in this world, and how good this is**. "And do good as God has done

good to you," meaning, obey God and worship Him as He has bestowed upon you. And from this is the hadith: **What is ihsan?** He said: **It is to worship God as if you see Him**. And it was said: It is an order to be kind to the poor." Ibn al-Arabi said: **There are many sayings about it, the gist of which is using God's blessings in obeying Him**. Malik said: **Eating and drinking without extravagance**. Ibn al-Arabi said: "I think that Malik wanted to refute those who go to extremes in worship and asceticism, for the Prophet (blessings and peace of God be upon him) loved sweets, drank honey, used to eat barbecued meat, and drank cold water. This meaning has been mentioned in more than one place." **And do not seek to spread corruption on the earth**, meaning, do not commit sins. **Indeed, God does not like corrupters**.

Tafsir Ibn Kathir

Al-A'mash narrated on the authority of Al-Munhal bin Amr on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: **Qarun was from the people of Moses**. He said: He was his cousin. This is what Ibrahim Al-Nakha'i, Abdullah bin Al-Harith bin Nawfal, Simak bin Harb, Qatadah, Malik bin Dinar, Ibn Jurayj and others said, that he was the cousin of Moses, peace be upon him. Ibn Jurayj said: He is Qarun bin Yashar bin Qahath and Moses bin Imran bin Qahath. Muhammad bin Ishaq bin Yasar claimed that Qarun was the uncle of Moses bin Imran, peace be upon him. Ibn Jurayj said: Most scholars agree that he was his cousin, and God knows best. Qatada bin Di'amah said: We used to say that he was the cousin of Moses, and he was called Al-Munwar because of the beauty of his voice reciting the Torah, but the enemy of God was a hypocrite just as the Samaritan was, so transgression destroyed him because of his great wealth. Shahr bin Hawshab said: He added a handspan to the length of his clothes to show superiority over his people.

And His statement: {And We gave him of the treasures} meaning wealth, {the keys of which would be a burden to a band of strong men} meaning that carrying them would be a heavy burden for groups of people because of their large number. Al-A'mash said on the authority of Khaithamah: The keys to Qarun's treasures were made of hides, each key the size of a finger, each key to a separate treasury. When he mounted them, they would be carried on sixty white-footed, white-footed mules. Other than that was said, and God knows best. And His statement: {When his people said to him, "Do not rejoice. Indeed, God does not like the exultant"} meaning that the righteous people of his people admonished him regarding what he was in, and they said by way of advice and guidance: Do not rejoice in what you have, meaning do not be arrogant about the wealth you have, **Indeed, God does not like the exultant**. Ibn Abbas said: He means the exultant. Mujahid said: He means the arrogant and haughty who do not thank God for what He has given them.

And His statement: **And seek, through that which God has given you, the home of the Hereafter, and do not neglect your share of this world**. That is, use what God

Surat al-Qasas 28:77

And seek, through that which God has given you, the home of the Hereafter, and do not neglect your portion of this world. And do good as God has been good to you, and do not seek to cause corruption on earth. Indeed, God does not like corrupters.

has given you of this abundant wealth and immense blessings in obeying your Lord and drawing closer to Him through various acts of worship, through which you will attain reward in this world and the next. **And do not neglect your share of this world.** That is, what God has permitted in it of food, drink, clothing, housing, and marriage. For your Lord has a right over you, and your soul has a right over you, and your family has a right over you, and your visitors have a right over you, so give each one their due. **And do good as God has been good to you.** That is, do good to His creation, as He has been good to you. **And seek not corruption in the land.** That is, do not let your concern with what you are doing be to corrupt the land and harm God's creation. **Indeed, God does not like corrupters.**

Fath al-Qadir

77- And seek, through that which God has given you, the home of the Hereafter. That is, seek the home of the Hereafter through the wealth God has given you, and spend it in that which pleases God, not in arrogance and transgression. It was also read and followed by **and do not forget your share of this world.** The majority of commentators said: It means that one works in this world for his hereafter, and a person's share is his lifespan and righteous deeds. Al-Zajaj said: It means do not forget to work for your hereafter, because the true share of a person in this world is what he works for for his hereafter. Al-Hasan and Qatadah said: It means do not waste your share of this world in enjoying what is lawful and seeking it. This is more closely aligned with the meaning of the Qur'anic verse. **And do good as God has done good to you.** That is, do good to God's servants as God has done good to you with the blessings of this world that He has bestowed upon you. It was also said: Obey God and worship Him as He has bestowed blessings upon you. This is supported by what was proven in the two Sahihs and others: "Gabriel asked the Messenger of God (blessings and peace of God be upon him) about ihsan, and he said: It is that you worship God as if you see Him, and if you do not see Him, then indeed He sees you." **And do not seek to cause corruption on earth,** meaning do not commit sins against God. **Indeed, God does not like corrupters** on earth.

Tafsir al-Baghawi

77- And seek, through that which God has given you, the home of the Hereafter. Seek what God has given you of wealth, blessings, and Paradise, which means thanking God for what He has bestowed upon you and spending it in the pleasure of God, **and do not forget your portion of this world.** Mujahid and Ibn Zayd said: Do not neglect working in this world for the hereafter so that you are saved from the punishment, because the true portion of a person in this world is to work for the hereafter. Al-Suddi said: By giving charity and maintaining kinship ties.

Ali said: Do not forget your health, strength, youth and wealth to seek the hereafter with them.

Abdul Wahid Al-Malihi told us, Abu Al-Hasan Ahmad bin Muhammad bin Shadhan told us, Abu Yazid Hatim bin Mahbub Al-Shami told us, Hussain Al-Marwazi told us, Abdullah bin Al-Mubarak told us, Jaafar bin Burqan told us, on the authority of Ziyad bin Al-Jarrah, on the authority of Amr bin Maymun Al-Awdi, who said: "The Messenger of God, may God bless him and grant him peace, said to a man while advising him: Take advantage of five things before five others: your youth before your old age, your health before your illness, your wealth before your poverty, your free time before you become busy, and your life before your death." The hadith is mursal.

Al-Hasan said: He was ordered to give priority to what is best and to hold back what would make him rich. Mansour bin Zadan said regarding his statement: **And do not forget your share of this world,** he said: Your sustenance and the sustenance of your family.

And do good as God has done good to you, meaning: do good by obeying God as God has done good to you by His grace.

It was said: Be good to people as God has been good to you, **and do not seek corruption on earth.** Whoever disobeys God has sought corruption on earth, **God does not love corrupters.**

Tafsir al-Baidawi

77 - And seek, through that which God has given you of wealth. The home of the Hereafter He spends it on what makes it obligatory for you, as its purpose is to be a connection to it. **And do not forget** and do not abandon leaving what is forgotten, **your share of this world** which is that you will obtain your hereafter through it and take from it what is sufficient for you. **And do good** to the servants of God. **As God has been good to you** in what God has bestowed upon you. It was said **Do good** with gratitude and obedience **as He has been good** to you with favors. **And do not seek corruption in the land** with something that would be a cause for injustice and oppression, a prohibition against what he was doing of injustice and oppression. **Indeed, God does not like corrupters** because of the evil of their actions.

Surat al-Qasas 28:78

He said, **It has only been given to me because of knowledge I have.** Does he not know that God had destroyed before him generations stronger than him in strength and greater in multitude? And the criminals will not be asked about their sins.

Tafsir al-Jalalayn

78 - He said, I was only given it meaning the money because of knowledge I have meaning in exchange for it and he was the most knowledgeable of the Children of Israel in the Torah after Moses and Aaron. God Almighty said, **Did he not know that God had destroyed before him generations of nations who were stronger than him in strength and greater in accumulation? Nor** of wealth, meaning He knows that and God destroys them, **the criminals will be questioned about their sins.** So they will go out, due to God Almighty's knowledge of them, and they will enter the Fire without being held to account.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Qarun said to his people who had admonished him: I was given these treasures because of the superior knowledge I have, which God taught me, and He was pleased with me for that, and He favored me with this money over you, because He knew of my superiority over you.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Mu'ammal, on the authority of Qatada, "He said: It was only given to me because of knowledge I have." He said: Because of report I have.

He said: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **It was only given to me because of knowledge I have,** he said: If it were not for God's pleasure with me and His knowledge of my virtue, He would not have given me this. And he recited, **Does he not know that God destroyed before him generations who were stronger than him in strength and greater in accumulation?**... the verse.

It has been said that the meaning of his saying **I have** is: I see, as if he said: I was given it because of the superiority of my knowledge, as I see it.

And His statement, **Did he not know that God had destroyed before him generations who were mightier than him in strength and greater in accumulation?** God, the Most High, says: Didn't Qarun know, when he claimed that he had been given treasures because of superior knowledge he had that I knew from him, and

thus deserved to be given what he had been given of treasures, that God had destroyed before him nations who were mightier than him in power and greater in accumulation of wealth? If God had given wealth to whomever He gave it, due to superiority and goodness in it, and due to His pleasure with them, He would not have destroyed those of the wealthy who had more wealth than him, because if God is pleased with someone, it is impossible for God to destroy him while He is pleased with him. Rather, He only destroys those with whom He is angry.

And His saying, **And the criminals will not be asked about their sins,** it was said that the meaning of this is that they will enter Hell without being held to account.

Who said that?

Al-Qasim narrated to us: He said: Al-Hussein narrated to us: He said: Sufyan narrated to us, on the authority of Umar, on the authority of Qatada: **And the criminals will not be asked about their sins.** He said: They will enter Hell without being held to account. It was said: The meaning of this is that the angels will not be asked about them, because they know them by their appearance.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the criminals will not be asked about their sins,** like His statement, **The criminals will be known by their mark Ar-Rahman 55:41,** blue-eyed with black faces, and the angels will not be asked about them, they have known them. And it was said that the meaning of this is: And the criminals will not be asked about the sins of those whom God destroyed from the past nations, among whom the criminals were destroyed.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Musa ibn Ubaydah told us, on the authority of Muhammad ibn Ka'b, **And the criminals will not be asked about their sins,** he said: **About the sins of those who have passed away, for what they were destroyed.** So the ha' and the mim in His statement, **About their sins,** according to this interpretation, are for *whom* is mentioned in His statement, **Does he not know that God destroyed before him generations who were mightier than him in strength?** And according to the first interpretation, which was given by Mujahid and Qatadah, it is for the criminals, and it is more appropriate for it to be from the mention of the criminals, because God, the Exalted, will not be asked about the sins of a sinner other than the one who sinned, neither a believer nor a disbeliever. If that is the case, then it is known that there is no meaning to the criminals being specific, if the ha' and the mim in His statement, **About their sins,** were for *whom* is mentioned in His statement, **whom is mightier than him in strength,** excluding the believers, meaning because neither a believer nor a disbeliever is asked about that, except those who have done it and acquired it.

Surat al-Qasas 28:78

He said, "It has only been given to me because of knowledge I have." Does he not know that God had destroyed before him generations stronger than him in strength and greater in multitude? And the criminals will not be asked about their sins.

Tafsir al-Qurtubi

God the Almighty said: **He said, 'It was only given to me because of knowledge I have.'** Meaning the knowledge of the Torah. It was narrated that he was the most knowledgeable of people about it and the most knowledgeable about it. He was one of the seventy scholars chosen by Moses for the appointment. Ibn Zayd said: **It was only given to me because of his knowledge of my virtue and his pleasure with me.** His saying, **with me**, means that I have that God the Almighty gave me these treasures because of his knowledge that I deserved them because of his virtue in me. It was also said: It was given to me because of my knowledge of the ways of trade and earnings, as Ali ibn Isa said. He did not know that if God had not made it easy for him to acquire them, he would not have gathered them with him. Ibn Abbas said: **Because of my knowledge of the art of goldsmithing**, referring to the science of alchemy. Al-Naqqash narrated: Moses, peace be upon him, taught him a third of the art of alchemy, Joshua a third, and Aaron a third. Korah, who was a believer, deceived them both until he learned what they had and practiced alchemy, so his wealth increased. It was also said that Moses taught alchemy to three: Joshua bin Nun, Caleb bin Yufana, and Korah. Al-Zajaj chose the first opinion and rejected the statement of those who said that he practiced alchemy. He said: Because alchemy is false and has no basis in reality. It was also said that Moses taught his sister alchemy, and she was the wife of Qalun. Moses' sister taught Korah, and God knows best.

God the Almighty says: **Did he not know that God had destroyed before him** meaning the punishment. **Of the generations** meaning the disbelieving nations. **Those mightier than him in strength and greater in accumulation** meaning of wealth. If wealth indicated superiority, He would not have destroyed them. It was said that strength refers to tools, and the accumulation refers to helpers and supporters. The statement was made as a rebuke from God the Almighty to Qarun, meaning, **Did Qarun not know that God had destroyed before him the generations?** "And the criminals will not be asked about their sins" meaning, they will not be asked. A question of seeking repentance, as He said: **Nor will they be asked to repent** (An-Nahl 16:84), **So they will not be of those who are pardoned** (Fussilat 41:24). Rather, they will be asked as a question of rebuke and rebuke, as He said: **By your Lord, We will surely question them all** (Al-Hijr 15:92). This was said by Al-Hasan. Mujahid said: The angels will not ask anyone about the criminals, for they will be known by their features, for they will be gathered with black faces and blue eyes. Qatada said: The criminals will not be asked about their sins because they are obvious and numerous, rather they will enter Hell without being held to account. It was also said: The criminals of this nation will not be asked about the sins of the ancestors who were punished in this world. It was also said: He destroyed those generations that He destroyed with knowledge of their sins, so He did not need to ask

them about their sins.

Tafsir Ibn Kathir

God the Almighty says, informing about Qarun's response to his people when they advised him and guided him to good: **He said, 'It was only given to me because of knowledge I have.'** That is, I do not need what you say, for God the Almighty only gave me this money because He knew that I deserved it and because He loved me. So His interpretation is that I only gave it to him because of God's knowledge that I am worthy of it. This is like His statement, the Almighty: **So when harm touches man, he calls upon Us; then when We bestow upon him a favor from Us, he says, 'It was only given to me because of knowledge.'** That is, because of God's knowledge of me. And like His statement, the Almighty: **And if We let him taste mercy from Us after an adversity has touched him, he will surely say, 'This is for me.'** That is, this is what I deserve.

It was narrated that some of them meant, **It was only given to me because of knowledge I have**, meaning that he was studying chemistry. This statement is weak, because chemistry itself is a false science, because no one has power over the creation of things except God, the Almighty. God the Almighty said, "O mankind, an example is presented, so listen to it. Indeed, those you invoke besides God will never create a fly, even if they banded together for that purpose." In the Sahih, it is narrated that the Messenger of God, may God bless him and grant him peace, said, **God the Almighty says, 'And who is more unjust than he who tries to create the like of My creation? So let them create an atom, let them create a barley grain.'** This was mentioned regarding the image-makers who resemble God's creation in merely the outward image or form, so how about someone who claims that he transforms the essence of this entity into the essence of another entity? This is false and impossible, ignorance and misguidance. They are only able to paint in apparent images, which are lies, deception, camouflage and promoting that it is true in reality, but it is definitely not so, and it has not been proven by a legitimate way that it was true with anyone from this method that these ignorant, immoral and slanderous people practice. As for what God, the Most High, does of violating customs at the hands of some saints by turning some notables into gold or silver or the like, this is something that no Muslim denies, and no believer rejects. However, this is not from the category of industries, rather this is from the will of the Lord of the earth and heavens, His choice and His action, as it was narrated from Haywah ibn Shuraih al-Misri, may God have mercy on him, that a questioner asked him, and he did not have anything to give him, and he saw his need, so he took a pebble from the earth and rolled it in his hand, then threw it to the questioner, and it turned red gold. The hadiths and narrations on this are very many and it would take too

long to mention.

Some of them said: Qarun knew the Greatest Name, so he called upon God by it and became wealthy because of it. The first meaning is correct, and for this reason God Almighty said in response to his claim that God took care of him and gave him wealth: **Did he not know that God had destroyed before him generations who were mightier than him in strength and greater in accumulation?** That is, there were those who had wealthier than him, but that was not because they loved to attain it. God destroyed them because of their disbelief and lack of gratitude. For this reason He said: **And the criminals will not be asked about their sins,** meaning because of the abundance of their sins. Qatadah said: **With knowledge I have** means **With goodness I have**. Al-Suddi said: With knowledge that I am worthy of that.

Imam Abd al-Rahman ibn Zayd ibn Aslam excelled in interpreting this verse, for he said regarding His statement, **He said, 'It was only given to me because of knowledge I have,'** that he said: If it were not for God's pleasure with me and His knowledge of my virtue, He would not have given me this money. He then recited, **Does he not know that God destroyed before him generations who were stronger than him in strength and greater in accumulation?** The verse. And thus says one whose knowledge is little when he sees someone to whom God has given abundantly, were it not for his deserving of that, he would not have been given it.

Fath al-Qadir

77- **He said,** It was only given to me because of knowledge I have." Qarun said: This statement is in response to those who advised him as mentioned above: that is, I was only given the money because of my knowledge. His statement "for knowledge **is in the accusative case as a state, and with me is either an adverbial phrase for I was given it**" or a relative clause of the knowledge. This knowledge which he made the cause of what he attained in this world. It was said that it is the knowledge of the Torah, and it was said that it is his knowledge of the various forms of earnings and trade, and it was said that it is knowledge of treasures and buried treasures, and it was said that it is the knowledge of alchemy, and it was said that the meaning is: God gave me these treasures because of His knowledge that I deserved them due to the superiority of His knowledge over me. Al-Zajaj chose this and rejected the rest. Then God responded to his statement by saying: "Did he not know that God destroyed before him generations who were mightier than him in strength and greater in accumulation? **What is meant by generations are previous nations, and the meaning of greater in accumulation**" is greater in accumulation of wealth than him. If wealth or strength indicated virtue, God would not have destroyed them. It was also said that strength refers to tools, and the plural is helpers. This statement is not intended to rebuke and reprimand Qarun, because he had read the Torah and learned the knowledge of the earlier generations and God's destruction of them. **And the criminals will not be asked about their sins,** meaning they will not be asked to seek forgiveness, as

in His statement, **nor will they be asked to repent.** "They will not be among those who are forgiven." Rather, they will be asked to rebuke and reprimand, as in His statement, **By your Lord, We will surely question them all.** Mujahid said: The angels will not be asked about the criminals tomorrow, because they will be known by their appearance, as they will be gathered with black faces and blue eyes. Qatadah said: The criminals will not be asked about their sins because they are obvious and numerous, rather they will enter the Fire. It was also said that the criminals of this nation will not be asked about the sins of previous nations.

Tafsir al-Baghawi

78- **He said,** meaning Qarun, **It was only given to me because of knowledge I have,** meaning: because of grace and goodness, and God's knowledge of it is with me, so He saw that I was worthy of it, so He favored me with this wealth over you as He favored me with other things. It was said: It is the knowledge of alchemy. Sa'id ibn al-Musayyab said: Moses knew alchemy, so he taught Joshua ibn Nun a third of that knowledge, and he taught Caleb ibn Yuqana a third of it, and he taught Qarun a third of it, so Qarun deceived them until he added their knowledge to his own, and that was the reason for his wealth.

It was said: I have knowledge of dealing with trade, agriculture, and various types of earnings.

God the Almighty says: **Does he not know that God destroyed before him generations who were mightier than him in strength and greater in accumulation of wealth? And the criminals will not be asked about their sins.** Qatada said: They will enter Hell without being held to account or questioned. Mujahid said: This means that the angels will not be asked about them, because they know them by their appearance. Al-Hasan said: They will not be asked to inquire, but rather to rebuke and reprimand.

Tafsir al-Baidawi

78 - "He said, 'It was only given to me because of knowledge I have,' which made me superior to people and made me deserve to be superior to them in status and wealth. 'Because of knowledge' is in the position of a circumstantial, and it is the knowledge of the Torah, and he was the most knowledgeable of them in it. It was also said that it was alchemy, and it was also said that it was the knowledge of trade, commerce, and all other earnings, and it was also said that it was the knowledge of Joseph's treasures. 'With me' is an attribute of him or related to 'I was given it,' like you say: This is permissible with me, meaning in my opinion and belief. 'Does he not know that God destroyed before him generations who were stronger than him in strength and greater in accumulation?'" This is astonishment and rebuke for his being deceived by his strength and great wealth, despite his knowledge of that, because he read it in the Torah and heard it from those who had memorized history. Or it is

Surat al-Qasas 28:78

He said, "It has only been given to me because of knowledge I have." Does he not know that God had destroyed before him generations stronger than him in strength and greater in multitude? And the criminals will not be asked about their sins.

a response to his claim to knowledge and his arrogance by denying this knowledge, meaning does he have the same knowledge that he claimed? He did not know this in order to protect himself from the fates of the doomed. **And the criminals will not be asked about their sins.** This is a question of inquiry, for God Almighty is aware of them, or a reproach, for they will be punished for them suddenly. It is as if when Qarun was threatened with mentioning the destruction of those who had preceded him, who were stronger and richer than him, He confirmed this by explaining that He was not aware of what was specific to them, but rather God is aware of the sins of all the criminals, and He will inevitably punish them for them.

Surat al-Qasas 28:79

Then he came out to his people in his finery. Those who desired the life of this world said, "Oh, would that we had like that which was given to Qarun. Indeed, he is one of great fortune."

Tafsir al-Jalalayn

79 - **So Qarun went out** to his people in his finery) with many of his followers riding, adorned with gold and silk garments, on adorned horses and mules. **Those who desired the life of this world said, Oh, would that we had like that which Qarun has been given!** in this world. **He is indeed one of great fortune!** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Korah came out to his people in his finery, which was, as mentioned, purple clothing.

Who said that?

Ibn Bashar told us: Abu Asim told us: Talha bin Amr told us, on the authority of Abu al-Zubayr, on the authority of Jabir: **He came out to his people in his finery.** He said: In crimson.

He said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid, **So he came out to his people in his finery.** He said: In red clothes.

Ibn Wakee' told us: Abu Khalid al-Ahmar told us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid: **He came out to his people in his finery.** He said: On white mules, on which were purple saddles, and on which were saffron-colored garments.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **So he came out to his people in his finery,** he said: He was wearing two saffron-colored garments.

Ibn Jurayj said: On a gray mule with purple on it, and three hundred slave girls on gray mules, wearing red clothes.

Ibn Wakee' told us: My father and Yahya bin Yaman told me, on the authority of Mubarak, on the authority of Al-Hasan: **He came out to his people in his finery.** He said: In red and yellow clothes.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Samak, that he heard Ibrahim Al-Nakha'i say about this verse, **So he came out to his people in his finery,** he said: in red clothes.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Shu'bah told us, on the authority of Samak, on the authority of Ibrahim al-Nakha'i, the same.

Ibn Wakee' told us, he said: Ghundar told us, he said:

Shu'bah told us, on the authority of Samak, on the authority of Ibrahim, similarly.

Muhammad ibn Amr ibn Ali al-Muqaddami told us: Ismail ibn Hakim told us: We entered upon Malik ibn Dinar one evening, and he was mentioning Qarun. He said: And there was a man from his neighbors wearing saffron-colored clothes. Malik said: **He came out to his people in his finery.** He said: In clothes like this one's clothes.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So he came out to his people in his finery.** He told us that they came out on four thousand animals, and they and their animals were purple.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So he came out to his people in his finery,** he said: He went out with seventy thousand, wearing saffron, as my father used to tell us, **Those who desired the life of this world said, 'Oh, would that we had like that which was given to Korah!'** God Almighty says: Those among Korah's people who desired the adornments of the life of this world said, **Oh, would that we had been given like that which was given to Korah of its adornments!** "Indeed, he is one of great fortune!" He says: Korah has a share of this world.

Tafsir al-Qurtubi

The Almighty said: **So he came out to his people in his finery** meaning to the Children of Israel in what he saw as the finery of worldly life, such as clothing, animals, and beautification on a festival day. Al-Ghaznawi said: On Saturday. **In his finery** meaning with his finery. The poet said:

If the people flew away for fear of death, they settled in the souls of the dead.

That is, with the souls. He set out with seventy thousand of his followers, wearing saffron-colored garments. He was the first to dye his clothes saffron-colored. As-Suddi said: **With a thousand white slave girls on white mules with saddles of Dhuhi and purple patches.** Ibn Abbas said: **He set out on gray mules.** Mujahid said: **On white mules with purple saddles, and wearing saffron-colored garments.** That was the first day saffron was seen. Qatada said: **He set out on four thousand animals wearing red garments, including a thousand white mules wearing red patches.** Ibn Jurayj said: **He set out on a gray mule wearing purple, and with him were three hundred slave girls on gray mules wearing red garments.** Ibn Zayd said: **He set out with seventy thousand wearing saffron-colored garments.** Al-Kalbi said: **He set out wearing a green garment that God had sent down to Moses from Paradise, but Qarun stole it from him.** Jabir ibn Abdullah may God be pleased with him said: **His adornment was crimson.**

I said: Crimson is a red form like purple, and purple in the language is a red dye, as mentioned by Al-Qushayri. "Those who desire the life of this world said, 'Oh, would that we had like that which Qarun has

Surat al-Qasas 28:79

Then he came out to his people in his finery. Those who desired the life of this world said, "Oh, would that we had like that which was given to Qarun. Indeed, he is one of great fortune."

been given. Indeed, he is one of great fortune." That is, a plentiful portion of this world. Then it was said: This is from the saying of the believers of that time, they wished for money like his, desiring this world. It was also said: It is from the saying of people who did not believe in the Hereafter nor desire it, and they are the disbelievers.

Tafsir Ibn Kathir

God the Almighty says, informing us about Qarun that he came out one day to his people in great finery and dazzling beauty, with mounts and clothes for him and his servants and attendants. When those who desired the life of this world and were inclined towards its decorations and adornments saw him, they wished that they had what he was given, "Oh, would that we had like what Qarun has been given. Indeed, he is one of great fortune." That is, one of abundant fortune in this world. When the people of beneficial knowledge heard their words, they said to them, **Woe to you! The reward of God is better for those who believe and do righteousness.** That is, God's reward for His believing, righteous servants in the Hereafter is better than what you see. As in the authentic hadith, "God the Most High says, 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived.'" And read, if you wish, 'No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do.' And His statement, 'And none shall attain it except the patient.'" Al-Suddi said, **And none shall attain Paradise except the patient.** It is as if He made that part of the statement of those who were given knowledge. Ibn Jarir said, **And none shall attain this statement except those who are patient, refraining from the love of this world and desiring the Hereafter.** It is as if He made that cut off from the statement of those, and made it part of the statement of God the Almighty and His information about that.

Fath al-Qadir

79- **So he came out to his people in his finery.** The *fa* is for conjunction with *qala* and what is between them is an interruption. **In his finery** is related to **came out**, or to an omitted word which is a state of the subject of **came out**. The commentators have mentioned different narrations about this finery in which he came out. What is meant is that he came out in a finery that dazzled those who saw it, and for this reason those who looked at him wished that they had the same as what God said about them in His saying: **Those who desire the life of this world** and its finery said, "Oh, would that we had like that which Qarun has been given. Indeed, he is one of great fortune." That is, an abundant share of this world.

There is a difference of opinion about those who said this statement. Some say they were believers at that time, and others say they were infidels.

Tafsir al-Baghawi

79- **So he came out to his people in his finery.** Ibrahim Al-Nakha'i said: He and his people came out in red and yellow clothes. Ibn Zayd said: With seventy thousand wearing saffron. Mujahid said: On white mules with purple saddles. Muqatil said: He came out on a gray mule with a golden saddle with purple, and with him were four thousand horsemen wearing purple, and with them were three hundred slave girls wearing white jewelry and red clothes, and they were on gray mules. "Those who desired the life of this world said, 'Oh, would that we had like that which Qarun has been given. Indeed, he is one of great fortune,'" of wealth.

Tafsir al-Baidawi

79 - **So he came out to his people in his finery**, as it was said that he came out on a gray mule, wearing purple and a gold saddle, and with him were four thousand men in his finery. **Those who desired the life of this world said**, according to the custom of people of desire. **Oh, would that we had like that which Qarun has been given**, they wished for something like it, not exactly the same, to avoid envy. **Indeed, he is of great portion** of this world.

Surat al-Qasas 28:80

And those who were given knowledge said, "Woe to you! The reward of God is better for whoever believes and does righteousness. And none receive it except the patient."

Tafsir al-Jalalayn

80 - And those who were given knowledge said, **Woe to you**, a word of warning. **The reward of God** in the Hereafter with Paradise is better for those who believe and do righteous deeds, than what Qarun was given in this world. **And none will attain it**, Paradise, the reward with which they are rewarded, **except the steadfast**, in obedience and in refraining from disobedience.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And those who were given knowledge of God said, when they saw Korah coming out before them in their finery, to those who said, **Oh, would that we had like that which Korah has been given**, "Woe to you! Fear God and obey Him." Indeed, the reward and recompense of God for those who believe in Him and His messengers, and do what His messengers brought of righteous deeds in the Hereafter is better than what Korah was given of his finery and wealth. And His statement, "And none shall attain it except the patient," means: and none shall attain it, meaning none shall be granted the opportunity to say this statement, which is His statement, "The reward of God is better for him who believes and does righteousness," and the ha and the alif are a metaphor for the word. And He said, "Except the patient," meaning by that: those who are patient and refrain from seeking the adornments of worldly life, and prefer the abundant reward of God for righteous deeds over the pleasures and desires of this world, so they strive in obeying God and rejecting this worldly life.

Tafsir al-Qurtubi

God Almighty says: **And those who were given knowledge said**, and they were the rabbis of the Children of Israel to those who wished for his place, **Woe to you! The reward of God is better**, meaning Paradise. "For whoever believes and does righteous deeds. And none will attain it except the steadfast," meaning that none will attain righteous deeds, or none will attain Paradise in the Hereafter except those who are steadfast in obeying God. Its pronoun is permissible because it is related to the meaning of what He says: **the reward of God**.

Tafsir Ibn Kathir

God the Almighty says, informing us about Qarun that he came out one day to his people in great finery and dazzling beauty, with mounts and clothes for him and his servants and attendants. When those who desired the life of this world and were inclined towards its decorations and adornments saw him, they wished that they had what he was given, "Oh, would that we had like what Qarun has been given. Indeed, he is one of great fortune." That is, one of abundant fortune in this world. When the people of beneficial knowledge heard their words, they said to them, **Woe to you! The reward of God is better for those who believe and do righteousness**. That is, God's reward for His believing, righteous servants in the Hereafter is better than what you see. As in the authentic hadith, "God the Most High says, 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has conceived.'" And read, if you wish, 'No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do.' And His statement, 'And none shall attain it except the patient.'" Al-Suddi said, **And none shall attain Paradise except the patient**. It is as if He made that part of the statement of those who were given knowledge. Ibn Jarir said, **And none shall attain this statement except those who are patient, refraining from the love of this world and desiring the Hereafter**. It is as if He made that cut off from the statement of those, and made it part of the statement of God the Almighty and His information about that.

Fath al-Qadir

80- **And those who were given knowledge said**, and they were the rabbis of the Children of Israel, they said to those who wished, **Woe to you! The reward of God is better**, meaning God's reward is better than what you wish for, **for whoever believes and does righteousness**, so do not wish for the fleeting worldly goods that do not last, **nor will he attain it**, meaning this is the word that the rabbis spoke. It was said that the pronoun refers to righteous deeds, and it was said that it refers to Paradise, **except the patient**, in obeying God and those who are patient with themselves from desires.

Tafsir al-Baghawi

80- **And those who were given knowledge said**, Ibn Abbas may God be pleased with him said: meaning the rabbis from the Children of Israel. Muqatil said: those who were given knowledge of what God promised in the Hereafter said to those who wished for what Qarun was given in this world: **Woe to you! The reward of God is better**, meaning what God has of reward and recompense is better **for those who believe**, who believe in the Oneness of God, **and do righteous deeds**, than what Qarun was given in this world. **And none will receive it except the steadfast**, Muqatil said: they will not be given it, meaning righteous deeds. Al-Kalbi said: they will not be given it in the Hereafter. It was said: none will receive this statement, which is His saying: **Woe to you! The**

Surat al-Qasas 28:80

And those who were given knowledge said, "Woe to you! The reward of God is better for whoever believes and does righteousness. And none receive it except the patient."

reward of God is better, except those who are steadfast in obeying God and avoiding the adornments of this world.

Tafsir al-Baidawi

80 - "And those who were given knowledge said" about the conditions of the Hereafter to those who wished. "Woe to you" is a prayer for destruction used to deter from what is not pleasing. "The reward of God" in the Hereafter. "is better for those who believe and do righteousness" than what Qarun was given, rather than this world and what is in it. "None will encounter it **The pronoun in it refers to the word for which the scholars spoke or to reward**", for it means recompense or Paradise or faith and righteous deeds, for they both mean conduct and method. "Except the patient" in acts of obedience and avoiding sins.

Surat al-Qasas 28:81

So We caused the earth to swallow him and his home. And there was for him no company to aid him other than God, nor was he of those who defend themselves.

Tafsir al-Jalalayn

81 - **So We caused the earth to swallow him** Qarun (and his home. So he had no company to aid him other than God) that is, other than Him, by preventing his destruction **nor was he among those who defended themselves** from Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We caused the earth to swallow up Korah and the people of his house. It was also said: **and his house**, because it was mentioned that when Moses ordered the earth to take him, he ordered it to take him, and took those who were with him from among his companions in his house, and they were a group sitting with him, and they were in the same state of hypocrisy and support in harming Moses.

Who said that?

Abu Kurayb narrated to us, saying: Jabir ibn Nuh narrated to us, saying: Al-A'mash informed us, on the authority of Al-Munhal ibn Amr, on the authority of Abdullah ibn Al-Harith, on the authority of Ibn Abbas, who said: When the zakat was revealed, Qarun came to Moses and made a deal with him for one dinar for every thousand dinars, and one thing for every thousand things, or he said: and every thousand sheep, one sheep. Al-Tabari is not sure. He said: Then he went to his house and counted it and found it to be a lot. So he gathered the Children of Israel and said: O Children of Israel, Moses commanded you to do everything and you obeyed him, and now he wants to take from your wealth. They said: You are our leader and you are our master, so order us to do whatever you wish. He said: I order you to bring the prostitute so-and-so and give her a reward, so she may accuse him of adultery. So they called her and he gave her a reward to accuse him of adultery. Then he came to Moses and said: The Children of Israel have gathered together so that you may command them and forbid them. So he went out to them while they were in a wide open land and said: O Children of Israel, whoever steals, we will cut off his hand. Whoever slanders, we will flog him. Whoever commits adultery and does not have a wife, we will flog him a hundred times. Whoever commits adultery and has a wife, we will flog him until he dies, or we will stone him until he dies. At-Tabari is not sure. Korah said to him: What if it was you? He said: What if it was me. He said: The Children of Israel claim that you committed adultery with so-and-so. He said: Call her, and if she says so, then it is as she said. So when she came, Moses said to her: O so-and-so.

She said: Yes, I am at your service. He said: Did I do to you what these people say? She said: No, and they lied. Rather, they made a promise to me that I would throw myself at you. So he jumped up and prostrated while he was among them. Then God revealed to him: Command the earth as you wish. He said: O earth, take them. So it took them to their feet. Then he said: O earth, take them. So it took them to their knees. Then he said: O earth, take them. So it took them to their rights. Then he said: O earth, take them. So it took them to their necks. He said: So they began to say: O Moses, O Moses, and they begged him. He said: O earth, take them. So it closed over them. Then God revealed to him: O Moses, My servants say to you: O Moses, O Moses, yet you do not have mercy on them? If they had called upon Me, they would have found Me near and responsive. He said: That is the saying of God: **So he came out to his people in his finery**. His finery was that he came out on blond beasts with red saddles, wearing garments dyed with behroman. "Those who desired the life of this world said: 'Oh, would that we had like that which was given to Korah!'" ... to His saying: **Indeed, the disbelievers will not succeed**. "O Muhammad," "That is the home of the Hereafter. We assign it to those who do not desire exaltation upon the earth or corruption. And the [best] outcome is for the righteous."

Abu Kurayb narrated to us, saying: Yahya bin Isa narrated to us, on the authority of Al-A'mash, on the authority of Al-Minhal, on the authority of a man, on the authority of Ibn Abbas, who said: When God commanded Moses to pay the zakat, he said: They accused him of adultery, and he was alarmed by that, so they sent to a woman to whom they had given her judgment, on the condition that she accuse him herself. When she came, he was upset with her, and asked her: By He who parted the sea for the Children of Israel and sent down the Torah to Moses, should she tell the truth? She said: Since you have made me swear, I am more certain that you are innocent and that you are the Messenger of God. So he fell down in prostration, weeping, and God, the Blessed and Exalted, revealed: What makes you weep? We have given you power over the earth, so command it as you wish. He said: Take them. So it took them to whatever God willed. They said: O Moses, O Moses. He said: Take them. So it took them to whatever God willed. They said: O Moses, O Moses. So He caused the earth to swallow them up. He said: After that, the Children of Israel were afflicted with severe hardship and famine, so they came to Moses and said: Call upon your Lord for us. He said: So he called upon them, and God revealed to him: O Moses, are you speaking to me about a people whose sins have darkened the relationship between me and them? They called upon you and you did not answer them, but if they had called upon me, I would have answered them.

Ibn Wakee' narrated: My father narrated to us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **So We caused the earth to swallow him and his home**. He said: The earth was told, **Take them**, so it took them up to their heels. Then it was told, **Take them**, so it took them up to their knees. Then it was told, **Take them**, so it took them up to their loins. Then it was told, **Take them**, so it took them up to their necks.

So We caused the earth to swallow him and his home. And there was for him no company to aid him other than God, nor was he of those who defend themselves.

Then it was told, **Take them**, so it swallowed them up. That is what He said. **So We caused the earth to swallow him and his home.**

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Ali bin Hashim bin Al-Barid narrated to us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the statement of God, **Indeed, Korah was from the people of Moses**, he said: He was his cousin, and Moses used to judge in a region of the Children of Israel, and Korah used to be in a region. He said: So he called a prostitute who was among the Children of Israel and gave her a reward to throw herself at Moses, but she left him. On the day when the Children of Israel would gather to Moses, Korah would come to him and say: O Moses, what is the punishment for one who steals? He said: That his hand be cut off. He said: And if it was you? He said: Yes. He said: What is the punishment for one who commits adultery? He said: That he be stoned. He said: And if it was you? He said: Yes. He said: Then you did it. He said: Woe to you, because of whom? He said: Because of so-and-so. Moses called her and said: I ask you by He who sent down the Torah, is Korah telling the truth? She said: O God, if you ask me, then I firmly believe that you are innocent, that you are the Messenger of God, and that the enemy of God, Qarun, has made a pledge to me to throw myself at you. Moses jumped up and fell prostrate before him, and God revealed to him: Raise your head, for you have commanded the earth to obey you. Moses said: O earth, take them. So it took them until they reached the hollows. He said: O Moses. He said: Take them. So it took them until they reached the chests. He said: O Moses. He said: Take them. He said: So they left. He said: Then God revealed to him: O Moses, he sought your help but you did not help him. If he had sought My help, I would have answered him and helped him.

Bishr bin Hilal al-Sawaaf narrated to us, saying: Ja'far bin Sulayman al-Dab'i narrated to us, saying: Ali bin Zayd bin Jud'an narrated to us, saying: Abdullah bin al-Harith left the house and entered the chamber. When he came out of it, he sat down and leaned on it, and we sat beside him. Then Solomon bin Dawud mentioned, **And he said, 'O eminent ones, which of you will bring me her throne before they come to me in submission?'** (al-Naml 27:28)... until His saying, **Indeed, my Lord is Free of need and Generous.** (al-Naml 27:40). Then he stopped mentioning Solomon, saying, **Indeed, Qarun was from the people of Moses, but he transgressed against them.** He had been given treasures that God mentioned in His Book, **Its keys would not be a burden to a company of strong men.** "He said, 'I have only been given it because of knowledge I have.'" He said, "And he became an enemy of Moses, and he was harmful to him, but Moses would pardon him and forgive him, because of the kinship, until he built a house, and made the door of his house of gold, and he put gold plates on its walls. The leaders of the Children of Israel would come to him morning and evening, and he would feed them." Food, and they would talk to him and make him laugh,

but his misery and affliction did not leave him, until he sent for a woman from the Children of Israel who was known for her immorality, and was famous for cursing. He sent for her and she came to him, and he said to her: Would you like me to finance you and give you money, and mix you with my women, on the condition that you come to me while the leaders of the Children of Israel are with me, and you say: O Qarun, will you not forbid Moses from me? She said: Yes. So when Qarun sat down and the leaders of the Children of Israel came, he sent for her, and she came and stood before him, and God changed her heart and caused her to repent, so she said to herself: For me to repent today is better than harming the Messenger of God, may God bless him and grant him peace, and accusing the enemy of God of lying to him. She said: Korah said to me: Would you like me to give you money and give you gifts, and mix you with my women, on the condition that you come to me while the leaders of the Children of Israel are with me, and you say: O Korah, will you not forbid Moses from me? I did not find a better repentance than not to harm the Messenger of God, may God bless him and grant him peace, and to lie to the enemy of God. When I said these words, Korah fell into his hands, and he lowered his head, and the leaders were silent, and he knew that he had fallen into destruction, and her words spread among the people until they reached Moses. When they reached Moses, his anger intensified, so he performed ablution with water, prayed, and wept, and said: O Lord, your enemy is harmful to me, he wants to disgrace me and shame me. O Lord, give me power over him. So God revealed to him: Command the earth as you wish and it will obey you. So Moses came to Korah, and when he entered upon him, he recognized the evil in Moses' face towards him, so he said: O Moses, have mercy on me. He said: O earth, take them. His house shook and sank with Korah and his companions up to their ankles, and he kept saying: O Moses, So I took them to their knees, and he was supplicating to Moses: O Moses, have mercy on me. He said: O earth, take them. He said: So his house shook and sank, and the earth swallowed Korah and his companions up to their couches, and he was supplicating to Moses: O Moses, have mercy on me. He said: O earth, take them. So the earth swallowed him up, along with his house and his companions. He said: And it was said to Moses, peace be upon him: O Moses, how rude you are. By My Glory, if he called to Me, I would answer him.

Bishr bin Hilal told me: Jaafar bin Sulayman told us, on the authority of Abu Imran al-Jawni, who said: It reached me that it was said to Moses: I will never worship the earth for anyone after you.

Ibn Wakee' told us: Abd al-Rahman ibn Mahdi and Abd al-Hamid al-Hammami told us, on the authority of Sufyan, on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifah ibn Husayn. Abd al-Hamid said, on the authority of Abu Nasr, on the authority of Ibn Abbas. Ibn Mahdi did not mention Abu Nasr, **So We caused the earth to swallow him and his home.** He said: The seventh earth.

Al-Qasim told us, he said: Al-Hussein told us, he said:

Hajjaj told us, on the authority of Ibn Jurayj, he said: We have been informed that he is swallowed up by a hundred cubits every day, and he will not reach the bottom of the earth until the Day of Resurrection, so he will continue to sink into it until the Day of Resurrection.

Ibn Wakee' told us: Zaid bin Hibban told us, on the authority of Ja'far bin Sulayman, who said: I heard Malik bin Dinar say: It has reached me that Qarun is swallowed up by the earth a hundred cubits every day.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So We caused the earth to swallow him and his home.** He told us that he would be swallowed up by the earth a foot every day, and that he would sink into it, not reaching its bottom until the Day of Resurrection.

And His statement, **And he had no company to aid him other than God**, means that he had no army to return to, nor any company to aid him when His wrath descended upon him. Rather, they disavowed him. **And he was not among those who defend themselves**, means that he was not among those who defend themselves against God when He brought down His wrath upon him, and thus he was protected from it by his strength.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So he had no company to help him**, meaning no army to help him, and he had no protection with which to protect himself from God.

We have previously explained the meaning of the word *group* and that it is a group of people. Its origin is the group to which a man turns when he needs them, to help him against the enemy. Then the Arabs used this term for every group that helps and supports a man. From this comes the saying of Khafaf:

I have never seen anyone like them, alive and pure. I found you between a camel and a stone.

I am more patient than the vicissitudes of life and more patient than them.

Tafsir al-Qurtubi

God the Almighty said: **So We caused the earth to swallow him and his home.** Muqatil said: When Moses commanded the earth to swallow him up, the Children of Israel said: He only destroyed him to inherit his wealth, because he was his cousin, the brother of his father. So God the Almighty caused the earth to swallow him and his home and all his wealth after three days. Then God revealed to Moses: I will never return the earth's obedience to anyone after you. It is said: The place was swallowed up, meaning it went into the earth. And God caused the earth to swallow him up, meaning it disappeared into it. And from this is the saying of God the Almighty: **So We caused the**

earth to swallow him and his home. He was swallowed up in the earth and it was swallowed up by him. And the eclipse of the moon is its eclipse. Tha'lab said: The sun was eclipsed and the moon was eclipsed. This is the best speech. And eclipse is deficiency. It is said: So-and-so was satisfied with the eclipse, meaning deficiency. **For he had no company** meaning a group. **To aid him other than God, and he was not among those who defended himself** meaning those who resisted the eclipse that befell him. It is narrated that Qarun descended a height every day, until he reached the bottom of the lowest earth, and Israfil blew the trumpet. This has been mentioned previously, and God knows best.

Tafsir Ibn Kathir

When God mentioned Qarun's ostentation in his finery and his pride before his people and his aggression against them, He then caused the earth to swallow him and his home, as was proven in Sahih Al-Bukhari from the hadith of Az-Zuhri from Salim that his father told him that the Messenger of God (peace and blessings of God be upon him) said: **While a man was dragging his garment, the earth swallowed him up, and he will continue to sink into the earth until the Day of Resurrection.** Then he narrated it from the hadith of Jarir ibn Zayd from Salim from Abu Hurayrah from the Prophet (peace and blessings of God be upon him) in a similar manner. Imam Ahmad said: An-Nadr ibn Ismail Abu Al-Mughira Al-Qass told us, Al-A'mash told us from Atiyyah from Abu Sa'id who said: The Messenger of God (peace and blessings of God be upon him) said: "While a man among those who came before you went out wearing two green cloaks, strutting about in them, God commanded the earth to swallow him, and he will continue to sink into it until the Day of Resurrection." Ahmad alone transmitted it, and its chain of transmission is good.

Al-Hafiz Abu Ya'la Al-Mawsili said: Abu Khaithama told us, Abu Ya'la bin Mansour told us, Muhammad bin Muslim told me, I heard Ziyad An-Namari narrating on the authority of Anas bin Malik **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "While a man among those who came before you went out wearing two cloaks and strutted about in them, God commanded the earth to take him, and he will continue to sink into it until the Day of Resurrection." Al-Hafiz Muhammad bin Al-Mundhir mentioned in his book Al-Aja'ib Al-Gharibah on the authority of Nawfal bin Masahiq who said: I saw a young man in the mosque of Najran, and I began to look at him and marvel at his height, perfection and beauty. He said: Why are you looking at me? I said: I marvel at your beauty and perfection. He said: God marvels at me. He said: So he kept getting smaller and smaller until he was the length of a handspan, and one of his relatives took him in his sleeve and went with him.

It has been mentioned that the destruction of Qarun was due to the supplication of Moses, the Prophet of God, peace be upon him. There is a difference of opinion about its cause. It was narrated from Ibn Abbas and Al-Suddi that Qarun gave a prostitute

So We caused the earth to swallow him and his home. And there was for him no company to aid him other than God, nor was he of those who defend themselves.

money on the condition that she would slander Moses in the presence of the assembly of the Children of Israel while he was standing among them reciting to them the Book of God Almighty. She would say, **O Moses, you did such and such to me.** When she said that to Moses, peace be upon him, in the assembly, he trembled with fear and turned to her after praying two rak'ahs. Then he said, **I ask you by God who parted the sea and saved you from Pharaoh, and did such and such, why did you tell me what made you say what you said?** She said: As you asked me, Korah gave me gray mules, and such on the condition that I say that to you, and I seek forgiveness from God and repent to Him. Then Moses fell down prostrating to God, the Almighty, and asked God about Korah, so God revealed to him that He has commanded the earth to obey you in it, so Moses commanded the earth to swallow him and his house, and that was it. It was said that when Korah came out to his people in that finery, riding on gray mules, and he and his servants were wearing purple dyed clothes, he passed in that gathering by the assembly of the Prophet of God, Moses, peace be upon him, and he was reminding them of the days of God, so when the people saw Korah, their faces turned towards him, looking at what he was doing, so Moses, peace be upon him, called him and said: What made you do what you did? He said: O Moses, if you have been given superiority over me in prophethood, then I have been given superiority over you in this world. If you wish, we will go out and you will supplicate against me and I will supplicate against you. So Moses went out and Korah went out with his people. Moses said: Will you supplicate or shall I supplicate? He said: Rather, I will supplicate. Korah supplicated but he was not answered. Then Moses said: Shall I supplicate? He said: Yes. Then Moses said: O God, command the earth to obey me today. Then God revealed to him that I have done so. Moses said: O earth, take them. So it took them to their feet. Then he said: Take them. So it took them to their knees, then to their shoulders. Then he said: Come with their treasures and wealth. He said: So it came with them until they saw it. Then Moses pointed with his hand and said: Go, sons of Levi. So the earth leveled them. And from Ibn Abbas, he said: They were swallowed up to the seventh earth. Qatada said: It was mentioned to us that they will be swallowed up by the earth every day, and they will continue to sink into it until the Day of Resurrection. Here, strange Israelite stories have been mentioned, which we have ignored. And the Almighty's statement: **But he had no company to aid him other than God, nor was he among those who defend themselves.** That is, his wealth, his collection, his servants, and his retinue did not avail him, nor did they ward off from him the wrath, punishment, and chastisement of God, nor was he in himself a defender of himself, so he had no supporter from himself or from anyone else.

And the Almighty's saying: **And those who wished to be in his place yesterday** meaning those who, when they saw him in his finery, "Would that we had like that which Qarun has been given. Indeed, he is one of great fortune." So when the earth swallowed him up,

they began to say, **It is as if God expands provision for whomever He wills of His servants and restricts it.** That is, money is not an indication of God's pleasure with its owner, for God gives and withholds, restricts and expands, lowers and raises, and He has perfect wisdom and a conclusive proof. This is as in the hadith attributed to Ibn Mas'ud: "God has divided your morals among you just as He has divided your provisions. God gives wealth to whomever He loves and to whomever He does not love, but He gives faith only to whomever He loves." **Had it not been for God's favor upon us, He would have swallowed us up.** That is, had it not been for God's kindness and goodness to us, He would have swallowed us up just as He swallowed him up, because we wished to be like him. **It is as if the disbelievers will not succeed.** They mean that he was a disbeliever, and the disbelievers will not succeed with God, neither in this world nor in the Hereafter. The grammarians differed over the meaning of His saying here, **It is as if.** He said: Some of them said: Its meaning is woe to you, know that, but it was shortened and it was said woe to you, and the opening of *that* indicated the deletion of *know*. Ibn Jarir weakened this saying, but it appears to be strong, and nothing is problematic about it except its writing in the copies of the Qur'an connected as *wa-ka'anna*, and writing is a conventional, conventional matter, and the reference is to the Arabic word, and God knows best. It was said that its meaning is *wa-ka'anna*, meaning **did you not see that?** Qatada said this. It was said that its meaning is *wa-ka'anna*, so he separated it and made the *wa-* for amazement or for alerting, and *ka'anna* means **I think** and **I think**. Ibn Jarir said: The strongest saying in this is the saying of Qatada that it means **did you not see that**, and he cited as evidence the saying of the poet:

She asked me for divorce when she saw me. She said,
Why have you come to me with something strange?

It is as if the one who has a good lineage is loved,
while the one who is poor lives a life of hardship.

Fath al-Qadir

81- **So We caused the earth to swallow him and his home.** It is said: **The place was swallowed up** means it went into the earth. **The earth swallowed him up** means it disappeared into it. The meaning is that God Almighty hid him and hid his home in the earth. **So he had no company to help him other than God.** That is, he had no group to repel that from him. **Nor was he in himself among the victors** among those who resisted the swallowing up that which befell him.

Tafsir al-Baghawi

The Almighty said: 81- **So We caused the earth to swallow him and his home.** The people of knowledge of the report said: Qarun was the most knowledgeable of the Children of Israel after Moses and Aaron, peace be upon them, and the most knowledgeable of them of the Torah, and the most handsome and rich of them.

He had a beautiful voice, but he rebelled and transgressed. The beginning of his transgression and disobedience was that God revealed to Moses to command his people to hang four threads on their cloaks, with a blue thread at each end, the color of the sky, so that they would be reminded by it when they looked at it, and know that I reveal My words from it. Moses said: O Lord, will you not command them to make all their cloaks green? For the Children of Israel despise these threads. His Lord said to him: O Moses, the small part of My command is not small, so if they do not obey Me in the small matter, they will not obey Me in the great matter. Moses, peace be upon him, called them and said: God commands you to hang green threads on your cloaks, the color of the sky, so that you will remember your Lord when they look at it. You have seen it, so the Children of Israel did what Moses commanded them to do, and Korah was arrogant and did not obey him, and said: The masters only do this to their servants so that they may be distinguished from others, and this was the beginning of his disobedience and transgression. When Moses crossed the sea with the Children of Israel, the hymn was made for Aaron, which was the leadership of the altar. The Children of Israel would bring their offerings to Aaron, and he would place them on the altar, and fire would come down from heaven and consume them. Korah felt bad about that and came to Moses and said: O Moses, you have the message and Aaron the hymn, and I have nothing to do with that, and I am reading the Torah, I cannot bear this. Moses said to him: I did not make it for Aaron, but God made it for him. Then Korah said, **By God, I will not believe you until you show me proof.** So Moses gathered together the chiefs of the Children of Israel and said, **Bring your staffs.** So he tied them together and threw them into his tent in which he used to worship God. They guarded their staffs until morning, and Aaron's staff was shaking with green leaves, and it was made of almond wood. Moses said, **O Korah, do you see this?** Korah said, **By God, this is not more amazing than what magic does.** Korah withdrew from Moses with his belongings, and Moses tried to flatter him because of the kinship between them, but he harmed him all the time and only increased in his arrogance, haughtiness, and hostility towards Moses. Until he built a house, made its door of gold, and plated its walls with gold sheets. The notables of the Children of Israel would come to him morning and evening, and he would feed them food, talk to him, and make them laugh.

Ibn Abbas, may God be pleased with him, said: When the zakat was revealed to Moses, Korah came to him and made a deal with him: for every thousand dinars, for one dinar, for every thousand dirhams, for one dirham, for every thousand sheep, for one sheep, and for every thousand things, for something else. Then he returned to his house and locked him up. He found it too much, but his soul did not allow it. So he gathered the Children of Israel and said to them: O Children of Israel, Moses commanded you to do everything, and you obeyed him. Now he wants to take your money. They said: You are our leader, so order us to do whatever you wish. He said: I order you to bring so-and-so, the prostitute, and we will give her a reward until she accuses Moses of adultery. When she does that, the Children of Israel will rebel against him and

reject him. So they left her. Korah gave her a thousand dirhams, and it was said a thousand dinars, and it was said a golden basin. It was said: I will give you money and mix you with my women on the condition that you accuse Moses of adultery tomorrow when the Children of Israel are present. So the next day, Korah gathered the Children of Israel and came to Moses and said: The Children of Israel are waiting for you to come out and you will command them and forbid them. Then Moses came out to them while they were in a wide open area. He stood up and said, "O Children of Israel, whoever steals, we will cut off his hand. Whoever slanders, we will flog him eighty times. Whoever commits adultery without having a wife, we will flog him one hundred times. Whoever commits adultery while having a wife, we will stone him to death." Korah said to him, **Even if it was you?** He said, **Even if it was me.** He said, **The Children of Israel claim that you committed adultery with so-and-so.** He said, **Call her, and if she says so, then it is as she says.** When she came, Moses said to her, **O so-and-so, did I do to you what these people say?** And he was greatly distressed by her, and asked her by the One Who split the sea for the Children of Israel and sent down the Torah, unless she told the truth. So God Almighty granted her success, and she said to herself: "Today I will make a repentance that is better than harming the Messenger of God, may God bless him and grant him peace." She said: **No, they lied, but Korah made me promise to throw myself at you.** So Moses fell down in prostration, weeping, and saying: **O God, if I am your Messenger, then be angry for me.** Then God Almighty revealed to him: **I have commanded the earth to obey you, so command it as you wish.** Moses said: **O Children of Israel, God has sent me to Korah, so whoever is with him should remain in his place, and whoever is with me should withdraw.** So they withdrew, and only two men remained with Korah. Then Moses said: **O Earth, seize them.** So the Earth seized them by the feet of their feet.

In another narration: He was on his bed and mattress, so I took him until his bed was hidden. Then he said: O earth, take them. So it took them up to his knees. Then he said: O earth, take them. So it took them up to their middles. Then he said: O earth, take them. So it took them up to their necks. Korah and his companions were supplicating to Moses all the time, and Korah was pleading with him by God and the womb. It was narrated that he pleaded with him seventy times, but Moses, peace be upon him, did not pay attention to him due to the intensity of his anger. Then he said: O earth, take them. So the earth closed over them. God revealed to Moses, **What is wrong with your heart?** He sought your help seventy times, but you did not help him. By My glory and majesty, if he had sought my help once, I would have helped him. In some of the narrations: I will not make the earth obedient to anyone after you.

Qatada said: He was swallowed up and he continues to sink into the earth every day to the height of a man, never reaching its bottom until the Day of Resurrection.

He said: The Children of Israel began to whisper among themselves that Moses had only called down a curse on Qarun so that he could take his house,

Surat al-Qasas 28:81

So We caused the earth to swallow him and his home. And there was for him no company to aid him other than God, nor was he of those who defend themselves.

treasures, and wealth. So God Almighty called down a curse on Moses until the earth swallowed up his house, treasures, and wealth. This is what God Almighty said: **So We caused the earth to swallow him and his house.** "And he had no company" to aid him other than God, to protect him from God, **nor was he among those who could defend themselves** from the swallowing up that befell him.

Tafsir al-Baidawi

81 - **So We caused the earth to swallow him and his home.** It was narrated that he used to harm Moses, peace be upon him, all the time, but he was lenient with him because of his kinship until the zakat was revealed. He made peace with him for a thousand for one, and he thought it was too much. He then tried to disgrace Moses among the Children of Israel so that they would reject him. He threw a stone at her for no reason, and when it was the day of Eid, Moses stood up as a preacher and said: Whoever steals, we will cut off his hand. Whoever commits adultery while not married, we will flog him. Whoever commits adultery while married, we will stone him. Korah said: Even if I had been. He said: Even if I had been. He said: The Children of Israel claim that you were forbidden to marry so-and-so. She was brought, and Moses, peace be upon him, implored her by God to tell the truth. She said: Korah made me pay to throw myself at you. Moses fell down complaining about him to his Lord, so He revealed to him: Strike the earth with whatever you wish. He said: O Earth, take him. So it took him up to his knees. Then he said: Take him up to his middle. Then he said: Take him. So it took him up to his neck. Then he said, **Take him**, so the earth swallowed him up. Korah used to implore God in these circumstances, but he did not have mercy on him. Then God revealed to him, "How rude you are! He sought mercy from you repeatedly, but you did not have mercy on him. By My glory and majesty, if he had called upon Me once, I would have answered him." Then the Children of Israel said, **He only did it so that he might inherit it.** So he called upon God Almighty until his house and wealth were swallowed up. **And he had no company** is derived from the root word fawwata ra'sa, meaning to incline it. **To aid him other than God** is to repel his punishment. **And he was not of those who defend himself** is those who resisted it, as in their saying, **He aided him against his enemy, so he defended him** means he protected him from him, so he resisted.

Surat al-Qasas 28:82

And those who had wished for his place the day before began to say, "It is as if God extends provision to whom He wills of His servants and restricts it. Had it not been that God has bestowed favor upon us, He would have caused the earth to swallow us up." And it is as if the disbelievers will not succeed.

Tafsir al-Jalalayn

82 - **And those who had wished for his place yesterday** that is, recently **began to say, And it is as if God extends** expands **the provision for whomever He wills of His servants and restricts** restricts for whomever He wills. And *wa* is a verb meaning *wondered* meaning / and the *kaf* means *lam* **Had it not been that God had bestowed His favor upon us, He would have caused the swallowing of us** in the active and passive form **and it is as if the disbelievers will not succeed** disbelievers in God's favor.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who wished for his place in this world yesterday, and his wealth and his abundance of money, and what was spread out for him of it yesterday, meaning before what befell him of God's wrath and punishment befell him, they say: And it is as if God...

There is a difference of opinion regarding the meaning of **and it is as if God** as for Qatada, two opinions were narrated from him regarding this:

One of them: What:

Ibn Bashar told us: Muhammad ibn Khalid ibn Uthma told us: Saeed ibn Bashir told us, on the authority of Qatada, who said regarding his statement, **And it is as if he**: Did you not see that he...

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And it is as if**: Do you not see that he...

Ismail bin Al-Mutawakkil Al-Ashja'i told me, he said: Muhammad bin Katheer told us, he said: Muammar told us, on the authority of Qatada: **And it is as if he** he said: Did you not see that he...

The other saying: What:

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 Qatada, regarding his statement, **And it is as if God expands provision**, he said: Did he not know that God **and it is as if**: Did he not know that He...

This interpretation that we mentioned from Qatada was also interpreted by some of the people of Basra who were knowledgeable in the speech of the Arabs, and he cited as evidence for the correctness of his interpretation the words of the poet:

She asked me for divorce if she saw me. I have no money. You have done something reprehensible.

And whoever has a lineage loves a child, and whoever is poor lives a life of hardship.

Some of the grammarians of Kufa said: *Wa-yaka'an* in the speech of the Arabs means confirmation, like the man saying: Do you not see the creation of God and His benevolence? He mentioned that he was told by someone who heard a Bedouin woman saying to her husband: Where is our son? So he said: *Wa-yaka'anhu* is behind the house, meaning: Do you not see him behind the house? He said: Some grammarians may take it as two words, meaning: Woe to him, as if he meant woe to you, so he deleted the lam, so *an* is made open with an implied verb, as if he said: Woe to you, know that he is behind the house, so he implied *know*. We did not find the Arabs making *an* implied, nor knowledge and the like in *an*, because it is invalid if it is between two words, or at the end of a word, so when it is implied it is treated as a later word. Do you not see that it is not permissible at the beginning to say: O this one, that you are standing, and O this one that you stood, meaning: I knew, or I know, or I thought, or I think. As for deleting the lam from your saying: Woe to you until it becomes: Woe to you, the Arabs may say it, because of its frequency in speech. Antara said:

The saying of the knights, Woe to Antar, has healed my soul and cured its illness.

He said: Others said: The meaning of his saying **and it is as if** is *and* separate from **it is as if**, like when you say to a man: **Woe! Don't you see what is before you?** So he said: *Woe!* then he started again, **as if God expands provision**, and it is an expression of amazement, and **as if** has the meaning of suspicion and knowledge, so this is a correct interpretation. He said: The Arabs did not write it separately, and if it were like this, they would have written it separately. It is also possible that there was a lot of talk about it, so it was connected to something that is not from it.

Another of them said: *Wa* is an alert, and *ka'an* is another letter other than it, meaning: perhaps the matter is thus, and I think the matter is thus, because *ka'an* is like **I think**, "I think," and **I know**.

The most correct of the sayings on this matter is the saying we mentioned on the authority of Qatada, that its meaning is: Did you not see, did you not know? This is based on the evidence we mentioned in it from the words of the poet and the narration from the Arabs, and that *وكان* in the script of the Mushaf is one letter. When this is directed to something other than the interpretation we mentioned on the authority of Qatada, then it becomes two letters. This is because if it is directed to the saying of someone who interprets it to mean: Woe to you, I know that God, then *كان* must be separated from *وكان*, and this is contrary to the script of all the Mushafs, in addition to its corruption in Arabic, for what we mentioned. If it is directed to the saying of someone who says: *كان* in the meaning of alerting, then he starts the speech again with *كان*, then it is based on the saying of someone who says *كان* in the meaning of *كان*, and this is also contrary to the script of all the Mushafs.

Surat al-Qasas 28:82

And those who had wished for his place the day before began to say, "It is as if God extends provision to whom He wills of His servants and restricts it. Had it not been that God has bestowed favor upon us, He would have caused the earth to swallow us up." And it is as if the disbelievers will not succeed.

If that was a single letter, then the correct interpretation is what Qatada said. Since that is the correct interpretation, then the statement is: And those who wished for the place of Qarun and his position in this world yesterday, said when they witnessed the punishment that God had brought upon him: Have you not seen, O man, that God expands provision for whomever He wills of His servants, and He makes it abundant for him, not because of the superiority of his status with Him, nor because of His honor towards him, just as He expanded that for Qarun, not because of His honor or honor towards him. **And He restricts** means: And He restricts that for whomever He wills of His creation, and He restricts it for him, not because of his humiliation, nor because of His displeasure with his work.

His saying, **Had it not been that God had been gracious to us**, means: Had He not been gracious to us and diverted from us what we had wished for yesterday, **the earth would have swallowed us up**.

The reciters differed in their recitation of this. The majority of the reciters of the regions, except Shaiba, read it as **lakhasfa bena** with a damma on the kha and a kasra on the seen. It was reported from Shaiba and Al-Hasan as **lakhasfa bena** with a fatha on the kha and the seen, meaning: God caused the earth to swallow us up.

And His saying, **And it is as if the disbelievers will not succeed**, means: Did you not know that the disbelievers will not succeed, and that their requests will succeed?

Tafsir al-Qurtubi

The Almighty said: **And those who had wished to be in his place yesterday became regretful of that wish and said, 'Woe to God!'** [Woe] is a particle of regret. An-Nahhas said: The best that has been said in this regard is the statement of Al-Khalil, Sibawayh, Yunus, and Al-Kisa'i that the people were awakened or made aware, so they said, *Woe*. The regretful Arab says during his regret, *Woe*. Al-Jawhari said: **Woe is a word of amazement, and 'Woe to God!'** Al-Khalil said: It is separated; you say, *Woe*, then you begin by saying, **As if**. Al-Tha'labi said: Al-Farra' said, **It is a word of confirmation, like you say, 'Do you not see God's creation and benevolence?' It was mentioned that a Bedouin woman said to her husband, Woe to your son! He said, Woe to him, as if he is behind the house,** meaning, do you not see him? Ibn Abbas and Al-Hasan said: "Woe is a word of initiation and confirmation, and its meaning is: Indeed, God expands provision." It was said: It is an alert, like *ala* in your saying **won't you do** and *amma* in your saying **how about as for now**. The poet said:

She asked me for divorce when she saw me. She said,

Why have you come to me with something strange?

And as if he who has a lineage is loved, and he who is poor lives a life of hardship.

Qatib said: It is Woe to you. He dropped the lam and added the kaf, which is for addressing, to woe. Antara said:

The saying of the knights, Woe to Antar, has healed my soul and cured its illness.

An-Nahhas and others denied it and said: The meaning is not correct because the people did not address anyone and say to him Woe to you, and if that were the case then it would have been in the kasra. Also, deleting the lam from Wailak is not permissible. Some of them said: The complexity of Woe to you is that I know that, so I implied I know. Ibn al-A'rabi said: **And as if God** means I know. And it was said: It means, did you not see that God? Al-Qutbi said: It means mercy for you in the language of Himyar. Al-Kisa'i said: Wa has a sense of amazement. It is also narrated from him to stop at Wa and he said the word is a word of grief. And whoever said Woe to you and stopped at the Kaf, its meaning is I am amazed because God expands provision and I am amazed because the disbelievers will not succeed. The Kaf should be a letter of address and not a noun, because Wa is not something that is added. Rather, it is written connected because when it is used frequently, it makes what comes after it look like one thing. "Had it not been that God had bestowed His favor upon us **with faith and mercy and protected us from the same transgression and arrogance of Qarun**, He would have caused the earth to swallow us up." Al-A'mash read: "Had it not been that God had bestowed His favor upon us." Hafsa read: "He would have caused the earth to swallow us up," with the subject named. The rest: with the subject named, and this is the preference of Abu Ubaid. In the version of Abdullah, it is: "Do not cause the earth to swallow us up, **as you say**, Go with us." Al-A'mash and Talhah ibn Musarraf read this in the same way. Abu Hatim preferred the reading of the group for two reasons: The first is his statement: "So We caused the earth to swallow him and his home." The second is his statement: Had it not been that God had bestowed His favor upon us, so it is more appropriate for it to be attributed to God, the Most High, because His name is close to Him. "And it is as if the disbelievers will not succeed" with God.

Tafsir Ibn Kathir

When God mentioned Qarun's ostentation in his finery and his pride before his people and his aggression against them, He then caused the earth to swallow him and his home, as was proven in Sahih Al-Bukhari from the hadith of Az-Zuhri from Salim that his father told him that the Messenger of God (peace and blessings

of God be upon him) said: **While a man was dragging his garment, the earth swallowed him up, and he will continue to sink into the earth until the Day of Resurrection.** Then he narrated it from the hadith of Jarir ibn Zayd from Salim from Abu Hurayrah from the Prophet (peace and blessings of God be upon him) in a similar manner. Imam Ahmad said: An-Nadr ibn Ismail Abu Al-Mughira Al-Qass told us, Al-A'mash told us from Atiyah from Abu Sa'id who said: The Messenger of God (peace and blessings of God be upon him) said: "While a man among those who came before you went out wearing two green cloaks, strutting about in them, God commanded the earth to swallow him, and he will continue to sink into it until the Day of Resurrection." Ahmad alone transmitted it, and its chain of transmission is good.

Al-Hafiz Abu Ya'la Al-Mawsili said: Abu Khaithama told us, Abu Ya'la bin Mansour told us, Muhammad bin Muslim told me, I heard Ziyad An-Namari narrating on the authority of Anas bin Malik **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "While a man among those who came before you went out wearing two cloaks and strutted about in them, God commanded the earth to take him, and he will continue to sink into it until the Day of Resurrection." Al-Hafiz Muhammad bin Al-Mundhir mentioned in his book Al-Aja'ib Al-Gharibah on the authority of Nawfal bin Masahiq who said: I saw a young man in the mosque of Najran, and I began to look at him and marvel at his height, perfection and beauty. He said: Why are you looking at me? I said: I marvel at your beauty and perfection. He said: God marvels at me. He said: So he kept getting smaller and smaller until he was the length of a handspan, and one of his relatives took him in his sleeve and went with him.

It has been mentioned that the destruction of Qarun was due to the supplication of Moses, the Prophet of God, peace be upon him. There is a difference of opinion about its cause. It was narrated from Ibn Abbas and Al-Suddi that Qarun gave a prostitute money on the condition that she would slander Moses in the presence of the assembly of the Children of Israel while he was standing among them reciting to them the Book of God Almighty. She would say, **O Moses, you did such and such to me.** When she said that to Moses, peace be upon him, in the assembly, he trembled with fear and turned to her after praying two rak'ahs. Then he said, **I ask you by God who parted the sea and saved you from Pharaoh, and did such and such, why did you tell me what made you say what you said?** She said: As you asked me, Korah gave me such and such on the condition that I say that to you, and I seek forgiveness from God and repent to Him. Then Moses fell down prostrating to God, the Almighty, and asked God about Korah, so God revealed to him that He has commanded the earth to obey you in it, so Moses commanded the earth to swallow him and his house, and that was it. It was said that when Korah came out to his people in that finery, riding on gray mules, and he and his servants were wearing purple dyed clothes, he passed in that gathering by the assembly of the Prophet of God, Moses, peace be upon him, and he was reminding them of the days of God, so when the people saw Korah, their faces turned towards him, looking at what

he was doing, so Moses, peace be upon him, called him and said: What made you do what you did? He said: O Moses, if you have been given superiority over me in prophethood, then I have been given superiority over you in this world. If you wish, we will go out and you will supplicate against me and I will supplicate against you. So Moses went out and Korah went out with his people. Moses said: Will you supplicate or shall I supplicate? He said: Rather, I will supplicate. Korah supplicated but he was not answered. Then Moses said: Shall I supplicate? He said: Yes. Then Moses said: O God, command the earth to obey me today. Then God revealed to him that I have done so. Moses said: O earth, take them. So it took them to their feet. Then he said: Take them. So it took them to their knees, then to their shoulders. Then he said: Come with their treasures and wealth. He said: So it came with them until they saw it. Then Moses pointed with his hand and said: Go, sons of Levi. So the earth leveled them. And from Ibn Abbas, he said: They were swallowed up to the seventh earth. Qatada said: It was mentioned to us that they will be swallowed up by the earth every day, and they will continue to sink into it until the Day of Resurrection. Here, strange Israelite stories have been mentioned, which we have ignored. And the Almighty's statement: **But he had no company to aid him other than God, nor was he among those who defend themselves.** That is, his wealth, his collection, his servants, and his retinue did not avail him, nor did they ward off from him the wrath, punishment, and chastisement of God, nor was he in himself a defender of himself, so he had no supporter from himself or from anyone else.

And the Almighty's saying: **And those who wished to be in his place yesterday** meaning those who, when they saw him in his finery, "Would that we had like that which Qarun has been given. Indeed, he is one of great fortune." So when the earth swallowed him up, they began to say, **It is as if God expands provision for whomever He wills of His servants and restricts it.** That is, money is not an indication of God's pleasure with its owner, for God gives and withholds, restricts and expands, lowers and raises, and He has perfect wisdom and a conclusive proof. This is as in the hadith attributed to Ibn Mas'ud: "God has divided your morals among you just as He has divided your provisions. God gives wealth to whomever He loves and to whomever He does not love, but He gives faith only to whomever He loves." **Had it not been for God's favor upon us, He would have swallowed us up.** That is, had it not been for God's kindness and goodness to us, He would have swallowed us up just as He swallowed him up, because we wished to be like him. **It is as if the disbelievers will not succeed.** They mean that he was a disbeliever, and the disbelievers will not succeed with God, neither in this world nor in the Hereafter. The grammarians differed over the meaning of His saying here, **It is as if.** He said: Some of them said: Its meaning is woe to you, know that, but it was shortened and it was said woe to you, and the opening of *that* indicated the deletion of *know*. Ibn Jarir weakened this saying, but it appears to be strong, and nothing is problematic about it except its writing in the copies of the Qur'an connected as *wa-ka'anna*, and writing is a conventional, conventional matter, and the reference is to the Arabic word, and God knows best. It was said

Surat al-Qasas 28:82

And those who had wished for his place the day before began to say, "It is as if God extends provision to whom He wills of His servants and restricts it. Had it not been that God has bestowed favor upon us, He would have caused the earth to swallow us up." And it is as if the disbelievers will not succeed.

that its meaning is *wa-ka'anna*, meaning **did you not see that?** Qatada said this. It was said that its meaning is *wa-ka'anna*, so he separated it and made the *wa-* for amazement or for alerting, and *ka'anna* means **I think** and **I think**. Ibn Jarir said: The strongest saying in this is the saying of Qatada that it means **did you not see that**, and he cited as evidence the saying of the poet:

She asked me for divorce when she saw me. She said,
Why have you come to me with something strange?

It is as if the one who has a good lineage is loved,
while the one who is poor lives a life of hardship.

Fath al-Qadir

82- **And those who had wished for his place yesterday** meaning a short time ago **began to say, 'It is as if God expands provision for whom He wills among His servants or restricts it'** meaning each one of them says it regretting what he had wished for. An-Nahhas said: The best thing that has been said about this is what Al-Khalil, Sibawayh, Yunus, and Al-Kisa'i said, that the people became aware and said, *Woe*. And the regretful Arab says during his regret, *Woe*. Al-Jawhari said: *Woe* is a word of amazement, and it is also said, *Woe*. "Wa" may also be used with *ka'ana* **the lightened or stressed ka'ana** and *ka'ana* God. Al-Khalil said: It is separated, so you say *wa*, then you begin and say *ka'ana*. Al-Farra' said: It is a word of confirmation, like you say, **Do you not see the creation and kindness of God?** It was said that it is a word of warning like *ala*. Qatirib said: **It is only woe to you**, so its *lam* was dropped. From this is the saying of Antarah:

The saying of the knights, Woe to Antar, has healed my soul and cured its illness.

Ibn al-A'rabi said: The meaning of "Waykaan God" is: I know that God. Al-Qutaybi said: Its meaning in the Himyarite language is mercy, and it was said that it means "Have you not seen?" It was narrated on the authority of al-Kisa'i that he said: It is a word that expresses grief, "Had it not been that God had bestowed His mercy upon us **and protected us from the same arrogance and transgression that Qarun was subject to, and had not punished us for our desires, and** He would have swallowed us up" as He swallowed him up. Hafs read "laksaf **indicating the subject, while the rest read it in the passive form**, Waykaanhu la yafлах al-kafirun" meaning they would not succeed in any of their demands.

Tafsir al-Baghawi

82- **And those who wished to be in his place yesterday became regretful.** Those who wished for the wealth and adornment that God had provided them with became regretful of that wish. The Arabs express becoming with *before*, "became," and *became*. They

say: So-and-so became a scholar, **became destitute**, and **became sad**. "They say, 'Woe to God!'" They differed in the meaning of this word. Mujahid said: **Did you not know?** Qatadah said: **Did you not see?** Al-Farra' said: "It is a statement of confirmation, like a man saying: "Do you not see what God has done and His goodness?" He mentioned that he was told by someone who heard a Bedouin woman say to her husband: **Where is your son?** He said: **Woe to him**, meaning: **Do you not see him behind the house?** Al-Hasan said: "It is a word of introduction, meaning: God expands provision." It was said: **It is a warning like 'ala,'** and Qatirib said: **Woe to you** means **woe to you**, from which the *lam* was deleted, as Antara said:

The saying of the knights, Woe to Antar, has healed my soul and cured its illness.

Meaning: Woe to you, and *that* is in the accusative case because of the omission of **know that God**. Al-Khalil said: *Woe* is separated from *ka'ana* and its meaning is astonishment, as you say: **Woe, why did you do that!** This is because the people regretted it and said: *Woe!* regretting what they had done in the past. As if its meaning is I think that and I estimate it, as you say: **Relief has come to you**, meaning I think that and I estimate it. **He expands provision for whom He wills of His servants and restricts it**, meaning He expands and restricts. **Had it not been that God had bestowed favor upon us, He would have caused the earth to swallow us up.** Hafs and Ya'qub read it with a fat-ha on the kha' and the seen. The majority read it with a damma on the kha' and a kasra on the seen. **And it is as if the disbelievers will not succeed.**

Tafsir al-Baidawi

82 - "And those who wished for his place" his position. "Yesterday" a short time ago. "They say, 'It is as if God expands provision for whom He wills of His servants and restricts it.' Expands and restricts" according to His will, not for honor that requires expansion nor for humiliation that requires restriction. "It is as if, **according to the Basrans, is composed of Wa for amazement and Ka'ana**" for resemblance, and the meaning is: How similar the matter is to expand provision. It was said that it is from "Woe to you in the **sense of** Woe to you. And that **its meaning is** Woe to you. **Know that God**, Had it not been that God has bestowed favor upon us, **and has not given us what we wished for**, He would have swallowed us up" for generating in us what He generated in it, so He would have swallowed us up because of it. Hafs read it with a fatha on the kha and the seen. "It is as if the disbelievers will not succeed" for the favor of God or those who deny His messengers and what they promised them the reward of the Hereafter.

Surat al-Qasas 28:83

That is the home of the Hereafter. We assign it to those who do not desire exaltation upon the earth or corruption. And the [best] outcome is for the righteous.

Tafsir al-Jalalayn

83 - **That is the home of the Hereafter** Paradise **We assign it to those who do not desire exaltation upon the earth** through transgression **or corruption** through committing sins **and the best outcome** is for the righteous) God's punishment for doing good deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: That is the home of the Hereafter. We assign its pleasures to those who do not desire arrogance or tyranny over the truth on earth, nor corruption: meaning: nor oppression of people unjustly, nor committing sins against God therein.

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

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Abdullah ibn al-Mubarak told us, on the authority of Ziyad ibn Abi Ziyad, who said: I heard Ikrimah say, **They do not desire to be arrogant or to cause corruption on earth.** He said: Arrogance means tyranny.

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 Muslim al-Batin, "That is the home of the Hereafter. We assign it to those who do not desire exaltation upon the earth or corruption." He said: Exaltation means arrogance in the truth, and corruption means taking what is not right.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Muslim Al-Batin: **For those who do not desire exaltedness upon the earth** he said: arrogance upon the earth without right **nor corruption** taking money without right.

He said: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, **For those who do not desire exaltation upon the earth**, he said: transgression.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **For those who do not desire exaltation upon the earth**, he said: arrogance and tyranny, **nor corruption**, he said: committing sins.

Ibn Wakee' told us: My father told us, on the authority of Ash'ath al-Samman, on the authority of Abu Salman al-A'raj, on the authority of Ali, may God be pleased with him, who said: A man may be pleased with the fact that the strap of his sandal is better than the strap

of his companion, so it is included in the words of God Almighty: "That is the home of the Hereafter which We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous."

And His statement, **And the best outcome is for the righteous**, God Almighty says: And Paradise is for the righteous, and they are those who avoid the sins of God and perform His obligations.

And in a similar manner to what we said about the meaning of the consequence, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the best outcome is for the righteous**, meaning Paradise is for the righteous.

Tafsir al-Qurtubi

The Almighty says: **That is the home of the Hereafter** meaning Paradise. He said that to glorify it and magnify its status. Meaning, you have heard about it and heard its description. **We assign it to those who do not desire exaltedness upon the earth** meaning elevation and arrogance over the faith and the believers. **Nor corruption** by committing sins. Ibn Jurayj and Muqatil said: Ikrimah and Muslim Al-Batin said: Corruption is taking money unjustly. Al-Kalbi said: Calling to other than the worship of God. Yahya ibn Salam said: It is killing the prophets and believers. **And the [best] outcome is for the righteous.** Ad-Dahhak said: Paradise. Abu Mu'awiyah said: The one who does not desire exaltation is the one who does not despair of its humiliation today. Sufyan ibn Uyaynah narrated on the authority of Ismail ibn Abi Khalid who said: Ali ibn al-Husayn passed by while riding a poor man who was eating their bread. He greeted them and they invited him to their food. He recited this verse: "That is the home of the Hereafter. We assign it to those who do not desire exaltation upon the earth or corruption." Then he dismounted and ate with them. Then he said: **I have answered you, so answer me.** So he carried them to his house, fed them, clothed them, and sent them away. Abu al-Qasim al-Tabarani narrated it to Salman ibn Ahmad. He said: Abdullah ibn Ahmad ibn Hanbal narrated to us, he said: My father narrated to me, he said: Sufyan ibn Uyaynah narrated to us. So he mentioned it. It was said that he did not fear God, so that home was against him, not for him, because it would harm him and not benefit him.

Tafsir Ibn Kathir

God the Almighty informs us that the Hereafter and its everlasting bliss that does not change or disappear, He made it for His believing and humble servants who do not desire exaltation on earth, meaning to be haughty and arrogant towards God's creation, or to cause corruption among them, as Ikrimah said: Exaltation means tyranny. Saeed ibn Jubayr said:

That is the home of the Hereafter. We assign it to those who do not desire exaltation upon the earth or corruption. And the [best] outcome is for the righteous.

Exaltation means transgression. Sufyan ibn Saeed al-Thawri said, on the authority of Mansur, on the authority of Muslim al-Batin: Exaltation on earth means unjust arrogance, and corruption is taking money unjustly. Ibn Jurayj said: **They do not desire exaltation on earth** out of arrogance and haughtiness **nor corruption** by committing sins. Ibn Jarir said: Ibn Wakee' told us, my father told us, on the authority of Ash'ath al-Samman, on the authority of Abu Salam al-A'raj, on the authority of Ali, who said: A man may like the strap of his sandal to be better than the strap of his companion's sandal, so it is included in the words of God the Almighty: "That is the home of the Hereafter. We assign it to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous." This is understood to mean if he intended thereby to boast and to be arrogant towards others, for that is reprehensible, as it is proven in the Sahih that the Prophet (blessings and peace of God be upon him) said: **It has been revealed to me that you should be humble so that no one boasts over another and no one transgresses against another.** But if he likes that merely for the sake of adornment, then there is nothing wrong with it, as it is proven that a man said: **O Messenger of God, I like my cloak and shoes to be nice, so is that arrogance?** He said: **No, God is beautiful and loves beauty.** And God the Almighty said: **Whoever brings a good deed** meaning on the Day of Resurrection **will have better than it** meaning God's reward is better than the servant's good deed, so how can God multiply it many times over? This is the status of grace. Then He said: **And whoever brings an evil deed - those who do evil will not be recompensed except for what they used to do** as He said in the other verse: "And whoever brings an evil deed - their faces will be thrown into the Fire. Are you recompensed except for what you used to do?" This is the status of grace and justice.

Fath al-Qadir

83- **That is the home of the Hereafter** meaning Paradise, and the reference to it is intended to magnify it and glorify its status, as if he said: That which you have heard about and whose status you have been informed of. **We will assign it to those who do not desire exaltation upon the earth** meaning elevation and arrogance towards the believers **nor corruption** meaning doing evil deeds towards God Almighty therein. The mention of exaltation and corruption as negatives in the context of negation indicates that they include everything that is called exaltation and corruption without specifying a particular type. As for corruption, it is clear that none of it is permissible, whatever it may be. As for exaltation, what is forbidden is that which is in the way of arrogance towards others and transgression towards people, and it does not include seeking exaltation in truth or leadership in religion, nor the love of good clothing, good riding, or a good home.

Tafsir al-Baghawi

God Almighty said: 83- **That home of the Hereafter We assign to those who do not desire exaltedness upon the earth.** Al-Kalbi and Muqatil said: **Out of arrogance towards faith.** Ata' said: **Exaltedness is due to arrogance and contempt for people.** Al-Hasan said: **They did not seek honor and glory from those in authority.** Ali may God be pleased with him said: **It was revealed regarding the humble among the rulers and those in power.** "Nor corruption." Al-Kalbi said: **It is calling to the worship of other than God.** Ikrimah said: **Taking people's money unlawfully.** Ibn Jurayj and Muqatil said: **Committing sins.**

"And the best outcome is for the righteous," meaning: the good outcome is for those who fear God's punishment by fulfilling His commands and avoiding His sins. Qatada said: Paradise is for the righteous.

Tafsir al-Baidawi

83 - **That is the home of the Hereafter** is a sign of glorification, as if he said: That is what you heard about and its description reached you. **The home** is an adjective, and the predicate is: **We assign it to those who do not desire exaltedness upon the earth** by domination and oppression. **Nor corruption** by injustice against the people, as Pharaoh and Qarun wanted. **And the outcome** is praiseworthy. **For the righteous** is what God is not pleased with.

Surat al-Qasas 28:84

Whoever brings a good deed will have better than it, and whoever brings an evil deed - then those who do evil will not be recompensed except for what they used to do.

Tafsir al-Jalalayn

84 - **Whoever brings a good deed will have better than it** a reward because of it, which is ten times its like **and whoever brings an evil deed will not be recompensed for those who do evil deeds except** the recompense **for what they used to do** i.e. the like thereof.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whoever comes to God on the Day of Resurrection with sincere monotheism, then he will have good, and that good is Paradise and eternal bliss. And whoever comes with evil, which is associating partners with God.

As Bishr told us, he said: Yazid told us, Saeed told us, on the authority of Qatada, his statement, **Whoever brings a good deed will have better than it**: meaning he will have a good portion of it. The good deed is sincerity, and the bad deed is polytheism.

We have explained this based on the differences of those who differ, and we have shown the correct statement about it.

His statement, **Those who do evil deeds will not be recompensed**, means: Those who do evil deeds will not be rewarded for their evil deeds, **except for what they used to do**, meaning: except for the recompense for what they used to do.

Tafsir al-Qurtubi

The Almighty's saying: **Whoever brings a good deed will have better than it**. This was mentioned in *An-Naml*. Ikrimah said: There is nothing better than **There is no god but God**. Rather, the meaning is: **Whoever brings "There is no god but God** will have better than it. **And whoever brings an evil deed** meaning polytheism **then those who do evil will not be recompensed except for what they used to do**. That is, he will be punished in accordance with his deeds.

Tafsir Ibn Kathir

God the Almighty informs us that the Hereafter and its everlasting bliss that does not change or disappear, He made it for His believing and humble servants who do not desire exaltation on earth, meaning to be haughty and arrogant towards God's creation, or to cause corruption among them, as Ikrimah said:

Exaltation means tyranny. Saeed ibn Jubayr said: Exaltation means transgression. Sufyan ibn Saeed al-Thawri said, on the authority of Mansur, on the authority of Muslim al-Batin: Exaltation on earth means unjust arrogance, and corruption is taking money unjustly. Ibn Jurayj said: **They do not desire exaltation on earth** out of arrogance and haughtiness **nor corruption** by committing sins. Ibn Jarir said: Ibn Wakee' told us, my father told us, on the authority of Ash'ath al-Samman, on the authority of Abu Salam al-A'raj, on the authority of Ali, who said: A man may like the strap of his sandal to be better than the strap of his companion's sandal, so it is included in the words of God the Almighty: "That is the home of the Hereafter. We assign it to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous." This is understood to mean if he intended thereby to boast and to be arrogant towards others, for that is reprehensible, as it is proven in the Sahih that the Prophet (blessings and peace of God be upon him) said: **It has been revealed to me that you should be humble so that no one boasts over another and no one transgresses against another**. But if he likes that merely for the sake of adornment, then there is nothing wrong with it, as it is proven that a man said: **O Messenger of God, I like my cloak and shoes to be nice, so is that arrogance?** He said: **No, God is beautiful and loves beauty**. And God the Almighty said: **Whoever brings a good deed** meaning on the Day of Resurrection **will have better than it** meaning God's reward is better than the servant's good deed, so how can God multiply it many times over? This is the status of grace. Then He said: **And whoever brings an evil deed - those who do evil will not be recompensed except for what they used to do** as He said in the other verse: "And whoever brings an evil deed - their faces will be thrown into the Fire. Are you recompensed except for what you used to do?" This is the status of grace and justice.

Fath al-Qadir

84- **Whoever brings a good deed will have better than it** meaning that God will reward him ten times as much as it to seven hundred times as much. **And whoever brings an evil deed - those who do evil will not be recompensed except for what they used to do** meaning except like what they used to do. So the noun was omitted and the noun to which it was added was used in its place. The meaning of this verse was explained previously in Surat An-Naml.

Tafsir al-Baghawi

84- **Whoever brings a good deed will have better than it, but whoever brings an evil deed - those who do evil will not be recompensed except for what they used to do**.

Tafsir al-Baidawi

84 - **Whoever brings a good deed will have better than it** in essence, amount, and description. **And whoever**

Surat al-Qasas 28:84

Whoever brings a good deed will have better than it, and whoever brings an evil deed - then those who do evil will not be recompensed except for what they used to do.

brings an evil deed - then no one will be recompensed for it. The apparent pronoun was placed in place of the pronoun in order to ridicule their condition by repeatedly attributing the evil to them. **Except what they used to do** meaning, except like what they used to do. So the example was deleted and **what they used to do** was used in its place to emphasize the similarity.

Surat al-Qasas 28:85

Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return. Say, **My Lord is most knowing of who has brought guidance and who is in manifest error.**

Tafsir al-Jalalayn

85 - **Indeed, He who has enjoined upon you the Qur'an** revealed it **will surely return you to a place of return** to Mecca, for he had longed for it **Say, My Lord knows best of who has brought guidance and who is in manifest error** It was revealed in response to the words of the infidels of Mecca, **Indeed, you are in error**, meaning that he is the one who brought guidance and they are in error, and **knows best** means *knowing*.

Tafsir al-Suyuti

God Almighty said: Indeed, He who has enjoined upon you the Qur'an, the verse. Ibn Abi Hatim narrated on the authority of Ad-Dahhak who said: When the Prophet, may God bless him and grant him peace, left Mecca and reached Al-Juhfah, he longed for Mecca, so God revealed: Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return.

Tafsir al-Tabari

God Almighty says: He who sent down to you, O Muhammad, the Qur'an.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **Indeed, He who has enjoined upon you the Qur'an**, he said: He who gave you the Qur'an.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Nujayh, on the authority of Mujahid, regarding the statement of God, **Indeed, He who has enjoined upon you the Qur'an**, he said: He who gave it to you.

The commentators differed in their interpretation of His statement, **To return you to a place of return**. Some of them said: Its meaning is: To return you to Paradise.

Who said that?

Ishaq bin Ibrahim bin Habib bin Al-Shaheed told me: Atab bin Bishr told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas: **He will return you to a place of return**. He said: To your place of return in Paradise.

Ibn Wakee' told us: Ibn Mahdi told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of a man, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: To Paradise.

Ibn Wakee' told us: My father told me, on the authority of Ibrahim bin Hibban, who heard Abu Ja'far, on the authority of Ibn Abbas, on the authority of Abu Sa'id

Al-Khudri: **He will return you to a place of return**. He said: His place of return is Paradise.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Abu Malik, regarding **Indeed, He who has enjoined upon you the Qur'an will surely return you to a place of return**, he said: To Paradise, so that He may ask you about the Qur'an.

Abu Kurayb and Ibn Wakee' told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Salih, who said: Paradise.

Ibn Wakee' told us: Ibn Mahdi told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Salih: **He will return you to a place of return**. He said: To Paradise.

Yahya bin Yaman narrated to us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Abu Malik, who said: He will return you to Paradise, then he will ask you about the Qur'an.

Abu Kurayb told us: Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Ikrimah and Mujahid, who said: To Paradise.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ikrimah, Ata', Mujahid, Abu Qaz'ah, and Al-Hasan, they said: On the Day of Resurrection.

He said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Al-Hasan and Al-Zuhri, they said: His return is on the Day of Resurrection.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **He will return you to a place of return**, he said: He will bring you on the Day of Resurrection.

Ibn Bashar told us, he said: Hudha told us, he said: Awn told us, on the authority of Al-Hasan, regarding His statement, **He will return you to a place of return**, he said: Your place of return is in the Hereafter.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding His statement, **He will return you to a place of return**, he said: Al-Hasan used to say: Yes, by God, he has a place of return in which God will resurrect him on the Day of Resurrection and admit him into Paradise.

Others said: The meaning of this is: to bring you back to death.

Who said that?

Ishaq bin Wahb Al-Wasiti told me, he said: Muhammad bin Abdullah Al-Zubayri told us, he said: Sufyan bin Saeed Al-Thawri told us, on the authority of Al-A'mash, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **He will return you to a place of return**, he said: death.

Surat al-Qasas 28:85

Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return. Say, "My Lord is most knowing of who has brought guidance and who is in manifest error."

Ibn Wakee' told us: Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of a man, on the authority of Ibn Abbas, who said: Until death.

He said: My father told us, on the authority of Israel, on the authority of Jabir, on the authority of Abu Ja'far, on the authority of Sa'id, **He will return you to a place of return.** He said: To death.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of someone who heard Ibn Abbas, who said: Until death.

Abu Kurayb and Ibn Wakee' told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Saeed bin Jubair, who said: Until death.

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 a man, on the authority of Sa'id ibn Jubayr, regarding his statement: **He will return you to a place of return,** he said: Death.

Al-Qasim told us: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Adi bin Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: To death, or to Mecca.

Others said: Rather, the meaning of this is: to return you to the place from which you left, which is Mecca.

Who said that?

Ibn Wakee' told us: Ya'la bin Ubaid told us, on the authority of Sufyan Al-Asfari, on the authority of Ikrimah, on the authority of Ibn Abbas: **He will return you to a place of return.** He said: To Mecca.

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 will return you to a place of return.** He said: He says: He will return you to Mecca, just as He expelled you from it.

Abu Kurayb told us, he said: Ibn Yaman told us, he said: Yunus bin Abi Ishaq told us, on the authority of Mujahid, he said: He was born in Mecca.

Ibn Wakee' told us: My father told us on the authority of Yunus ibn Abi Ishaq: I heard Mujahid say: **He will return you to a place of return.** He said: To your birthplace in Mecca.

Ibn Hamid told us: Yahya bin Wadh told us: Yunus bin Amr, who is the son of Abi Ishaq, told us on the authority of Mujahid, regarding his statement: **Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return,** he said: To your birthplace in Mecca.

Al-Husayn ibn Ali al-Sada'i told me: My father told us, on the authority of al-Fudayl ibn Marzuq, on the authority of Mujahid Abu al-Hajaj, regarding his

statement: **Indeed, He who has enjoined upon you the Qur'an will return you to a place of return,** he said: To his birthplace in Mecca.

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of his father, on the authority of Mujahid, he said: To your birth in Mecca.

The correct statement in this regard, in my opinion, is the statement of those who said: **To bring you back to your custom from death,** or **To your custom where you were born.** This is because the resurrection in this case is the passive participle of *habit*, not of *return*. Unless the interpretation of his statement **To bring you back** is directed to your destination, then his statement **to a return** is directed to the meaning of return, and its interpretation is: He who imposed the Qur'an upon you is for your destination until you return to Mecca, opened for you.

If someone were to say: We have understood these aspects that were described in this regard, so what is the interpretation of those who interpret it as meaning: **He will return you to Paradise?** It would be said: The interpretation of this should be the same in this other way, which is **He will return you to Paradise.**

If someone were to say: Was he expelled from Paradise, and it was said to him: We will return you to it? It was said: There are two aspects to this: One of them is that if his father Adam (peace be upon them) was expelled from it, then it is as if his children, by God's expulsion of him from it, were expelled from it. So whoever enters it is as if he will be returned to it after his exit. The second is that it is said: He (peace be upon him) entered it on the night of his Ascension, as it was narrated from him that he said: "I entered Paradise and saw a palace in it, so I said: 'Whose is this?' They said: 'Umar ibn al-Khattab,'" and similar reports were narrated from him about that. Then he was returned to Earth, and it was said to him: He who enjoined the Qur'an upon you will return you to the place from which you were expelled from Paradise, until you return to it. This is, God willing, the statement of the one who said that.

And His statement: **Say, 'My Lord is most knowing of who has brought guidance and who is in clear error.'** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists: My Lord is most knowing of who has brought guidance, whoever follows it will be saved, and who among us and you is deviating from the right path. And His statement, *clear*, means that He makes clear to the thinking, understanding person, if he ponders and contemplates it, that it is misguidance and deviance from the right path.

Tafsir al-Qurtubi

The Almighty says: **Indeed, He who enjoined upon you**

the Qur'an will surely bring you back to a place of return. The Surah ends with the good report of His Prophet Muhammad (peace and blessings be upon him) that he will return to Mecca, conquering his enemies. It was said: It is good report for him of Paradise. The first opinion is more common and is the opinion of Jabir ibn Abdullah, Ibn Abbas, Mujahid and others. Al-Qutbi said: A man's place of return is his country, because he goes away and then returns. Muqatil said: The Prophet (peace and blessings be upon him) left the cave at night, migrating to Medina, not on the right road, for fear of being pursued. When he returned to the road and descended to Al-Juhfah, he recognized the road to Mecca and longed for it. Gabriel said to him: God says: **Indeed, He who enjoined upon you the Qur'an will surely bring you back to a place of return**, meaning to Mecca, appearing over it. Ibn Abbas said: This verse was revealed in Al-Juhfah, and it was neither Meccan nor Medinan. Sa'id ibn Jubayr narrated from Ibn Abbas: **To a place of return** means: to death. It was also narrated from Mujahid, Ikrimah, Az-Zuhri and Al-Hasan: The meaning is that He will bring you back to the Day of Resurrection. This is the preferred opinion of Az-Zajjaj. It is said: **Between me and you is the 'Ad**, meaning the Day of Resurrection, because people will return to it alive on that day, and *Fard* means **was sent down**. It was also narrated from Mujahid, Abu Malik and Abu Salih: **To a return** to Paradise. This is the opinion of Abu Sa'id Al-Khudri and Ibn Abbas as well, because he entered it on the Night of the Isra'. It was also said: Because his father Adam came out of it. **Say, 'My Lord knows best,'** meaning, say to the disbelievers of Mecca when they say, **Indeed, you are in manifest error**, "My Lord knows best who has brought guidance and who is in manifest error," **Me or you?**

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to convey the message and recite the Qur'an to the people, and informing him that He will return him to a place of return, which is the Day of Resurrection, and He will ask him about the burdens of prophethood that He entrusted to him. For this reason, God Almighty said: **He who enjoined upon you the Qur'an will surely return you to a place of return**, meaning He enjoined upon you to deliver it to the people. **Will surely return you to a place of return**, meaning to the Day of Resurrection, and He will ask you about that, as God Almighty said: **Then We will surely question those to whom it was sent, and We will surely question the messengers.** And God Almighty said: **The Day God will assemble the messengers and say, 'What was your response?'** And He said: **And the prophets and the witnesses will be brought.**

Al-Suddi said on the authority of Abu Salih on the authority of Ibn Abbas, **Indeed, He who enjoined the Qur'an upon you will surely bring you back to a place of return.** He means, **He will bring you back to Paradise and then ask you about the Qur'an.** Al-Suddi said it, and Abu Say'd said something similar. Al-Hakam ibn Abaan said on the authority of Ikrimah

on the authority of Ibn Abbas **may God be pleased with them both, He will surely bring you back to a place of return**, meaning, to the Day of Resurrection. Malik narrated it on the authority of Al-Zuhri. Al-Thawri said on the authority of Al-A'mash on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, **He will surely bring you back to a place of return**, to death. This is why there are chains of narration on the authority of Ibn Abbas **may God be pleased with them both**. In some narrations, it says, **He will bring you back to life on the Day of Resurrection.** Mujahid said, **He will bring you back to life on the Day of Resurrection.** This was also narrated on the authority of Ikrimah, Ata', Sa'id ibn Jubayr, Abu Qaz'ah, Abu Malik, and Abu Salih. Al-Hasan Al-Basri said, "Yes, by God, he has a place of return. God will resurrect him on the Day of Resurrection and then admit him to Paradise." Other narrations have been narrated on the authority of Ibn Abbas.

Al-Bukhari said in the interpretation of his Sahih: Muhammad ibn Muqatil told us, Ya'la told us, Sufyan al-Asfari told us, on the authority of Ikrimah, on the authority of Ibn Abbas, **He will surely return you to a place of return**, he said: to Mecca. This is how it was narrated by al-Nasa'i in the interpretation of his Sunan, and by Ibn Jarir from the hadith of Ya'la, who is Ibn Ubayd al-Tanafisi, and this is how it was narrated by al-Awfi from Ibn Abbas, **He will surely return you to a place of return**, meaning He will surely return you to Mecca as He expelled you from it. Muhammad ibn Ishaq said, on the authority of Mujahid, regarding His statement, **He will surely return you to a place of return**, to your birthplace in Mecca. Ibn Abi Hatim said: Something similar to this has been narrated from Ibn Abbas, Yahya ibn al-Juraaz, Sa'id ibn Jubayr, Atiyyah, and al-Dahhak.

And my father told us, Ibn Abi Omar told us: Sufyan said: We heard it from Muqatil seventy years ago, on the authority of Ad-Dahhak, who said: When the Prophet (peace and blessings of God be upon him) left Mecca and reached Al-Juhfah, he longed for Mecca, so God revealed to him: **Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return**, to Mecca. This is from the words of Ad-Dahhak, which indicates that this verse was revealed in Medina, even though the entire Surah was revealed in Mecca. And God knows best. Abd Al-Razzaq said: Muammar told us, on the authority of Qatadah, regarding the words of God: **will surely bring you back to a place of return**, he said: This is one of the things that Ibn Abbas kept secret.

Ibn Abi Hatim narrated on the authority of Na'im al-Qari' that he said regarding His statement: **He will return you to a place of return**, he said: **To Jerusalem.** And this - and God knows best - goes back to the statement of those who interpreted it as the Day of Resurrection, because Jerusalem is the land of gathering and resurrection, and God is the Grantor of success in what is correct. The way to reconcile these statements is that Ibn Abbas interpreted it at one time as his return to Mecca, which is the conquest which, according to Ibn Abbas, is a sign of the approaching death of the Prophet, may God bless him and grant him peace. Ibn Abbas also interpreted Surah **When the help of God and the conquest come** to the end of

Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return. Say, "My Lord is most knowing of who has brought guidance and who is in manifest error."

the Surah, as the death of the Messenger of God, may God bless him and grant him peace, which was announced to him, and that was in the presence of Umar ibn al-Khattab, and Umar agreed with him on that and said: I do not know of it other than what you know. For this reason, Ibn Abbas interpreted at another time his saying: **He will return you to a place of return** as death, and at another time as the Day of Resurrection which is after death, and at another time as Paradise which is his reward and destiny for carrying out God's message and conveying it to the two kinds of beings: mankind and jinn, and because he is the most perfect of God's creation, the most eloquent of God's creation, and the most noble of God's creation in general.

And the Almighty said: "Say: My Lord knows best who has brought guidance and who is in clear error." That is, say to those of your people who opposed you and denied you, O Muhammad, from among the polytheists and those who followed them in their disbelief: Say: My Lord knows best who is guided among you and me. And you will come to know for whom the final outcome will be in the Hereafter, and for whom the final outcome and victory will be in this world and the hereafter. Then the Almighty said, reminding His Prophet of His great blessing upon him and upon the servants when He sent him to them: **And you did not expect that the Scripture would be revealed to you**, meaning you did not think before the revelation was sent down to you that the revelation would be sent down to you, **but it is a mercy from your Lord**, meaning that the revelation was sent down to you from God out of His mercy towards you and the servants because of you. So if He grants you this great blessing, **then never be a supporter**, meaning a helper, **of the disbelievers**, but separate from them, oppose them, and disagree with them. **And let not them turn you away from the verses of God after they have been sent down to you**, meaning do not be affected by their opposition to you and their turning people away from your path. Do not turn away from that and do not care about it, for God is the one who will support your word, support your religion, and make manifest what He sent you with over all other religions. For this reason He said: **And invite to your Lord**, meaning to the worship of your Lord alone, with no partner, **and do not be of those who associate others with Him**.

And His statement: "And do not invoke with God another deity. There is no deity except Him." That is, worship is not appropriate for anyone except Him, and divinity is not appropriate except for His greatness. And His statement: **Everything will perish except His Face** is informing us that He is the Everlasting, the Ever-Living, the Self-Sustaining, to whom creation dies but He does not die, as God the Most High said: **Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain**. So He expressed the Face as referring to the Self. And similarly His statement here: **Everything will perish except His Face** means except Him. It has been proven in the Sahih on the authority of Abu Salamah on the authority of Abu Hurayrah who said: The

Messenger of God (blessings and peace of God be upon him) said: "The most truthful statement that the poet Labid said is: 'Beware, everything other than God is false.'" Mujahid and Ath-Thawri said regarding His statement: **Everything will perish except His Face** meaning except that by which His Face is intended. Al-Bukhari narrated it in his Sahih as confirmed by it. Ibn Jarir said: Those who say that cite as evidence the words of the poet:

I ask forgiveness of God for a sin that I cannot count.
To Him belongs the face and the action.

This statement does not contradict the first statement, as this is a statement that all actions are invalid except for those done for the sake of God Almighty, from righteous deeds that are in accordance with the Shariah. The implication of the first statement is that all beings are perishable and fleeting except for His Essence, the Most High and Most Holy, for He is the First and Last, who is before everything and after everything. Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya said in the Book of Reflection and Consideration: Ahmad bin Muhammad bin Abi Bakr told us, Muslim bin Ibrahim told us, Umar bin Saleem Al-Bahili told us, Abu Al-Walid bin Muhammad told us: When Ibn Umar wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying, **Where are my people?** Then he would come back to himself and say, **Everything will perish except His Face**. His statement, **To Him belongs the judgement** means the kingdom and control, and there is no question of His judgement. **And to Him you will be returned** means on the Day of Resurrection, and He will reward you for your deeds, if good then good, and if evil then evil. End of the interpretation of Surat Al-Qasas. All praise and thanks are due to God.

Fath al-Qadir

85- **Indeed, He Who has enjoined upon you the Qur'an** The commentators said: meaning, He revealed the Qur'an to you. Al-Zajjaj said: He has enjoined upon you to act in accordance with what the Qur'an requires. The meaning of the statement is: He has enjoined upon you the rulings and obligations of the Qur'an. **He will bring you back to a place of return** The majority of commentators said: meaning, to Mecca. Mujahid, Ikrimah, Al-Zuhri and Al-Hasan said: The meaning is: He will bring you back to the Day of Resurrection, and this is the preferred choice of Al-Zajjaj. It is said, **Between you and me is the return**: meaning, the Day of Resurrection, because people return to it alive. Abu Malik and Abu Salih said: He will bring you back to a place of return, to Paradise. Abu Sa'id Al-Khudri said the same, and it was narrated from Mujahid. It was said about the return to death: **Say, 'My Lord knows best who has brought guidance and who is in clear error.'** This is an answer to the infidels of Mecca when they said to the Prophet, may God bless him and grant him peace, **You are in error**. What is meant by **who has brought guidance** is the Prophet, may God bless him and grant him peace, and **who is in clear error** is the polytheists. It is better to interpret the verse in a

general way, and that God Almighty knows the condition of each of these two groups and will reward them according to what they deserve of good and evil.

himself and the polytheists, and it is a confirmation of the previous promise. Likewise, His statement:

Tafsir al-Baghawi

God the Almighty says: 85- **Indeed, He who has enjoined upon you the Qur'an**, meaning: He sent down the Qur'an to you according to the majority of commentators. Ata' said: He has made it obligatory for you to act in accordance with the Qur'an, **will bring you back to a place of return**, to Mecca. This is the narration of Al-Awfi from Ibn Abbas, may God be pleased with them both, and it is also the opinion of Mujahid. Al-Qatibi said: A man's place of return is his country, because he turns and then returns to his country. This is because when the Prophet, may God's prayers and peace be upon him, left the cave as a migrant to Medina, he traveled a route other than the one to Mecca and yearned for it. Gabriel, peace be upon him, came to him and said: Do you yearn for your country and place of birth? He said: Yes. He said: God the Almighty says: **Indeed, He who has enjoined upon you the Qur'an will bring you back to a place of return**, and this verse was revealed in Al-Juhfah and is neither Meccan nor Medinan.

Sa'id ibn Jubayr narrated on the authority of Ibn Abbas, may God be pleased with them both: **He will return you to a place of return** means death. Az-Zuhri and Ikrimah said: To the Resurrection. It was also said: To Paradise.

Say, '**My Lord knows best who has brought guidance**,' meaning: He knows who has brought guidance. This was an answer to the infidels of Mecca when they said to the Prophet, may God bless him and grant him peace: **You are indeed in error**. God Almighty said: Say to them, **My Lord knows best who has brought guidance**, meaning himself, **and who is in manifest error**, meaning the polytheists. Its meaning is: He knows best about both groups.

Tafsir al-Baidawi

85 - **He who has enjoined upon you the Qur'an** has made it obligatory upon you to recite it, convey it, and act in accordance with it. **He will bring you back to a place of return** meaning a place of return, which is the praised station to which He promised you that He would send you, or Mecca, which you had become accustomed to, that it was His custom to return you to it on the Day of Conquest. It is as if when He decreed that **the [best] outcome is for the righteous** and emphasized that with a promise to the righteous and a threat to the evildoers, He promised him the best outcome in both worlds. It was narrated that when he reached Juhfa in his migration, he longed for his birthplace and the birthplace of his fathers, so the following verse was revealed: **Say, 'My Lord knows best who has brought guidance'** and what he deserves of reward and victory, and who is established by a verb that explains it. **And who is in manifest error** and what he deserves of torment and humiliation, meaning

Surat al-Qasas 28:86

And you did not expect that the Scripture would be revealed to you, except as a mercy from your Lord. So never be an assistant to the disbelievers.

Surat al-Qasas 28:86

And you did not expect that the Scripture would be revealed to you, except as a mercy from your Lord. So never be an assistant to the disbelievers.

Tafsir al-Jalalayn

86 - And you did not expect that the Book would be revealed to you the Qur'an *except* but it was revealed to you (as a mercy from your Lord. So never be a supporter) a helper **of the disbelievers** in their religion to which they called you.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And you did not expect, O Muhammad, that this Qur'an would be sent down to you, so that you would learn the report and information about those who came before you and what will come after you, of what has not happened yet, of what you have not witnessed and will not witness, and then recite it to your people from Quraysh, except that your Lord had mercy on you and sent it down to you. So His statement: **except as a mercy from your Lord** is an interrupted exception.

And His statement: **So do not be a supporter of the disbelievers**, meaning: So thank your Lord for the mercy He has bestowed upon you by sending down this Book to you, and do not be an aid to those who disbelieve in it. It has been said that this is from the deferred meaning of bringing forward, and that the meaning of the lam is: He who imposed the Qur'an upon you and sent it down to you, and you did not hope that it would be sent down to you, so that you would be a prophet before that, will return you to the place of return.

Tafsir al-Qurtubi

The Almighty said: **And you did not expect that the Scripture would be revealed to you** meaning, you did not know that We would send you to a successor and send down the Qur'an to you. **Except as a mercy from your Lord.** Al-Kisa'i said: It is an interrupted exception meaning *but*. "So do not be a supporter of the disbelievers" meaning, an aid and helper to them. This has been mentioned before in this surah.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to convey the message and recite the Qur'an to the people, and

informing him that He will return him to a place of return, which is the Day of Resurrection, and He will ask him about the burdens of prophethood that He entrusted to him. For this reason, God Almighty said: **He who enjoined upon you the Qur'an will surely return you to a place of return**, meaning He enjoined upon you to deliver it to the people. **Will surely return you to a place of return**, meaning to the Day of Resurrection, and He will ask you about that, as God Almighty said: **Then We will surely question those to whom it was sent, and We will surely question the messengers.** And God Almighty said: **The Day God will assemble the messengers and say, 'What was your response?' And He said: And the prophets and the witnesses will be brought.**

Al-Suddi said on the authority of Abu Salih on the authority of Ibn Abbas, **Indeed, He who enjoined the Qur'an upon you will surely bring you back to a place of return.** He means, **He will bring you back to Paradise and then ask you about the Qur'an.** Al-Suddi said it, and Abu Say'd said something similar. Al-Hakam ibn Abaan said on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both, He will surely bring you back to a place of return**, meaning, to the Day of Resurrection. Malik narrated it on the authority of Al-Zuhri. Al-Thawri said on the authority of Al-A'mash on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, **He will surely bring you back to a place of return**, to death. This is why there are chains of narration on the authority of Ibn Abbas **may God be pleased with them both.** In some narrations, it says, **He will bring you back to life on the Day of Resurrection.** Mujahid said, **He will bring you back to life on the Day of Resurrection.** This was also narrated on the authority of Ikrimah, Ata', Sa'id ibn Jubayr, Abu Qaz'ah, Abu Malik, and Abu Salih. Al-Hasan Al-Basri said, "Yes, by God, he has a place of return. God will resurrect him on the Day of Resurrection and then admit him to Paradise." Other narrations have been narrated on the authority of Ibn Abbas.

Al-Bukhari said in the interpretation of his Sahih: Muhammad ibn Muqatil told us, Ya'la told us, Sufyan al-Asfari told us, on the authority of Ikrimah, on the authority of Ibn Abbas, **He will surely return you to a place of return**, he said: to Mecca. This is how it was narrated by al-Nasa'i in the interpretation of his Sunan, and by Ibn Jarir from the hadith of Ya'la, who is Ibn Ubayd al-Tanafisi, and this is how it was narrated by al-Awfi from Ibn Abbas, **He will surely return you to a place of return**, meaning He will surely return you to Mecca as He expelled you from it. Muhammad ibn Ishaq said, on the authority of Mujahid, regarding His statement, **He will surely return you to a place of return**, to your birthplace in Mecca. Ibn Abi Hatim said: Something similar to this has been narrated from Ibn Abbas, Yahya ibn al-Juraaz, Sa'id ibn Jubayr, Atiyyah, and al-Dahhak.

And my father told us, Ibn Abi Omar told us: Sufyan said: We heard it from Muqatil seventy years ago, on the authority of Ad-Dahhak, who said: When the Prophet (peace and blessings of God be upon him) left

Mecca and reached Al-Juhfah, he longed for Mecca, so God revealed to him: **Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return**, to Mecca. This is from the words of Ad-Dahhak, which indicates that this verse was revealed in Medina, even though the entire Surah was revealed in Mecca. And God knows best. Abd Al-Razzaq said: Muammar told us, on the authority of Qatadah, regarding the words of God: **will surely bring you back to a place of return**, he said: This is one of the things that Ibn Abbas kept secret.

Ibn Abi Hatim narrated on the authority of Na'im al-Qari' that he said regarding His statement: **He will return you to a place of return**, he said: **To Jerusalem**. And this - and God knows best - goes back to the statement of those who interpreted it as the Day of Resurrection, because Jerusalem is the land of gathering and resurrection, and God is the Grantor of success in what is correct. The way to reconcile these statements is that Ibn Abbas interpreted it at one time as his return to Mecca, which is the conquest which, according to Ibn Abbas, is a sign of the approaching death of the Prophet, may God bless him and grant him peace. Ibn Abbas also interpreted Surah **When the help of God and the conquest come** to the end of the Surah, as the death of the Messenger of God, may God bless him and grant him peace, which was announced to him, and that was in the presence of Umar ibn al-Khattab, and Umar agreed with him on that and said: I do not know of it other than what you know. For this reason, Ibn Abbas interpreted at another time his saying: **He will return you to a place of return** as death, and at another time as the Day of Resurrection which is after death, and at another time as Paradise which is his reward and destiny for carrying out God's message and conveying it to the two kinds of beings: mankind and jinn, and because he is the most perfect of God's creation, the most eloquent of God's creation, and the most noble of God's creation in general.

And the Almighty said: "Say: My Lord knows best who has brought guidance and who is in clear error." That is, say to those of your people who opposed you and denied you, O Muhammad, from among the polytheists and those who followed them in their disbelief: Say: My Lord knows best who is guided among you and me. And you will come to know for whom the final outcome will be in the Hereafter, and for whom the final outcome and victory will be in this world and the hereafter. Then the Almighty said, reminding His Prophet of His great blessing upon him and upon the servants when He sent him to them: **And you did not expect that the Scripture would be revealed to you**, meaning you did not think before the revelation was sent down to you that the revelation would be sent down to you, **but it is a mercy from your Lord**, meaning that the revelation was sent down to you from God out of His mercy towards you and the servants because of you. So if He grants you this great blessing, **then never be a supporter**, meaning a helper, **of the disbelievers**, but separate from them, oppose them, and disagree with them. **And let not them turn you away from the verses of God after they have been sent down to you**, meaning do not be affected by their opposition to you and their turning people away from your path. Do not turn away from that and do not care

about it, for God is the one who will support your word, support your religion, and make manifest what He sent you with over all other religions. For this reason He said: **And invite to your Lord**, meaning to the worship of your Lord alone, with no partner, **and do not be of those who associate others with Him**.

And His statement: "And do not invoke with God another deity. There is no deity except Him." That is, worship is not appropriate for anyone except Him, and divinity is not appropriate except for His greatness. And His statement: **Everything will perish except His Face** is informing us that He is the Everlasting, the Ever-Living, the Self-Sustaining, to whom creation dies but He does not die, as God the Most High said: **Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain**. So He expressed the Face as referring to the Self. And similarly His statement here: **Everything will perish except His Face** means except Him. It has been proven in the Sahih on the authority of Abu Salamah on the authority of Abu Hurayrah who said: The Messenger of God (blessings and peace of God be upon him) said: "The most truthful statement that the poet Labid said is: 'Beware, everything other than God is false.'" Mujahid and Ath-Thawri said regarding His statement: **Everything will perish except His Face** meaning except that by which His Face is intended. Al-Bukhari narrated it in his Sahih as confirmed by it. Ibn Jarir said: Those who say that cite as evidence the words of the poet:

I ask forgiveness of God for a sin that I cannot count.
To Him belongs the face and the action.

This statement does not contradict the first statement, as this is a statement that all actions are invalid except for those done for the sake of God Almighty, from righteous deeds that are in accordance with the Shariah. The implication of the first statement is that all beings are perishable and fleeting except for His Essence, the Most High and Most Holy, for He is the First and Last, who is before everything and after everything. Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya said in the Book of Reflection and Consideration: Ahmad bin Muhammad bin Abi Bakr told us, Muslim bin Ibrahim told us, Umar bin Saleem Al-Bahili told us, Abu Al-Walid told us: When Ibn Umar wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying, **Where are my people?** Then he would come back to himself and say, **Everything will perish except His Face**. His statement, **To Him belongs the judgement** means the kingdom and control, and there is no question of His judgement. **And to Him you will be returned** means on the Day of Resurrection, and He will reward you for your deeds, if good then good, and if evil then evil. End of the interpretation of Surat Al-Qasas. All praise and thanks are due to God.

Fath al-Qadir

86- **And you did not expect that the Book would be revealed to you** meaning, you did not expect that We would send you to the servants and send down the Qur'an to you. It was also said, **You did not expect that the Book would be revealed to you by returning you to your place of return**. The exception in His statement,

Surat al-Qasas 28:86

And you did not expect that the Scripture would be revealed to you, except as a mercy from your Lord. So never be an assistant to the disbelievers.

except as a mercy from your Lord is disconnected, meaning, but its revelation to you is a mercy from your Lord. It is also permissible for it to be connected based on the meaning, as if it was said, **And the Book was not revealed to you except for the sake of mercy from your Lord.** The first is more appropriate, and Al-Kisa'i and Al-Farra' affirmed it. **So do not be an auxiliary to the disbelievers** meaning, an assistant to them, and in it is an allusion to others from the nation. It was also said that what is meant is, **Do not be an auxiliary to them by being accommodating to them.**

Tafsir al-Baghawi

God Almighty said: 86- **And you did not expect that the Scripture would be revealed to you,** meaning: the Qur'an would be revealed to you, **except as a mercy from your Lord.** Al-Farra' said: This is an isolated exception, meaning: But your Lord had mercy on you and gave you the Qur'an. **So never be a supporter of the disbelievers,** meaning: a helper to them in their religion. Muqatil said: That was when he was called to the religion of his forefathers, so God mentioned His blessings and forbade him from supporting them in what they were following.

Tafsir al-Baidawi

86 - **And you did not expect that the Book would be sent down to you** meaning that He would return you to your place of resurrection just as the Book was sent down to you and you did not expect it. **Except as a mercy from your Lord** but He sent it down as a mercy from Him. It is possible that it is an exception carried over to the meaning as if He said: And the Book was not sent down to you except as a mercy. **So do not be an ally of the disbelievers** by being lenient with them, bearing with them, and answering their requests.

Surat al-Qasas 28:87

And let not they avert you from the verses of God after they have been revealed to you. And invite to your Lord and never be of those who associate others with Him.

Tafsir al-Jalalayn

87 - **And let not they turn you away** its original form is *yasdhunuk*. The nun of the subject was deleted for the jussive mood and the waw of the agent was deleted because it met with the silent nun **from the signs of God after they have been revealed to you** meaning we do not return to them in that **and call** the people **to your Lord** to His Oneness and worship **and do not be among those who associate others with God** by aiding them. The jussive mood did not affect the verb because of its construction.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And do not let these polytheists turn you away from conveying the verses of God and His proofs after your Lord has revealed them to you, O Muhammad, with their saying, **Why was he not given the like of what Moses was given?** And call to your Lord and convey His message to whomever He sent you with it. **And do not be among those who associate others with God.** He says: And do not abandon calling to your Lord and conveying His message to the polytheists, lest you be among those who do the actions of the polytheists by disobeying your Lord and going against His command.

Tafsir al-Qurtubi

The Almighty said: **And let not their words, lies, and their actions turn you away from the verses of God after they have been sent down to you.** Meaning their words, lies, and their actions. Do not pay attention to them and go about your business and affairs. Jacob read: *yusdunak* with a jazm on the noon. He also read: *yusdunak* from *asdah* meaning to repel him, and it is a dialect for Kalb. The poet said:

People who turned people away from them with the sword as the waterwheels turn away from the noses of pigeons

And invite to your Lord meaning to monotheism. This includes truce and promises. All of this was abrogated by the verse of the sword. The reason for this verse was that the Quraysh were calling on the Messenger of God, may God bless him and grant him peace, to venerate their idols. At that point, Satan threw the matter of the cranes into his wish, as mentioned above, and God knows best.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to convey the message and recite the Qur'an to the people, and informing him that He will return him to a place of return, which is the Day of Resurrection, and He will ask him about the burdens of prophethood that He entrusted to him. For this reason, God Almighty said: **He who enjoined upon you the Qur'an will surely return you to a place of return**, meaning He enjoined upon you to deliver it to the people. **Will surely return you to a place of return**, meaning to the Day of Resurrection, and He will ask you about that, as God Almighty said: **Then We will surely question those to whom it was sent, and We will surely question the messengers.** And God Almighty said: **The Day God will assemble the messengers and say, 'What was your response?'** And He said: **And the prophets and the witnesses will be brought.**

Al-Suddi said on the authority of Abu Salih on the authority of Ibn Abbas, **Indeed, He who enjoined the Qur'an upon you will surely bring you back to a place of return.** He means, **He will bring you back to Paradise and then ask you about the Qur'an.** Al-Suddi said it, and Abu Say'd said something similar. Al-Hakam ibn Abaan said on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both, He will surely bring you back to a place of return**, meaning, to the Day of Resurrection. Malik narrated it on the authority of Al-Zuhri. Al-Thawri said on the authority of Al-A'mash on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, **He will surely bring you back to a place of return**, to death. This is why there are chains of narration on the authority of Ibn Abbas **may God be pleased with them both.** In some narrations, it says, **He will bring you back to life on the Day of Resurrection.** Mujahid said, **He will bring you back to life on the Day of Resurrection.** This was also narrated on the authority of Ikrimah, Ata', Sa'id ibn Jubayr, Abu Qaz'ah, Abu Malik, and Abu Salih. Al-Hasan Al-Basri said, "Yes, by God, he has a place of return. God will resurrect him on the Day of Resurrection and then admit him to Paradise." Other narrations have been narrated on the authority of Ibn Abbas.

Al-Bukhari said in the interpretation of his Sahih: Muhammad ibn Muqatil told us, Ya'la told us, Sufyan al-Asfari told us, on the authority of Ikrimah, on the authority of Ibn Abbas, **He will surely return you to a place of return**, he said: to Mecca. This is how it was narrated by al-Nasa'i in the interpretation of his Sunan, and by Ibn Jarir from the hadith of Ya'la, who is Ibn Ubayd al-Tanafisi, and this is how it was narrated by al-Awfi from Ibn Abbas, **He will surely return you to a place of return**, meaning He will surely return you to Mecca as He expelled you from it. Muhammad ibn Ishaq said, on the authority of Mujahid, regarding His statement, **He will surely return you to a place of return**, to your birthplace in Mecca. Ibn Abi Hatim said: Something similar to this has been narrated from Ibn Abbas, Yahya ibn al-Juraaz, Sa'id ibn Jubayr, Atiyyah, and al-Dahhak.

And my father told us, Ibn Abi Omar told us: Sufyan said: We heard it from Muqatil seventy years ago, on

Surat al-Qasas 28:87

And let not they avert you from the verses of God after they have been revealed to you. And invite to your Lord and never be of those who associate others with Him.

the authority of Ad-Dahhak, who said: When the Prophet (peace and blessings of God be upon him) left Mecca and reached Al-Juhfah, he longed for Mecca, so God revealed to him: **Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return**, to Mecca. This is from the words of Ad-Dahhak, which indicates that this verse was revealed in Medina, even though the entire Surah was revealed in Mecca. And God knows best. Abd Al-Razzaq said: Muammar told us, on the authority of Qatadah, regarding the words of God: **will surely bring you back to a place of return**, he said: This is one of the things that Ibn Abbas kept secret.

Ibn Abi Hatim narrated on the authority of Na'im al-Qari' that he said regarding His statement: **He will return you to a place of return**, he said: **To Jerusalem**. And this - and God knows best - goes back to the statement of those who interpreted it as the Day of Resurrection, because Jerusalem is the land of gathering and resurrection, and God is the Grantor of success in what is correct. The way to reconcile these statements is that Ibn Abbas interpreted it at one time as his return to Mecca, which is the conquest which, according to Ibn Abbas, is a sign of the approaching death of the Prophet, may God bless him and grant him peace. Ibn Abbas also interpreted Surah **When the help of God and the conquest come** to the end of the Surah, as the death of the Messenger of God, may God bless him and grant him peace, which was announced to him, and that was in the presence of Umar ibn al-Khattab, and Umar agreed with him on that and said: I do not know of it other than what you know. For this reason, Ibn Abbas interpreted at another time his saying: **He will return you to a place of return** as death, and at another time as the Day of Resurrection which is after death, and at another time as Paradise which is his reward and destiny for carrying out God's message and conveying it to the two kinds of beings: mankind and jinn, and because he is the most perfect of God's creation, the most eloquent of God's creation, and the most noble of God's creation in general.

And the Almighty said: "Say: My Lord knows best who has brought guidance and who is in clear error." That is, say to those of your people who opposed you and denied you, O Muhammad, from among the polytheists and those who followed them in their disbelief: Say: My Lord knows best who is guided among you and me. And you will come to know for whom the final outcome will be in the Hereafter, and for whom the final outcome and victory will be in this world and the hereafter. Then the Almighty said, reminding His Prophet of His great blessing upon him and upon the servants when He sent him to them: **And you did not expect that the Scripture would be revealed to you**, meaning you did not think before the revelation was sent down to you that the revelation would be sent down to you, **but it is a mercy from your Lord**, meaning that the revelation was sent down to you from God out of His mercy towards you and the servants because of you. So if He grants you this great blessing, **then never be a supporter**, meaning a helper,

of the disbelievers, but separate from them, oppose them, and disagree with them. **And let not them turn you away from the verses of God after they have been sent down to you**, meaning do not be affected by their opposition to you and their turning people away from your path. Do not turn away from that and do not care about it, for God is the one who will support your word, support your religion, and make manifest what He sent you with over all other religions. For this reason He said: **And invite to your Lord**, meaning to the worship of your Lord alone, with no partner, **and do not be of those who associate others with Him**.

And His statement: "And do not invoke with God another deity. There is no deity except Him." That is, worship is not appropriate for anyone except Him, and divinity is not appropriate except for His greatness. And His statement: **Everything will perish except His Face** is informing us that He is the Everlasting, the Ever-Living, the Self-Sustaining, to whom creation dies but He does not die, as God the Most High said: **Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain**. So He expressed the Face as referring to the Self. And similarly His statement here: **Everything will perish except His Face** means except Him. It has been proven in the Sahih on the authority of Abu Salamah on the authority of Abu Hurayrah who said: The Messenger of God (blessings and peace of God be upon him) said: "The most truthful statement that the poet Labid said is: 'Beware, everything other than God is false.'" Mujahid and Ath-Thawri said regarding His statement: **Everything will perish except His Face** meaning except that by which His Face is intended. Al-Bukhari narrated it in his Sahih as confirmed by it. Ibn Jarir said: Those who say that cite as evidence the words of the poet:

I ask forgiveness of God for a sin that I cannot count.
To Him belongs the face and the action.

This statement does not contradict the first statement, as this is a statement that all actions are invalid except for those done for the sake of God Almighty, from righteous deeds that are in accordance with the Shariah. The implication of the first statement is that all beings are perishable and fleeting except for His Essence, the Most High and Most Holy, for He is the First and Last, who is before everything and after everything. Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya said in the Book of Reflection and Consideration: Ahmad bin Muhammad bin Abi Bakr told us, Muslim bin Ibrahim told us, Umar bin Saleem Al-Bahili told us, Abu Al-Walid told us: When Ibn Umar wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying, **Where are my people?** Then he would come back to himself and say, **Everything will perish except His Face**. His statement, **To Him belongs the judgement** means the kingdom and control, and there is no question of His judgement. **And to Him you will be returned** means on the Day of Resurrection, and He will reward you for your deeds, if good then good, and if evil then evil. End of the interpretation of Surat Al-Qasas. All praise and thanks are due to God.

Fath al-Qadir

87- "And let not the disbelievers, their sayings, their lies, and their harm turn you away, O Muhammad, from reciting the verses of God and acting upon them after they have been revealed to you and made obligatory upon you." The majority of scholars read the verse with a fatha on the ya' and a kasra on the sad, from *asdah*, meaning to prevent. **And call to your Lord**, meaning call people to God and to His Oneness, to act upon His obligations, and to avoid sins. **And do not be among those who associate others with God.** This is an allusion to someone other than Him, as mentioned above, because the Prophet (peace and blessings of God be upon him) was never among those who associate others with God under any circumstances.

Tafsir al-Baghawi

87- **And let not them turn you away from the verses of God**, meaning the Qur'an, "after they have been revealed to you. And invite to your Lord," to knowing Him and His Oneness, **and do not be among those who associate others with God.** Ibn Abbas, may God be pleased with him, said: The address appears to be to the Prophet, may God bless him and grant him peace, but what is meant by it are the people of his religion, meaning: Do not support the disbelievers and do not agree with them.

Tafsir al-Baidawi

87 - **And let not they turn you away from the verses of God** from reading them and acting upon them. **After they have been revealed to you.** "And let them not turn you away" is read from *asd*. "And call to your Lord" to His worship and His Oneness. **And do not be among those who associate others with God** by helping them.

Surat al-Qasas 28:88

And do not invoke with God another deity. There is no deity except Him. Everything will perish except His Face. To Him belongs [all] judgement, and to Him you will be returned.

Surat al-Qasas 28:88

And do not invoke with God another deity. There is no deity except Him. Everything will perish except His Face. To Him belongs [all] judgement, and to Him you will be returned.

Tafsir al-Jalalayn

88 - **And do not invoke** worship (with God another deity. There is no deity except Him. Everything will perish except His Face. To Him belongs the judgement) the effective decree **and to Him you will be returned** by being resurrected from your graves.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **O Muhammad, do not worship any other god besides Him, along with your God, to whom all things are entitled to worship.** And His statement, **There is no god but Him**, means: There is no god worthy of worship except God, to whom all things perish except His Face.

There is a difference of opinion about the meaning of his statement: **Except His Face**. Some of them said: It means: Everything will perish except Him.

Others said: The meaning of this is: except what is intended for His sake. They cited as evidence for their interpretation of this the words of the poet:

I ask forgiveness of God for a sin that I cannot count.
To Him belongs the face and the action.

His statement: **His is the judgment**, meaning: He is the judgment among His creation, and no one else has judgment over them with Him. **And to Him you will be returned**, meaning: And to Him you will be returned after your death, and He will judge between you with justice, rewarding your believers with their reward, and your disbelievers with what He promised them.

Tafsir al-Qurtubi

The Almighty said: **And do not invoke with God another deity** meaning do not worship other than Him, for there is no deity except Him. This is a negation of every deity to be worshipped and an affirmation of His worship. **Everything will perish except His Face** Mujahid said: It means except Him. Al-Sadiq said: It means His religion. Abu Al-Aaliyah and Sufyan said: It means except what is intended for His Face, meaning what is intended to draw near to Him. He said:

I ask forgiveness of God for a sin that the Lord of the servants has counted. To Him belongs the face and the action.

Muhammad bin Yazid said: Al-Thawri told me that he asked Abu Ubaidah about the statement of God Almighty: **Everything will perish except His Face**, so he said: **Except for His prestige**, just as you say that someone has a face among the people, meaning prestige. **His is the judgment** in the first and the last, **and to Him you will be returned**. Al-Zajaj said: **His Face** is an exception. If it had been in a place other than the Qur'an, **except for His Face** would have been in the nominative case, meaning that everything other than His Face will perish, just as He said:

Every brother is separated from his brother, by your father's life, except for Al-Farqadhan

The meaning is that every brother other than the two stars will be separated from his brother. **And to Him you will return** means you will return to Him.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to convey the message and recite the Qur'an to the people, and informing him that He will return him to a place of return, which is the Day of Resurrection, and He will ask him about the burdens of prophethood that He entrusted to him. For this reason, God Almighty said: **He who enjoined upon you the Qur'an will surely return you to a place of return**, meaning He enjoined upon you to deliver it to the people. **Will surely return you to a place of return**, meaning to the Day of Resurrection, and He will ask you about that, as God Almighty said: **Then We will surely question those to whom it was sent, and We will surely question the messengers.** And God Almighty said: **The Day God will assemble the messengers and say, 'What was your response?' And He said: And the prophets and the witnesses will be brought.**

Al-Suddi said on the authority of Abu Salih on the authority of Ibn Abbas, **Indeed, He who enjoined the Qur'an upon you will surely bring you back to a place of return.** He means, **He will bring you back to Paradise and then ask you about the Qur'an.** Al-Suddi said it, and Abu Say'd said something similar.

Al-Hakam ibn Abaan said on the authority of Ikrimah on the authority of Ibn Abbas **may God be pleased with them both, He will surely bring you back to a place of return**, meaning, to the Day of Resurrection. Malik narrated it on the authority of Al-Zuhri. Al-Thawri said on the authority of Al-A'mash on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, **He will surely bring you back to a place of return**, to death. This is why there are chains of narration on the authority of Ibn Abbas **may God be pleased with them both**. In some narrations, it says, **He will bring you back to life on the Day of Resurrection.** Mujahid said, **He will bring you back to life on the Day of Resurrection.** This was also narrated on the authority of Ikrimah, Ata', Sa'id ibn Jubayr, Abu Qaz'ah, Abu Malik, and Abu Salih. Al-Hasan Al-Basri said, "Yes, by God, he has a place of return. God will resurrect him on the Day of

Resurrection and then admit him to Paradise." Other narrations have been narrated on the authority of Ibn Abbas.

Al-Bukhari said in the interpretation of his Sahih: Muhammad ibn Muqatil told us, Ya'la told us, Sufyan al-Asfari told us, on the authority of Ikrimah, on the authority of Ibn Abbas, **He will surely return you to a place of return**, he said: to Mecca. This is how it was narrated by al-Nasa'i in the interpretation of his Sunan, and by Ibn Jarir from the hadith of Ya'la, who is Ibn Ubayd al-Tanafisi, and this is how it was narrated by al-Awfi from Ibn Abbas, **He will surely return you to a place of return**, meaning He will surely return you to Mecca as He expelled you from it. Muhammad ibn Ishaq said, on the authority of Mujahid, regarding His statement, **He will surely return you to a place of return**, to your birthplace in Mecca. Ibn Abi Hatim said: Something similar to this has been narrated from Ibn Abbas, Yahya ibn al-Juraaz, Sa'id ibn Jubayr, Atiyyah, and al-Dahhak.

And my father told us, Ibn Abi Omar told us: Sufyan said: We heard it from Muqatil seventy years ago, on the authority of Ad-Dahhak, who said: When the Prophet (peace and blessings of God be upon him) left Mecca and reached Al-Juhfah, he longed for Mecca, so God revealed to him: **Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return**, to Mecca. This is from the words of Ad-Dahhak, which indicates that this verse was revealed in Medina, even though the entire Surah was revealed in Mecca. And God knows best. Abd Al-Razzaq said: Muammar told us, on the authority of Qatadah, regarding the words of God: **will surely bring you back to a place of return**, he said: This is one of the things that Ibn Abbas kept secret.

Ibn Abi Hatim narrated on the authority of Na'im al-Qari' that he said regarding His statement: **He will return you to a place of return**, he said: **To Jerusalem**. And this - and God knows best - goes back to the statement of those who interpreted it as the Day of Resurrection, because Jerusalem is the land of gathering and resurrection, and God is the Grantor of success in what is correct. The way to reconcile these statements is that Ibn Abbas interpreted it at one time as his return to Mecca, which is the conquest which, according to Ibn Abbas, is a sign of the approaching death of the Prophet, may God bless him and grant him peace. Ibn Abbas also interpreted Surah **When the help of God and the conquest come** to the end of the Surah, as the death of the Messenger of God, may God bless him and grant him peace, which was announced to him, and that was in the presence of Umar ibn al-Khattab, and Umar agreed with him on that and said: I do not know of it other than what you know. For this reason, Ibn Abbas interpreted at another time his saying: **He will return you to a place of return** as death, and at another time as the Day of Resurrection which is after death, and at another time as Paradise which is his reward and destiny for carrying out God's message and conveying it to the two kinds of beings: mankind and jinn, and because he is the most perfect of God's creation, the most eloquent of God's creation, and the most noble of God's creation in general.

And the Almighty said: "Say: My Lord knows best who has brought guidance and who is in clear error." That is, say to those of your people who opposed you and denied you, O Muhammad, from among the polytheists and those who followed them in their disbelief: Say: My Lord knows best who is guided among you and me. And you will come to know for whom the final outcome will be in the Hereafter, and for whom the final outcome and victory will be in this world and the hereafter. Then the Almighty said, reminding His Prophet of His great blessing upon him and upon the servants when He sent him to them: **And you did not expect that the Scripture would be revealed to you**, meaning you did not think before the revelation was sent down to you that the revelation would be sent down to you, **but it is a mercy from your Lord**, meaning that the revelation was sent down to you from God out of His mercy towards you and the servants because of you. So if He grants you this great blessing, **then never be a supporter**, meaning a helper, **of the disbelievers**, but separate from them, oppose them, and disagree with them. **And let not them turn you away from the verses of God after they have been sent down to you**, meaning do not be affected by their opposition to you and their turning people away from your path. Do not turn away from that and do not care about it, for God is the one who will support your word, support your religion, and make manifest what He sent you with over all other religions. For this reason He said: **And invite to your Lord**, meaning to the worship of your Lord alone, with no partner, **and do not be of those who associate others with Him**.

And His statement: "And do not invoke with God another deity. There is no deity except Him." That is, worship is not appropriate for anyone except Him, and divinity is not appropriate except for His greatness. And His statement: **Everything will perish except His Face** is informing us that He is the Everlasting, the Ever-Living, the Self-Sustaining, to whom creation dies but He does not die, as God the Most High said: **Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain**. So He expressed the Face as referring to the Self. And similarly His statement here: **Everything will perish except His Face** means except Him. It has been proven in the Sahih on the authority of Abu Salamah on the authority of Abu Hurayrah who said: The Messenger of God (blessings and peace of God be upon him) said: "The most truthful statement that the poet Labid said is: 'Beware, everything other than God is false.'" Mujahid and Ath-Thawri said regarding His statement: **Everything will perish except His Face** meaning except that by which His Face is intended. Al-Bukhari narrated it in his Sahih as confirmed by it. Ibn Jarir said: Those who say that cite as evidence the words of the poet:

I ask forgiveness of God for a sin that I cannot count.
To Him belongs the face and the action.

This statement does not contradict the first statement, as this is a statement that all actions are invalid except for those done for the sake of God Almighty, from righteous deeds that are in accordance with the Shariah. The implication of the first statement is that all beings are perishable and fleeting except for His Essence, the Most High and Most Holy, for He is the

Surat al-Qasas 28:88

And do not invoke with God another deity. There is no deity except Him. Everything will perish except His Face. To Him belongs [all] judgement, and to Him you will be returned.

First and Last, who is before everything and after everything. Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya said in the Book of Reflection and Consideration: Ahmad bin Muhammad bin Abi Bakr told us, Muslim bin Ibrahim told us, Umar bin Saleem Al-Bahili told us, Abu Al-Walid told us: When Ibn Umar wanted to examine his heart, he would go to a ruined place, stand at its door and call out in a sad voice, saying, **Where are my people?** Then he would come back to himself and say, **Everything will perish except His Face.** His statement, **To Him belongs the judgement** means the kingdom and control, and there is no question of His judgement. **And to Him you will be returned** means on the Day of Resurrection, and He will reward you for your deeds, if good then good, and if evil then evil. End of the interpretation of Surat Al-Qasas. All praise and thanks are due to God.

Fath al-Qadir

Likewise, His statement: 88- **And do not invoke with God another god**, for this is an allusion to someone other than Him. Then He, glory be to Him, made Himself one and described Him as eternal and everlasting, saying: "There is no god but He. Everything," of things, whatever it may be, **will perish except His Face**, meaning except His essence. Al-Zajaj said: **His Face** is in the accusative case as an exception. If it had been in a place other than the Qur'an, it would have been in the nominative case, meaning everything other than His Face will perish, as the poet said:

Every brother who leaves his brother, by your father's life, except Al-Farqadhan

The meaning is that every brother, except the two stars, is separated from his brother. **His is the judgment**, meaning the effective judgment. He decides as He wills and rules as He wants. **And to Him you will be returned**, at the resurrection, so that He may reward the doer of good for his goodness and the wrongdoer for his wrongdoing. There is no god but Him, glory be to Him, the Most High.

Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, *eternally*, he said: always. Ibn Abi Hatim narrated on his authority, **And lost from them** on the Day of Resurrection, **what they used to invent**, he said: they used to lie in this world. Ibn Abi Shaybah in Al-Musannaf, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh also narrated on his authority, **Qarun was from the people of Moses**, he said: He was his cousin and he used to pursue knowledge until he gathered all knowledge. He continued in that matter until he transgressed against Moses and envied him. Moses said to him, **God commanded me to take the zakat, but I refused.** Moses said, "Moses wants to consume your wealth. He came to you with prayer and brought you things, and you tolerated them. Would you tolerate giving him your wealth?" They said, "We cannot tolerate them. What do you think?" He said to them, **I think I should**

send for one of the prostitutes of the Children of Israel, so that we may send her to him and she may accuse him of wanting to have intercourse with her. So they sent for her and said to her, **We will give you your judgment on condition that you testify against Moses that he committed adultery with you.** She said, *Yes.* So Korah came to Moses and said, **Gather the Children of Israel and tell them what your Lord has commanded you.** He said, *Yes.* So he gathered them and they said to him, **What has your Lord commanded you?** He said, "He commanded me to worship God and not to associate anything with Him, and to uphold the ties of kinship, such and such. And He commanded me, if a married person commits adultery, to be stoned." They said, **Even if it is you?** He said, *Yes.* They said, **Then you have committed adultery.** He said, *I have?* So they sent for the woman and she came. They said, **What do you testify against Moses?** Moses said to her, **I adjure you by God to tell the truth.** She said, **If you adjure me by God, they will leave me alone and offer me a reward so that I accuse you of adultery and testify that you are innocent and that you are the Messenger of God.** Moses fell down in prostration weeping. Then God revealed to him, **What makes you weep?** We have given you authority over the earth, so command it and it will obey you. ' He raised his head and said, 'Take them.' So I took them up to their heels. They kept saying, 'O Moses, O Moses.' He said, 'Take them.' So I took them up to their knees. They kept saying, 'O Moses, O Moses.' He said, 'Take them.' So I took them up to their necks. They kept saying, 'O Moses, O Moses.' He said, 'Take them.' So I took them and covered them. Then God revealed, 'O Moses, My servants asked you and begged you but you did not answer them. By My Glory, if they had called upon Me, I would have answered them.' Ibn Abbas said, 'That is why He said, **So We caused the earth to swallow him and his house** meaning He caused him to sink to the lowest earth. Ibn Abi Shaybah, 'Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Khaithamah who said, "The keys to Qarun's treasures were made of hides, each key the size of a finger, each key to a separate treasury. When he mounted, the keys were carried on seventy white, white-footed mules." Sa'id ibn Mansur and Ibn al-Mundhir narrated from him that he said: I found in the Bible that the mules that held the keys to Qarun's treasures were white and had white feet, and each key did not exceed a finger, and each key contained a treasure. I said: I did not find in the Bible what Khaithamah mentioned. Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding the verse {to be a burden for a company} that he said: it is heavy. Ibn al-Mundhir narrated from him that he said: a company of strong men cannot lift it. Ibn Jarir also narrated from him that he said: a company is forty men. Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding the verse {Indeed, God does not like the exultant} that he said: the exultant. And regarding the verse {and do not forget your portion of this world} that he said: to work in it for your hereafter. Ibn Mardawayh narrated from Aws ibn Aws al-Thaqafi from the Prophet (peace and blessings of God be upon him) regarding the verse {then he went out to his people in

his finery} that he said: with four thousand mules. A group of the Tabi'un narrated statements about the adornment he wore to his people, but none of them are authentically attributed to the Prophet (peace and blessings of God be upon him). Rather, they are from the reports of the People of the Book, as we have mentioned to you more than once. I do not know how the chain of transmission of this hadeeth attributed to Ibn Mardawayh is. Whoever obtains his book should look into it. Al-Faryabi narrated from Ibn Abbas, regarding his statement, **So We caused the earth to swallow him and his home**, that he said: He was swallowed up to the lowest part of the earth. Al-Muhammadi and Al-Daylami narrated in Musnad Al-Firdaws from Abu Hurayrah, from the Messenger of God (peace and blessings of God be upon him), regarding his statement, "That is the home of the Hereafter. We assign it to those who do not desire exaltedness upon the earth or corruption," that he said: tyranny upon the earth and taking what is not right. A similar narration was narrated from Muslim Al-Batin, Ibn Jurayj, and Ikrimah. Ibn Abi Shaybah, Ibn Al-Mundhir, and Ibn Abi Hatim narrated from Saeed ibn Jubayr, **who do not desire exaltedness upon the earth**, that he said: transgression upon the earth. Ibn Abi Hatim narrated from Al-Hasan, that he said: It is honour and elevation with those in authority. And I say: If that is done to strengthen oneself in the truth, then it is a good characteristic, not an evil characteristic. Ibn Abi Shaybah, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib that he said: "A man might like his sandal strap to be better than his companion's sandal strap, so this verse, 'That is the home of the Hereafter which We assign to those who do not desire exaltation upon the earth or corruption,' is included." Ibn Kathir said in his tafsir after mentioning this narration on the authority of Ali **may God be pleased with him**: "This applies to someone who likes that, not just for the sake of adornment, so there is nothing wrong with that, as it has been proven that a man said, 'O Messenger of God, I like my garment to be nice and my shoes to be nice. Is that arrogant?'" Ibn Mardawayh and Ibn Asakir narrated on the authority of Ali ibn Abi Talib that he said: **This verse, meaning, 'That is the home of the Hereafter,' etc., was revealed about the just and humble rulers and the powerful among the people.** Ibn Mardawayh narrated something similar on the authority of Ibn Abbas. Ibn Mardawayh narrated on the authority of Adi bin Hatim who said: When the Prophet (peace and blessings of God be upon him) entered upon me, a pillow was thrown to him, so he sat on the ground and said: I bear witness that you do not seek exaltation on earth or corruption, so I became a Muslim. Ibn Abi Hatim narrated on the authority of Ad-Dahhak. Ibn Mardawayh also narrated on the authority of Ali bin Al-Hussein bin Waqid that the verse: **Indeed, He who has enjoined upon you the Qur'an** was revealed to the Messenger of God (peace and blessings of God be upon him) at Al-Juhfah when the Prophet (peace and blessings of God be upon him) left as an emigrant to Madinah. Ibn Abi Shaybah and Abd bin Humayd narrated on the authority of Al-Bukhari, An-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi, through various chains of narration, on the authority of Ibn Abbas, regarding the verse: **To**

bring you back to a place of return, he said: To Mecca. Ibn Mardawayh added: Just as He brought you out of it. Al-Faryabi, Abd bin Humayd, and Ibn Mardawayh narrated on the authority of Abu Sa'id Al-Khudri: **To bring you back to a place of return**, he said: The Hereafter. Ibn Abi Shaybah, Al-Bukhari in his Tarikh, Abu Ya'la and Ibn Al-Mundhir also narrated on his authority regarding his statement, **To bring you back to a place of return**, he said: His place of return is Paradise. In another version, **To bring you back to the hereafter**, Al-Hakim narrated in Tarikh and Al-Daylami narrated on the authority of Ali Ibn Abi Talib, who said: **To bring you back to a place of return**, Paradise. Sa'id Ibn Mansur, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated something similar on the authority of Ibn Abbas. Ibn Mardawayh narrated on his authority that when the verse, **Everything on it will perish**, was revealed, the angels said: The people of the earth have perished. When the verse, **Every soul will taste death**, was revealed, the angels said: Every soul has perished. When the verse, **Everything will perish except His Face**, was revealed, the angels said: The people of the heavens and the earth have perished. Abd Ibn Hamid narrated on the authority of Ibn Abbas, **Everything will perish except His Face**, he said: Except for that which is intended by His Face.

Tafsir al-Baghawi

88- "And do not invoke with God another deity. There is no deity except Him. Everything will perish except His Face." That is, except Him. It was said: except His kingdom. Abu Al-Aaliyah said: except what is intended for His Face. **His is the judgment.** That is, the decisive judgment. **And to Him you will be returned.** You will be returned in the Hereafter, and He will reward you for your deeds.

Tafsir al-Baidawi

88 - **And do not invoke with God another deity.** This and what preceded it are for incitement and to cut off the hopes of the polytheists from helping them. "There is no deity except Him. Everything will perish except His Face." Except His Essence, for everything other than Him is possible, perishing in and of itself and non-existent. **To Him belongs the judgment.** The effective judgment on creation. **And to Him you will be returned.** For the just reward. It was narrated from the Prophet, may God bless him and grant him peace, "Whoever recites Ta-Sin-Mim Al-Qasas will have a reward equal to the number of those who believed Moses and those who denied him. There will not remain an angel in the heavens or the earth but will testify for him on the Day of Resurrection that he was truthful."

Surat al-Ankabut 29:1

Tafsir al-Jalalayn

1 - **Alif, Lam, Meem** God knows best what He meant by that.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Al-Sha'bi regarding his statement, **Do people think that they will be abandoned?** The verse said, "It was revealed about people who were in Mecca and had acknowledged Islam. Then the companions of the Messenger of God, may God bless him and grant him peace, wrote to them from Medina that it would not be accepted from you until you emigrated. So they went out intending to go to Medina, but the polytheists pursued them and turned them back. Then this verse was revealed. Then they wrote to them that such and such had been revealed about you. They said, "We will go out, and if anyone follows us, we will fight him." So they went out, and the polytheists pursued them and fought them. Some of them were killed and some of them escaped. Then God revealed about them, **Then your Lord is for those who emigrated after they were persecuted.** The verse

K and he narrated on the authority of Qatada who said: "The verse 'Alif, Laam, Meem' was revealed about some people from Mecca who went out seeking the Prophet, may God bless him and grant him peace, but the polytheists attacked them and they returned. Then their brothers wrote to them about what was revealed about them, so they went out. Some were killed and some were saved. Then the Qur'an was revealed: 'And those who strive for Us - We will surely guide them to Our ways' *verse*."

Ibn Saad narrated on the authority of Abdullah bin Ubaid on the authority of Ibn Umair, who said: This verse was revealed about Ammar bin Yasir when he was being tortured for the sake of God. Do people think that the verse...

Tafsir al-Tabari

Abu Ja'far said: We have explained the meaning of God Almighty's statement, **Alif, Lam, Meem**, and we have mentioned the statements of the people of interpretation regarding its interpretation, which is more correct than their statements in our view, with its evidence in what has passed, so there is no need to repeat it in this place.

Abu Ja'far said: The translators of the Qur'an differed in their interpretation of the words of God Almighty: **Alif, Lam, Meem**. Some of them said: It is one of the names of the Qur'an. Those who said that mentioned:

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: **Alif, Lam, Meem**, he

said: It is one of the names of the Qur'an.

Al-Muthanna bin Ibrahim Al-Amili told me: Abu Hudhayfah Musa bin Mas'ud told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Some of them said: They are opening verses with which God opens the Quran. Those who said this were:

Harun ibn Idris al-Asamm al-Kufi told me: Abd al-Rahman ibn Muhammad al-Maharbi told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening verses with which God opens the Qur'an.

Ahmad bin Hazim Al-Ghafari told us: Abu Naim told us: Sufyan told us, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening letters.

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj told us, on the authority of Yahya bin Adam, on the authority of Sufyan, on the authority of Ibn Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem, Alif, Muhammad, and Sad** are the opening letters with which God began.

Al-Qasim bin Al-Hasan told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, like the hadith of Harun bin Idris.

Others said: It is the name of the Surah. Those who said this are:

Yunus bin Abdul A'la told me, he said: Abdullah bin Wahb told us, he said: I asked Abdul Rahman bin Zaid bin Aslam about the words of God: "Alif, Lam, Meem. This is the Book," and "Alif, Lam, Meem. This is a revelation," and "Alif, Lam, Meem. That is the name of the chapters." He said: My father said: They are only the names of the chapters.

Some of them said: It is the greatest name of God. Those who said this are:

Muhammad ibn al-Muthanna told us: Abd al-Rahman ibn Mahdi told us: Shu'bah told us: I asked al-Suddi about **Ha Meem**, "Ta Seen Meem," and **Alif Lam Meem**. He said: Ibn Abbas said: They are the greatest name of God.

Muhammad ibn al-Muthanna told us: Abu al-Nu'man told us: Shu'bah told us, on the authority of Ismail al-Suddi, on the authority of Murrah al-Hamadani, who said: Abdullah said: He mentioned something similar.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Ubaidullah bin Musa, on the authority of Ismail, on the authority of Al-Sha'bi, who said: The openings of the surahs are among the names of God.

Some of them said: It is an oath by which God swears,

and it is one of His names. Those who said this were:

Yahya bin Othman bin Saleh Al-Sahmi 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: It is an oath by which God swears, and it is one of the names of God.

Yaqub bin Ibrahim told us: Ibn Ulayyah told us: Khalid Al-Hadha' told us, on the authority of Ikrimah, who said: **Alif, Lam, Meem** is an oath.

Some of them said: It is a collection of letters separated from nouns and verbs, each letter having a meaning different from the meaning of the other letter. Those who said this are:

Abu Kurayb told us, he said: Waki' told us, and Sufyan ibn Waki' told us, he said: My father told us, on the authority of Sharik, on the authority of Ata' ibn al-Sa'ib, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas: **Alif, Lam, Meem**. He said: I, God, know best.

It was narrated on the authority of Abu Ubaid, who said: Abu Al-Yaqzan narrated to us, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, who said: His statement, **Alif, Lam, Meem**, he said: I, God, know best.

Musa bin Harun Al-Hamdani told me: Amr bin Hamad Al-Qannad told us: Asbat bin Nasr told us, on the authority of Ismail Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Murrah Al-Hamdani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Alif, Lam, Meem**. He said: As for **Alif, Lam, Meem**, it is a letter derived from the letters of the spelling of the names of God, may His praise be exalted.

Muhammad ibn Muammar told us: Abbas ibn Ziyad al-Bahili told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding His statement: **Alif, Lam, Meem**, "Ha, Meem," and *Nun*, he said: It is a disconnected noun. Some of them said that they are letters of the alphabet that were placed. Those who said that were mentioned:

It was narrated on the authority of Mansur ibn Abi Nuwayrah, who said: Abu Saeed al-Mu'addab narrated to us, on the authority of Khasif, on the authority of Mujahid, who said: The opening letters of all the surahs, *Qaf*, "Sad, Ha Meem, Ta Seen Meem, Alif Lam Ra," and others, are a fabricated spelling. Some of them said: They are letters, each of which includes various different meanings. Those who said that were mentioned:

Al-Muthanna bin Ibrahim Al-Tabari told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Jaafar Al-Razi, who said: My father told me, on the authority of Al-Rabi bin Anas, regarding the statement of God, the Most High: **Alif, Lam, Meem**, he said: These letters, from the twenty-nine letters, are spoken by all tongues. There is not a letter among them that is not a key to one of His names. There is not a letter

among them that is not related to His favors and trials, and there is not a letter among them that is not related to the duration of a people and their appointed times. Jesus, son of Mary, said: **And it is strange that they speak of His names and live in His provision, so how can they deny Him?** He said: The Alif is the key to His name: God, the Lam is the key to His name: Latif, and the Mim is the key to His name: Majeed. The Alif is the favors of God, the Lam is His kindness, and the Mim is His glory. The Alif is years, the Lam is thirty years, and the Mim is forty years.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', something similar.

Some of them said: These are letters from the abjad numeral system. We were reluctant to mention the one who narrated this, as the one who narrated it was someone whose narration and transmission were not reliable. A similar narration has already been reported from Al-Rabi' ibn Anas.

Some of them said: Every book has a secret, and the secret of the Qur'an is its openings.

As for the Arabists, they differed about the meaning of that. Some of them said: They are letters from the alphabetical letters, and mentioning what was mentioned of them at the beginnings of the surahs dispensed with mentioning the rest of them, which are the completion of the twenty-eight letters, just as the informant dispensed with mentioning what he reported that there are twenty-eight letters in the alphabet by mentioning **A B T Th**, without mentioning the rest of its letters, which are the completion of the twenty-eight. He said: Therefore, **that book** was raised, because the meaning of the speech is: Alif, Lam, and Mim are from the separate letters, that is the book which I have revealed to you all together, there is no doubt about it.

If someone says: **A B T Th** has become like a noun in the letters of the alphabet, just as Al-Hamd was the name of the Opening of the Book.

It was said to him: Since it was permissible for a speaker to say: My son is in **Tā Dah**, and it was known from his saying that if he said it that he wanted to report about his son that he was in the disconnected letters, it was known from that that **Tā Dah** does not have a name, even if that was more effective in mentioning than the rest of them.

He said: The difference between mentioning the letters of the alphabet in the openings of the surahs is that they are mentioned at their beginnings differently, and they are mentioned when they are mentioned at their beginnings, which are **A B T Th**, together, in order to separate the report about them if what is meant by mentioning what is mentioned from them differently is to indicate connected speech and if what is meant by mentioning what is mentioned from them together is to indicate the separate letters specifically. And they cited as evidence for the permissibility of the saying of the speaker: My son is in **T Z** and the like, from the report about it that it is in the letters of the alphabet, and that this is from his saying in the statement that it takes the place of his saying: My son is in **A B T Th** in the rajaz of some of the rajaz poets of Banu Asad:

Surat Spider: 1

When I saw her matter in Hatti and I joked about her lying and flattery

I took from her the horns of the Shamat, and she has not left me with her and her giving

Even the head was covered with blood

He claimed that he meant by that the report about the woman that she was in Abu Jad, so he made his statement: When I saw her matter in Hatti, in place of his report about her that she was in Abu Jad, since that was from his statement, indicating to his listener what his statement: When I saw her matter in Abu Jad indicates to him.

Others said: Rather, it was started with this at the beginning of the surahs to open the ears of the polytheists to listening to it, as they had advised each other to turn away from the Qur'an, so that when they listened to it, the composition of it would be recited to them.

Some of them said: The letters that open the Surahs are letters with which God opens His speech.

If it is said: Is there anything in the Qur'an that has no meaning?

It was said: The meaning of this is that he began with it to indicate that the surah before it had ended, and that he had begun another, so he made this a sign of the break between them. This is in the speech of the Arabs, when a man among them recites poetry and says:

But, a town whose people are not human

He says:

No, it did not stir up sorrows and grief

But it is not from the verse and is not counted in its meter, but it is used to interrupt a sentence and start another.

Abu Jaafar said: Each of the statements made by those whose statement we have described in this regard has a known basis.

As for those who said: **Alif, Lam, Meem** is one of the names of the Qur'an, there are two aspects to their statement:

One: That they meant that "Alif, Lam, Meem **is the name of the Qur'an, just as** Al-Furqan" is its name. If the meaning of the speaker is thus, then the interpretation of his statement, "Alif, Lam, Meem. This is the Book," is to mean an oath. It is as if he said: By the Qur'an, this Book, there is no doubt about it.

The other of them: That they meant that it is one of the names of the surah by which it is known, just as all other things are known by their names which have signs by which they are known. So the listener understands from the speaker saying: Today I read *Al-Muddaththir* and *Al-Nun*, meaning the surahs that he read from the surahs of the Qur'an, just as he understands from him if he says: Today I met Amr and Zayd, and they know by Zayd and Amr what he met

from the people.

If the meaning of this is unclear to someone, he may say: How can this be so, when there are a number of surahs similar to **alif, lam, meem** and **alif, lam-ra** in the Qur'an? Names are only indicators if they distinguish between people, but if they are not distinguishing, then they are not indicators.

It has been said: Although the names have become, due to the commonality of many people in one of them, not distinctive except by other meanings with it, such as adding the relation of the named to it, or its description or attribute, in a way that distinguishes it from other forms of it, they were initially established for distinction, no doubt. Then, when there is a need for the meanings that distinguish between those named by them. Likewise, in the names of the surahs, each name, according to the one who said this, was made an indication of the surah named by it. So, since the named shares in it other surahs of the Qur'an, the one reporting a surah from it needed to add to its name the named by it something that would differentiate the hearer between reporting about it and others, of a description, attribute, or other than that. So the one reporting about himself says that he recited Surat Al-Baqarah, if he calls it by its name, which is **Alif, Lam, Meem**: I read Alif, Lam, Meem, Al-Baqarah. And in Al Imran 3: I read Alif, Lam, Meem, Al Imran. And "Alif, Lam, Meem. That is the Book."

"And 'And, 'Alif, Lam, Mim. God, there is no god but He, the Ever-Living, the Self-Sustaining." It is as if he wanted to inform about two men, each of whose name was Amr, except that one of them was Tamimi and the other Azdi, he would have to say to the one he wanted to inform about them: I met Amr al-Tamimi and Amr al-Azdi, since there is no difference between them and others who share their names, except their lineage. This is also the case with those who interpret the disconnected letters as names of surahs.

As for those who said: These are openings with which God Almighty begins His speech, they directed that to something similar to the meaning we narrated from the one we narrated that from among the Arabs, that he said: These are evidence of the end of a surah and the beginning of another, and a sign of the interruption of what is between them, just as you made *rather* at the beginning of a poem an indication of the beginning of it and the end of another before it. Just as we mentioned about the Arabs, when they wanted to begin reciting a poem, they would say:

Rather, what stirred up sorrows and grief had been grief.

But it is not from the house nor is it included in its meter, but it is used to indicate the end of one speech and the beginning of another.

As for those who said: These are disconnected letters, some of which are names of God Almighty, and some of which are attributes of Him, and each letter has a meaning other than the meaning of the other letter, then they interpreted this in a manner similar to the poet's saying:

We said to her: Stand for us. She said: Stand. Don't think that we forgot to stand.

Meaning by his saying: Qalata Qaf, she said: I have stopped. So by making the Qaf pronounced from Waqafa, she indicated what she meant by the completion of the word in which she stopped. So they diverted his saying Alif, Lam, Meem and the like to something like this meaning. Some of them said: The Alif is the Alif of Ana, the Lam is the Lam of God, and the Meem is the Meem of A'lam, and each letter of them indicates a complete word. They said: So the sum of these disconnected letters, if they appear with each letter of them, completes the letters of the word, Ana, God A'lam. They said: And likewise all that is at the beginning of the chapters of the Qur'an from that, so based on this meaning and this interpretation, they said: It is widespread and apparent in the speech of the Arabs that the speaker among them reduces letters from the word, if what remains indicates what was deleted from it and adds to it what is not from it, if the addition does not confuse its meaning to its listener, like their deletion in the reduction of the Tha' from Harith, so they say Ya Har, and from Malik the Kaf, so they say Ya Mal, and the like, and like the saying of their rajaz poet:

What is wrong with the oppressed? How can he not save his skin if he does not?

As if he wanted to say: If he does such and such, he was satisfied with the letter *ya* from *yafala*, and as another of them said:

Good things come to you, and evil things come to you.

He wants: evil.

I don't want evil unless you

He wants: unless you wish, so he was satisfied with the ta' and the fa' in both words, from the rest of their letters, and other similar examples that would take too long to cover in the book.

And as Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Ayoub and Ibn Awn, on the authority of Muhammad, he said: When Yazid bin Muawiyah died, Abda said to me: I do not see it except as a trial, so flee from your estate and join your family. I said: What do you command me? He said: I would prefer for you to... Ayoub and Ibn Awn said, with his hand under his right cheek, describing lying down until you see a matter that you recognize.

Abu Ja'far said: He meant by *Ṭadtajī* u, so he sufficed with the *Ṭadtajī* u from *Ṭadtajī* u. And as the other said in the addition to the statement, in the manner that I described:

I say, when you fell on the hump, O my camel, you have not traveled far

He wants: all of it, and as the other said:

My shape and your shape are different, so stick to the short ones and lower your whites

So he added a letter *Ḍād*, but it is not in the word.

They said: Likewise, what is missing from the complete letters of each of these words that we

mentioned is the completion of the letters *Alif-Lam-Meem* and its counterparts is similar to what is missing from the speech that we narrated from the Arabs in their poetry and speech.

As for those who said: Every letter of *alif-laam-meem* and its counterparts indicates various meanings, like what we mentioned from Ar-Rabi' ibn Anas, they explained that to the same interpretation as he explained to him who said: It is based on the interpretation **God knows best**, in that every letter of it is some of the letters of a complete word, and its indication of its completeness suffices without mentioning its completeness, even though they disagreed with him regarding every letter of that: Is it from the word that the proponents of the first opinion claimed it was from, or from another one? They said: Rather, the alif of *alif-laam-meem* is from various words, and it indicates the meanings of all of that and its completeness. They said: Each letter of that was isolated, and was limited by it to completing the letters of the word, because if all of the letters of the word were made clear, the word that is made clear, in which some of these disconnected letters are some, would only indicate one meaning, not two meanings or more than that. They said: Since there is no indication in that, if all of them were made clear, except for their meaning, which is a single meaning, and since God, the Most High, intended to indicate with each letter many meanings for one thing, it is not permissible except to isolate the letter indicating those meanings, so that those addressed by it know that God, the Mighty and Sublime, did not intend to intend one meaning and indicate one thing with what He addressed them with, and that He only intended to indicate many things with it. They said: The Alif in **Alif, Lam, Meem** implies many meanings, including the completion of the name of the Lord, which is God, and the completion of the name of God's blessings, which are His favors, and the indication that the lifespan of a people is one year, since the Alif in the abjad system is one. The Lam implies the completion of the name of God, which is Latif, and the completion of the name of His bounty, which is Lutf, and the indication that the lifespan of a people is thirty years. The Mim implies the completion of the name of God, which is Majestic, and the completion of the name of His Greatness, which is Majestic, and the indication that the lifespan of a people is forty years. The meaning of the speech, according to the interpretation of those who say the first opinion, is that God, may He be glorified and exalted, began His speech by describing Himself as the All-Knowing from whom nothing is hidden, and He made that a method for His servants to follow at the beginning of their sermons, letters, and affairs, and a test from Him for them so that they may deserve a great reward in the abode of recompense, just as He began with **Praise be to God, Lord of the worlds, and Praise be to God, who created the heavens and the earth** (al-An'am 6:1), and other similar surahs whose openings He made praise of Himself, and just as He made the openings of some of them glorifying and venerating Himself with praise, as He, may He be glorified and exalted, said: **Glory be to Him who took His servant by night** (al-Isra' 17:1), and other similar surahs of the Qur'an, the openings of some of which He made praising Himself, the openings of some of

which glorifying Him, and the openings of some of which glorifying and sanctifying Him. Likewise, He made the keys to the other surahs, which begin with some letters of the alphabet, praises of Himself, sometimes with knowledge, sometimes with justice and fairness, and sometimes with generosity and kindness, in brief and concise terms, then the matters are summarized after that.

According to this interpretation, the alif, lam, and mim in the places of the nominative case should be raised by each other, without his saying **that book**, and **that book** would be a predicate subject separate from the meaning of **alif, lam, mim**. Likewise, *that* in the interpretation of the statement of the one who says this second statement, is raised by each other, even if its meaning is different from the meaning of the statement of the one who says the first statement.

As for those who said: They are letters from the letters of the abjad calculation without any meanings that contradict that, they said: We do not know of any meaning for the disconnected letters that can be understood other than the abjad calculation, and other than the spelling of the saying of the speaker: **Alif, Lam, Meem**. They said: It is not permissible for God, the Most High, to address His servants except in a way that they understand and comprehend. Since that is the case and His saying **Alif, Lam, Meem** does not have a rational face that could be directed to it, except one of the two faces that we mentioned, then one of its faces is invalidated, which is that it is intended by it to spell **Alif, Lam, Meem**. It is correct and proven that it is intended by it to mean the second face, which is the abjad calculation, because the saying of the speaker: **Alif, Lam, Meem** cannot be followed by the statement **That is the Book**, because the meaning of the statement is impossible and goes beyond reason, if "Alif, Lam, Meem. That is the Book" follows it.

They also argued for their statement with the following:

Muhammad ibn Humayd al-Razi narrated to us: Salamah ibn al-Fadl narrated to us: Muhammad ibn Ishaq narrated to me: al-Kalbi narrated to me, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Jabir ibn Abdullah ibn Ri'ab, who said: "Abu Yasir ibn Akhtab passed by the Messenger of God, may God bless him and grant him peace, while he was reciting the opening verse of Surat al-Baqarah 2: 'Alif, Lam, Meem. This is the Book about which there is no doubt.' So his brother Huyayy ibn Akhtab from the Jews came and said: 'By God, you know that I heard Muhammad reciting, in what God, the Almighty, revealed to him, 'Alif, Lam, Meem. This is the Book.' They said: Did you hear it? He said: 'Yes!' So Huyayy ibn Akhtab walked with those Jews to the Messenger of God, may God bless him and grant him peace, and they said: 'O Muhammad, was it not mentioned to us that you recite, in what was revealed to you, 'Alif, Lam, Meem. This is the Book.' The Messenger of God, may God bless him and grant him peace, said: 'Yes.' They said: 'Did Gabriel bring this to you from God?' He said: 'Yes.' They said: God, the Almighty, has sent prophets before you, and we do not know of any prophet among them who explained what..." His reign was prolonged

and his nation did not eat except you! So Huyayy ibn Akhtab said, and he turned to those who were with him and said to them: The Alif is one, the Lam is thirty, and the Mim is forty, so that is seventy-one years. Will you enter the religion of a prophet whose reign and nation did not eat except for seventy-one years? He said: Then he turned to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, is there anything else with this? He said: Yes. He said: What? He said: *Alif-Lam-Meem*. He said: This is heavier and longer. The Alif is one, the Lam is thirty, the Mim is forty, and the Sad is ninety, so that is one hundred and sixty-one years. Is there anything else with this, O Muhammad? He said: Yes. He said: What? He said: *Alif-Lam-Ra*. He said: By God, this is heavier and longer. The Alif is one, the Lam is thirty, and the Ra is two hundred, so that is two hundred and thirty-one years. He said: Is there anything else with this, O Muhammad? He said: Yes, *al-murr*. He said: By God, this is heavier and longer. The alif is one, the lam is thirty, the mim is forty, and the ra is two hundred. This is two hundred and seventy-one years. Then he said: Your matter has become so confusing to us, O Muhammad, that we do not know whether you have been given a little or a lot. Then they got up from him. Abu Yasir said to his brother Huyayy ibn Akhtab and the rabbis who were with him: How do you know? Perhaps he has gathered all of this for Muhammad: seventy-one, sixty-one and one hundred, two hundred and thirty-one, two hundred and seventy-one. That is seven hundred and thirty-four years! They said: His matter has become confusing to us! They claim that these verses were revealed about them: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others unspecific." (Al Imran 3:7)

They said: This report clearly proves the correctness of what we have said about this interpretation, and the corruption of what our opponents have said about it. The correct statement in my opinion about the interpretation of the keys to the Surahs, which are the letters of the alphabet, is that God, the Most High, made them separate letters and did not connect some of them to others, making them like all other speech with connected letters, because He, the Most High, intended by His wording to indicate with each letter many meanings, not just one meaning, as Ar-Rabi' ibn Anas said. Even though Ar-Rabi' limited it to three meanings, without anything more than that.

The correct interpretation of this, in my opinion, is that each letter of it contains what Al-Rabi' said, and what all other commentators have said about it, except for what I mentioned from the people of Arabic who I mentioned: that he directed the interpretation of this to that they are letters of the alphabet. Mentioning what he mentioned of it in the keys to the surahs suffices, without mentioning the rest of the twenty-eight letters of the alphabet, by interpreting: that these letters, that book, are collected, there is no doubt about it, for it is a false and corrupt statement, as it departs from the statements of all the companions and followers and those who came after them from the dissenters of the people of interpretation and exegesis. So it is sufficient to indicate his error, the testimony of the proof against

him of the error, with the invalidation of the one who said that, as we have narrated from him, when he turned to explaining the raising of **that book** by saying once that each one of them is raised by its companion, and another time that it is raised by the referent of what he mentioned in his saying **there is no doubt about it**, and once by his saying **a guidance for the righteous**. This is an omission from him, based on his statement that **alif, lam, mim** is the subject of **that book**, and a departure from the statement he claimed in the interpretation of "alif, lam, mim. That book," and that the interpretation of that is: these letters are that book.

If someone were to say to us: How can one letter be comprehensive in indicating many different meanings?

It was said: Just as it is possible for a single word to include many different meanings, such as their saying for a group of al-Nas 114: a nation, and for a particular moment in time: a nation, and for a devout and obedient man: a nation, and for religion and creed: a groan. And like their saying for recompense and retaliation: a religion, and for authority and obedience: a religion, and for humiliation: a religion, and for accountability: a religion, and there are many similar things that would take a long time to list, as speech is made with one word, and it includes many meanings. And likewise the statement of God, may He be praised: **Alif, Lam, Meem**, "Alif, Lam, Ra," **Alif, Lam, Meem**, and what is similar to that from the letters of the alphabet which are the opening letters of the surahs, each letter of which denotes various meanings, encompassing all of them from the names and attributes of God, the Almighty, as the commentators have said from the sayings we have mentioned. And they are, however, the opening letters of the surahs, as those who have said so have said. And the fact that these are from the letters of the names and attributes of God, may He be praised, does not prevent them from being opening letters for the surahs. Because God, may He be glorified and praised, has opened many chapters of the Qur'an with praise and thanks to Himself, and many of them with glorification and exaltation of Him, so it is not impossible that some of them begin with an oath by Him.

As for the ones whose opening letters begin with the letters of the alphabet, one of the meanings of their opening letters is that they are the opening letters of the chapters of the Qur'an. They are among what God swore by, because one of their meanings is that they are letters of the names and attributes of God, the Most High, as we have explained previously. There is no doubt that the meaning of swearing by God, His names and attributes is correct. They are among the letters of the abjad system. They are symbols and names for the chapters that begin with them. This encompasses the meanings of all that we have described, from what we have explained, from its aspects. Because if God, the Most High, had intended by this, or part of it, to indicate a single meaning from what it could bear, without all other meanings, the Messenger of God, may God bless him and grant him peace, would have made that clear to them. This is because God, the Most High, only revealed His Book to His Messenger, may God bless him and grant him peace, to clarify to them what they differed about. And in the Prophet, may God bless him and grant him

peace, not explaining that, that some of its interpretations are intended by it and not others, is the clearest evidence that it is intended by all of its aspects for which it is possible. It was not impossible in the mind for any of them to be from its interpretation and meaning, just as it was not impossible for the many meanings of one word to come together, in one expression, in one statement.

Whoever rejects what we have said about this should be asked about the difference between this and other letters that have a single pronunciation, yet contain many different meanings, such as nation, religion, and similar nouns and verbs. He will not say anything about one of these without necessarily saying the same thing about the other.

Likewise, anyone who interprets any of these things in a way that is different from the other ways we have described should be asked about the proof for his claim, from the way that must be accepted. Then he should counter with the statement of his opponent on this matter, and ask about the difference between them: from the origin, or from what the origin indicates. So he will not say one statement without requiring the same in the other.

As for the grammarians who claimed that this is similar to the saying of the poet:

Rather, what stirred up sorrows and grief had been grief.

And that it has no meaning, but rather it is an addition to the speech whose meaning is to throw it away, so he made a mistake in many ways:

One of them is that he described God Almighty as having addressed the Arabs in a language other than their own, nor in the language of any human being. Although the Arabs used to begin their poetry with *bal*, it is known that they never began any of their speech with **alif, lam, meem**, "alif, ra," or **alif, mas**, in the sense of beginning it with *bal*. And since that was not part of their beginning, and God Almighty only addressed them with what He addressed them from the Qur'an, with what they knew of their languages and what they used among themselves of their speech, in every verse, then there is no doubt that the path of what we have described of the letters of the alphabet, with which the beginnings of the surahs, which are openings, is the path of the rest of the Qur'an, in that He did not deviate with them from the languages they knew and used among themselves in their speech. Because if this was deviated from the path of their languages and logic, it would be outside the meaning of clarification with which God, the Almighty, described the Qur'an, when He, the Most High, said: **The Trustworthy Spirit has brought it down upon your heart, that you may be among the warners, in a clear Arabic tongue** (Ash-Shu'ara': 193-195). How can something be made clear that no one in the world can comprehend or understand, according to the statement of the one who said this statement, and that is not known in the language of any of the created beings, according to his statement? And in God's statement that it is a clear Arabic, there is what belies this statement, and indicates that the Arabs were knowledgeable about it, and it is clear to them. This is

Surat Spider: 1

one of the aspects of his error.

The second aspect of his error in this regard is that by attributing it to God, the Most High, He addressed His servants with something that has no benefit or meaning for them, through speech in which it is the same to address them with it or not to address them with it. This is by attributing the futility that is denied in the words of all monotheists about God to God, the Most High.

The third aspect of his error is that *ba* in the speech of the Arabs has an interpretation and meaning, and that they include it in their speech to return to a statement that has already been completed, like their saying: **It was not your brother who came to me, but rather your father, and I did not see Omar, but rather Abdullah,** and similar statements, as A'sha of Banu Tha'labah said:

And I will drink eight, eight, thirteen, two, and four.

He continued his speech until he said:

In the sitting, and the goodness of his arms is like a balloon that hits me like a finger

Then he said:

Rather, count this, in another verse, and mention a young man of generous nature, the most wonderful.

It is as if he said: Leave this and take up another style of poetry. Rather, it only comes in the speech of the Arabs in this manner of speech. As for opening their speech with a beginning meaning of length and deletion, without indicating a meaning, that is something that we do not know of anyone who has claimed from the people of knowledge of the Arabic language and its logic, except for the one whose statement you mentioned. So that would be a principle by which the letters of the dictionary, which are the openings of the chapters of the Qur'an that were opened with it, could be likened if they were similar to it, so how is it that it is far from resembling it?

Tafsir al-Qurtubi

It is entirely Meccan according to Al-Hasan, Ikrimah, Ata', and Jabr. It is entirely Medinan according to one of the opinions of Ibn Abbas and Qatadah. The other opinion of both of them, which is the opinion of Yahya ibn Salam, is that it is Meccan except for ten verses from the beginning, which were revealed in Medina concerning the Muslims who were in Mecca. Ali ibn Abi Talib **may God be pleased with him** said: It was revealed between Mecca and Medina. It has nineteen verses.

God Almighty said: **Alif, Lam, Meem.**

Tafsir Ibn Kathir

Surah Al-Ankabut

It is Meccan

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

As for the discussion of the disconnected letters, it was previously mentioned at the beginning of Surat Al-Baqarah. And the saying of God the Almighty: **Do people think that they will be left to say, "We believe and they will not be tested?"** is a question of denial, and its meaning is that God the Almighty must test His believing servants according to their level of faith, as stated in the authentic hadith: "The people most severely tested are the prophets, then the righteous, then the next best and then the next best. A man is tested according to his religious commitment; if his religious commitment is firm, his trial will be increased." This verse is similar to His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** And a similar verse is in Surat Bara'ah. God says in al-Baqarah 2: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until [even] the Messenger and those who believed with him said, 'When is the help of God?' Unquestionably, the help of God is near." That is why He said here, **And We have certainly tested those before them, and God will surely make evident those who are truthful and He will surely make evident the liars.** That is, those who were truthful in their claim of faith from those who are lying in their words and claims. God, the Exalted, knows what was and what will be, and what would not have been, if it had been. This is agreed upon by the Imams of the Sunnah and the Community, and Ibn Abbas and others say this regarding His statement, **Except that We may know,** "Except that We may see." This is because seeing is related to what exists, and knowledge is more general than seeing, as it is related to what does not exist and what exists.

And the Almighty said: **Or do those who do evil deeds think that they can outstrip Us? Evil is that which they judge.** That is, let not those who have not entered into faith think that they will escape this trial and test, for what lies ahead of them is a punishment and chastisement that is more severe and terrible than this. For this reason, He said: **Or do those who do evil deeds think that they can outstrip Us?** That is, that they will escape from Us. **Evil is that which they judge.** That is, evil is what they think.

Fath al-Qadir

Interpretation of Surat Al-Ankabut, it consists of sixty-nine verses

There is a difference of opinion as to whether it is Meccan or Medinan, or part of it is Meccan and part of it Medinan. There are three opinions: The first is that it is all Meccan. This was reported by Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il on the authority of Ibn Abbas. Ibn Mardawayh also reported it on the authority of Abdullah ibn Az-Zubayr, and this is the opinion of Al-Hasan, Ikrimah, Ata', and Jabir ibn Zayd. The

second opinion is that it is all Medinan. Al-Qurtubi said: This is one of the two opinions of Ibn Abbas and Qatadah. The third opinion is that it is Meccan except for ten verses from the beginning. Al-Qurtubi said: This is one of the two opinions of Ibn Abbas and Qatadah, and it is the opinion of Yahya ibn Salam. It was narrated from Ali ibn Abi Talib that it was revealed between Mecca and Medina, and this is a fourth opinion. Ad-Daraqutni reported in As-Sunan on the authority of Aishah that the Messenger of God (peace and blessings of God be upon him) used to pray during a solar or lunar eclipse with four rak'ahs and four prostrations, reciting in the first rak'ah Surah Al-Ankaboot or Ar-Rum, and in the second Surah Ya-Seen.

1- **Alif, Lam, Meem.** The opening of this Surah was discussed in detail in Surah Al-Baqarah.

Tafsir al-Baghawi

1- *Pain.*

Tafsir al-Baidawi

1- **Have I not?** This has been mentioned previously, and the occurrence of the question after it is evidence of its independence in itself or of what is implied with it.

Surat al-Ankabut 29:2

Do people think that they will be left to say, "We believe," and they will not be tested?

Surat al-Ankabut 29:2

Do people think that they will be left to say, **We believe**, and they will not be tested?

Tafsir al-Jalalayn

2 - **Do people think that they will be left to say** that is, by saying **We believe** (and they will not be tested) by what will reveal the truth of their faith? It was revealed about a group who believed, but the polytheists harmed them.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Al-Sha'bi regarding his statement, **Do people think that they will be abandoned?** The verse said, "It was revealed about people who were in Mecca and had acknowledged Islam. Then the companions of the Messenger of God, may God bless him and grant him peace, wrote to them from Medina that it would not be accepted from you until you emigrated. So they went out intending to go to Medina, but the polytheists pursued them and turned them back. Then this verse was revealed. Then they wrote to them that such and such had been revealed about you. They said, "We will go out, and if anyone follows us, we will fight him." So they went out, and the polytheists pursued them and fought them. Some of them were killed and some of them escaped. Then God revealed about them, **Then your Lord is for those who emigrated after they were persecuted.** The verse

K and he narrated on the authority of Qatada who said: "The verse 'Alif, Laam, Meem' was revealed about some people from Mecca who went out seeking the Prophet, may God bless him and grant him peace, but the polytheists attacked them and they returned. Then their brothers wrote to them about what was revealed about them, so they went out. Some were killed and some were saved. Then the Qur'an was revealed: 'And those who strive for Us - We will surely guide them to Our ways' *verse*."

Ibn Saad narrated on the authority of Abdullah bin Ubaid on the authority of Ibn Umair, who said: This verse was revealed about Ammar bin Yasir when he was being tortured for the sake of God. Do people think that the verse...

Tafsir al-Tabari

As for his statement: **Do people think that they will be left alone to say, 'We believe,' and they will not be tested?** its meaning is: I think that those of your companions who left, O Muhammad, because of the harm the polytheists did to them, will be left alone without being tested or tried, because they said, **We believe in you, O Muhammad, and we believe you in what you brought us from God.** No, but that We may test them, so that the truthful among them may be distinguished from the liar.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **We believe, and they will not be tested**, he said: They will be tested in their persons and their wealth.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they will not be tested** means they will not be afflicted.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Abu Hashim, on the authority of Mujahid, regarding his statement: **And they will not be tested**, he said: They will not be tested.

The first is in the accusative case according to *hasaba*, and the second is in the accusative case according to some Arab scholars, because they are left behind and not informed of it. The meaning of the statement, according to his saying, **Do people think that they will be left behind** is because they say, **We believe**. So when the *lam* of the preposition was deleted from *for*, it was in the accusative case as I mentioned. As for the saying of others, it is in the accusative case due to the omission of the preposition. The Arabs hardly ever say, **I left someone behind** without introducing *an* into the statement. Rather, they say, **I left him behind**. And *an* was introduced here because the statement was sufficient with his saying, **that they will be left behind**, since its meaning was: Do people think that they will be left behind and they will not be tested, in order for them to say, **We believe?** So his saying, **that they will be left behind** was sufficient for it to be applied to the people, not to their report. And if you had made *an* in his saying, **that they say** in the accusative case with the intention of repeating **I think**, it would have been permissible, and the meaning of the statement would be: Do people think that they will be left behind? They think that they will say, **We believe**, and they will not be tested.

Tafsir al-Qurtubi

God Almighty says: **Do people think that they will be left to say, 'We believe' and they will not be tested?**

The statement was presented at the beginnings of the surahs. Ibn Abbas said: The meaning is, **God knows best**. It was also said that it is the name of the surah. It was also said that it is the name of the Qur'an. *Ahsab* is an interrogative intended to confirm and rebuke, and its meaning is conjecture. **An yatarku** is in the accusative case with *Hasab*, and its conjunction takes the place of two objects according to Sibawayh. *An* the second part of **An yaqulu** is in the accusative case in

one of two ways: meaning that they say, or that they say, or that they say. The other way is that it is for repetition, and the meaning is "Alif, Lam, Meem. * Do people think that they will be left alone?" *Ahsab that they will say, 'We believe,' and they will not be tested?* Ibn Abbas and others said: What is meant by **Alif, Lam, Meem** are a group of believers who were in Makkah, and the infidels from Quraysh used to harm and torture them for their Islam, such as Salamah ibn Hisham, Ayyash ibn Abi Rabi'ah, Al-Walid ibn Al-Walid, Ammar ibn Yasir, Yasir's father, Sumayyah's mother, a number from Banu Makhzum, and others. Their chests would tighten because of this, and perhaps they would find it strange that God would allow disbelievers among the believers. Mujahid and others said: This verse was revealed as a comfort and to teach that this is God's way of worshipping Him, as a test and trial for the believers. Ibn Atiyyah said: Even though this verse was revealed for this reason or something similar in meaning, it will remain in the Ummah of Muhammad (peace and blessings of God be upon him) and its ruling will exist for the rest of time. This is because the trial from God will remain in the borders of the Muslims with captivity, the affliction of the enemy, and other things. If every place is considered, then it will have diseases and various types of trials. However, what resembles the ordeal of the Muslims with the Quraysh is what we mentioned about the matter of the enemy in every border.

I said: How beautiful what he said, and he was truthful in what he said, may God be pleased with him. Muqatil said: It was revealed about Mahja', the freed slave of Umar ibn al-Khattab, who was the first of the Muslims on the day of Badr. Amir ibn al-Hadrami shot him with an arrow and killed him. The Prophet, may God bless him and grant him peace, said on that day: **The martyrs will fill Mahja', and he is the first of this nation to be called to the gates of Paradise.** His parents and wife were grieved for him, so the following was revealed: "Alif, Lam, Meem. Do people think that they will be left alone?" Al-Sha'bi said: The opening of this Surah was revealed about some Muslims who were in Mecca. The companions of the Prophet, may God bless him and grant him peace, wrote to them from al-Hudaybiyyah that their declaration of Islam would not be accepted until they fought one another. So they left, but the polytheists pursued them and harmed them. So this verse was revealed about them: "Alif, Lam, Meem. Do people think that they will be left alone?" So they wrote to them: **Such and such a verse has been revealed about you. They said: We will go out, and if anyone follows us, we will fight him. So the polytheists followed them and said: We will fight them. But those who had previously prevented them, and some of them escaped, so this verse was revealed about them: Then your Lord is for those who emigrated after they were persecuted.** (al-Nahl 16:110) **and they are being tested** means they are being tested. That is, I think that those who were alarmed by the harm of the polytheists will be persuaded to say, **We are believers**, and they will not be tested in their faith, their lives, and their wealth with what will reveal the truth of their faith.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah. And the saying of God the Almighty: **Do people think that they will be left to say, We believe and they will not be tested?** is a question of denial, and its meaning is that God the Almighty must test His believing servants according to their level of faith, as stated in the authentic hadith: "The people most severely tested are the prophets, then the righteous, then the next best and then the next best. A man is tested according to his religious commitment; if his religious commitment is firm, his trial will be increased." This verse is similar to His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** And a similar verse is in Surat Bara'ah. God says in al-Baqarah 2: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until [even] the Messenger and those who believed with him said, 'When is the help of God?' Unquestionably, the help of God is near." That is why He said here, **And We have certainly tested those before them, and God will surely make evident those who are truthful and He will surely make evident the liars.** That is, those who were truthful in their claim of faith from those who are lying in their words and claims. God, the Exalted, knows what was and what will be, and what would not have been, if it had been. This is agreed upon by the Imams of the Sunnah and the Community, and Ibn Abbas and others say this regarding His statement, **Except that We may know, "Except that We may see."** This is because seeing is related to what exists, and knowledge is more general than seeing, as it is related to what does not exist and what exists.

And the Almighty said: **Or do those who do evil deeds think that they can outstrip Us? Evil is that which they judge.** That is, let not those who have not entered into faith think that they will escape this trial and test, for what lies ahead of them is a punishment and chastisement that is more severe and terrible than this. For this reason, He said: **Or do those who do evil deeds think that they can outstrip Us?** That is, that they will escape from Us. **Evil is that which they judge.** That is, evil is what they think.

Fath al-Qadir

And the question in his saying: 2- **Do people think** is for reprimand and rebuke, and **that they will be left** is in the accusative case according to, and it and what it enters into take the place of the two objects according to the saying of Sibawayh and the majority, and **that they say** is in the accusative case on the assumption: that they say, or that they say, or that they say, and it was said that it is a substitute for that they will be left, and the meaning of the verse: that people will not be left without testing or trial **that they say, 'We believe,' and they will not be tested** meaning that they will not be tested in their wealth and themselves, and the matter is not as they thought, rather He must test them until the sincere is distinguished from the hypocrite,

Do people think that they will be left to say, "We believe," and they will not be tested?

and the truthful from the liar, so the verse is intended to deny that calculation and exclude it, and to clarify that testing with various types of obligations and other things is necessary. Al-Zajjaj said: The meaning is, **Do they think that we will be satisfied with them saying, 'We are believers' only, and that they will not be tested with that which will reveal the truth of their faith?** This is His statement, **that they should be left to say, 'We believe' and they will not be tested.** Al-Suddi, Qatadah, and Mujahid said: **That is, that they will not be tested in their wealth and lives by being killed and tortured.** A discussion of the reason for the revelation of these verses will clarify the meaning of what we have mentioned. Its apparent meaning is that it includes all people of faith. Even if the reason is specific, then the generality of the wording should be taken into consideration, as we have stated more than once. Ibn 'Atiyyah said: Even though this verse was revealed for a specific reason, it will remain with regard to the ummah of Muhammad (peace and blessings of God be upon him), and its ruling will remain in effect for the rest of time. This is because the trial from God will remain in the borders of the Muslims through captivity, harming the enemy, and other things."

Tafsir al-Baghawi

2- "Alif, Lam, Meem. * Do people think that they will be left alone, without being tested or tried, that they will say, 'We believe' and they will not be tested?" No! We will surely test them to distinguish the sincere from the hypocrites, the truthful from the liar.

They differed about the reason for the revelation of this verse. Al-Sha'bi said: It was revealed about some people in Mecca who had acknowledged Islam. The companions of the Messenger of God, may God bless him and grant him peace, wrote to them: No acknowledgment of Islam will be accepted from you until you emigrate. So they set out intending to go to Medina, but the polytheists pursued them and fought them. Some of them were killed and some escaped. Then God revealed these two verses.

It is as if Ibn Abbas, may God be pleased with him, said: He meant by the people who believed in Mecca: Salamah ibn Hisham, Ayyash ibn Rabi'ah, Al-Walid ibn Al-Walid, Ammar ibn Yasir, and others.

Ibn Jurayj said: It was revealed about Ammar ibn Yasir, who was being tortured for the sake of God Almighty.

Muqatil said: It was revealed about Mahja' bin Abdullah, the freed slave of Umar. He was the first Muslim to be killed on the day of Badr. The Prophet, may God bless him and grant him peace, said: The master of martyrs is Mahja', and he is the first of this nation to be called to the gates of Paradise. His parents and wife were distressed, so God revealed this verse about them.

It was said: **And they are not tempted** by the commands and prohibitions, because God Almighty commanded them to begin with mere faith, then He imposed upon them prayer, zakat, and all the other

laws, which was difficult for some of them, so God revealed this verse.

Tafsir al-Baidawi

2- **People thought:** *Reckoning* is related to the contents of sentences to indicate the aspect of their being established. Therefore, it requires two connected objects or what takes their place, such as His statement: **that they should be left to say, 'We believe,' and they are not tested.** Its meaning is that they thought that they were left without being tested because of their saying, **We believe.** So, leaving is the first of its two objects, and **not tested** is part of it. And because their saying, **We believe,** is the second, such as your saying, **I thought that he struck him for discipline,** or that they were left without being tested because of their saying, **We believe.** Rather, God tests them with the hardships of obligations, such as emigration, struggle, rejecting desires, duties of obedience, and various types of calamities in the souls and money, so that the sincere may be distinguished from the hypocrite, and the steadfast in religion from the disturbed in it, and so that they may attain the highest degrees through patience with them. For mere faith, even if it is from sincerity, does not require anything other than salvation from eternity in torment. It was narrated that it was revealed about some of the Companions who were distressed by the harm inflicted by the polytheists. It was also said that it was about Ammar who was tortured for the sake of God Almighty. It was also said that it was about Mahja', the freed slave of Umar ibn al-Khattab, who was shot with an arrow by Aamer ibn al-Hadrami on the day of Badr and killed. His parents and wife were distressed over him.

Surat al-Ankabut 29:3

And We have certainly tested those before them, and God will surely make evident those who are truthful, and He will surely make evident the liars.

Tafsir al-Jalalayn

3 - **And We have certainly tested those before them, so God will surely make evident those who are truthful** in their faith with visible knowledge **and He will surely make evident the liars** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly tested those before them of the nations, to whom We sent Our messengers, and they said the same as your nation said, O Muhammad, with their enemies, and Our enabling them to harm them, like Moses when We sent him to the Prophet of Israel, so We tested them with Pharaoh and his chiefs, and like Jesus when We sent him to the Children of Israel, so We tested those who followed him with those who turned away from him. Thus, We have tested your followers with those who oppose you from among your enemies. **So God will surely make evident those of them who are truthful** in their saying, **We believe**, "and He will surely make evident those of them who are liars" in their saying, and God knows that about them before the test, during the test, and after the test. But the meaning of that is: And God will make evident the truthfulness of the truthful among them in his saying, **We believe in God**, from the falsity of the liar among them by testing him with his enemy, so that He will make evident his truthfulness from his falsity, his allies, in the manner that we have explained previously.

He mentioned that this verse was revealed about a group of Muslims who were tortured by the polytheists. Some of them were tempted, and some of them were patient with their harm until God brought them relief from Him.

The narration mentioned that:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: I heard Abdullah bin Ubaid bin Umair say: This verse was revealed, meaning: "Alif, Lam, Meem. Do people think that they will be left to say, 'We believe'..." to His saying: **And that He will make known the liars**, about Ammar bin Yasir, when he was being tortured for the sake of God.

Others said: Rather, this was revealed for the sake of a people who had declared Islam in Mecca, but had not emigrated. The trial that befell these people, based on the statement of these people, was the emigration by which they were tested.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Matar, on the authority of Al-Sha'bi, he said: It was revealed, meaning "Alif, Lam, Meem. Do people think that they will be abandoned" the two verses about people who were in Mecca and had acknowledged Islam. The companions of Muhammad, the Prophet of God, may God bless him and grant him peace, wrote to them from Medina: **No acknowledgement of Islam will be accepted from you until you emigrate**. So they went out intending to go to Medina, and the polytheists pursued them and turned them back. So this verse was revealed about them. So they wrote to them: **Such and such a verse has been revealed about you. They said: We will go out, and if anyone follows us, we will fight him**. So they went out, and the polytheists pursued them and fought them. Then some of them were killed and some of them were saved. So God revealed about them: "Then indeed, your Lord is to those who emigrated after they were persecuted and then strove and were patient. Indeed, your Lord, after that, is Forgiving and Merciful." (al-Nahl 16:110)

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And We have certainly tried** he said: We have been tested.

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

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Abu Hashim, on the authority of Mujahid, **And We certainly tried those before them**, he said: We tested those before them.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abu Hashim, on the authority of Mujahid, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We certainly tried those before them** means We tested them.

Tafsir al-Qurtubi

The Almighty said: **And We certainly tried those before them** meaning, We tested those who came before, like Abraham who was thrown into the distance, and like a people who were sawed with saws for the sake of God's religion but did not turn back from it. Al-Bukhari narrated on the authority of Khabbab ibn al-Arat: They said: We complained to the Messenger of God (peace and blessings of God be upon him) while he was reclining on his cloak in the shade of the Kaaba. We said to him: **Will you not seek victory for it? Will you not pray for us?** He said: "There were those before you who would seize a man, and a hole would be dug for him in the ground, and he would be placed in it. Then a saw would be brought and placed on his head, cut in half, and his flesh and bones would be combed with iron combs, but that did not turn him from his religion. By God, this matter will be completed until a rider will

And We have certainly tested those before them, and God will surely make evident those who are truthful, and He will surely make evident the liars.

travel from Sana'a to Hadramawt fearing none but God and the wolf for his sheep, but you are impatient." Ibn Majah narrated on the authority of Abu Sa'id Al-Khudri who said: I entered upon the Prophet (peace and blessings be upon him) while he was ill. I put my hand on him and felt his heat between my hands above the blanket. I said: O Messenger of God, how hard it is for you. He said: This is how we are; the trial is doubled for us and the reward is doubled for us. She said: O Messenger of God, which people are most severely tested? He said: **The Prophets**. I said: Then who? He said: **Then the righteous, if one of them is tested with poverty until he finds nothing but a cloak which he loves, and if one of them rejoices in the trial as one of you rejoices in prosperity**. Sa'id ibn Abi Waqqas narrated: I said: O Messenger of God, which people are most severely tested? He said: The Prophets, then the next most like him, then the next most like him. A man is tested according to his religious commitment. If his religious commitment is firm, his trial will be severe, but if his religious commitment is weak, he will be tested according to his religious commitment. Trials will not leave a person until they leave him walking on the earth with no sin upon him. "Abdur-Rahman bin Zaid narrated that Jesus, peace be upon him, had a minister. One day he rode a horse and a wild animal seized him and ate him. Jesus said: 'O Lord, he is my minister in your religion, my helper against the Children of Israel, and my successor over them. You have set a dog over him and it has eaten him.' He said: 'Yes, he had a high status with me, but I did not find his deeds able to reach it, so I tested him with this in order for him to reach that status.'" Wahb said: "I read in the book of one of the disciples: 'If you are taken on the path of affliction, it will make your eyes poor, for it has taken you on the path of the prophets and the righteous. But if you are taken on the path of ease, then weep for yourself, for you have been deviated from its path.'"

God the Almighty says: **Then God will surely make evident those who are truthful**. That is, God will surely show those who are truthful in their faith. This meaning has already been mentioned in Surat Al-Baqarah and other verses. Al-Zajaj said: "So that the truthfulness of the truthful person may be known by his truthfulness. He knew the truthful person from the liar before He created them both, but the intention was for the knowledge of what he would be rewarded for to come true. He only knows the truthfulness of the truthful person in reality and in the event that it will occur, and He knew that it would occur." An-Nahhas said: "There are two opinions on this: One of them is that "they believed" is derived from *truth* and **the liars** is derived from *lie* which is the opposite of truthfulness, so the meaning would be, **So God will make evident those who were truthful and said, 'We are believers' and believed the same, and those who lied when they believed otherwise**. The other opinion is that **they believed** is derived from *truth* which means steadfastness, and **the liars** is derived from *lie* which means to be defeated. So the meaning would be, **God will surely make evident those who stood firm in war and those who were defeated**, as the poet said:

A lion that has scattered and hunts men if the lion lies about his peers, he has made *la 'lamm* in place of *filabayyunna* as a metaphor. The reading of the group is *falay 'lamm* with a fatha on the ya' and the lam. Ali bin Abi Talib read it with a damma on the ya' and a kasra on the lam, which explains the meaning of what An-Nahhas said. It has three possible meanings: The first: That He will make known in the Hereafter these truthful and liars with their status in His reward and punishment and with their deeds in this world, meaning that He will make them aware of what they did. The second: That the first object is omitted, meaning, So let the people and the world know these truthful and liars, meaning He will disgrace them and make them evil, these in good and those in evil, and that is in this world and the Hereafter. The third: That it is from the sign, meaning He places for every sect a sign by which it is known. So the verse according to this has reference to the saying of the Prophet (peace and blessings of God be upon him): **Whoever conceals a secret, God will clothe him in its cloak**.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah. And the saying of God the Almighty: **Do people think that they will be left to say**, We believe **and they will not be tested?** is a question of denial, and its meaning is that God the Almighty must test His believing servants according to their level of faith, as stated in the authentic hadith: "The people most severely tested are the prophets, then the righteous, then the next best and then the next best. A man is tested according to his religious commitment; if his religious commitment is firm, his trial will be increased." This verse is similar to His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** And a similar verse is in Surat Bara'ah. God says in al-Baqarah 2: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until [even] the Messenger and those who believed with him said, 'When is the help of God?' Unquestionably, the help of God is near." That is why He said here, **And We have certainly tested those before them, and God will surely make evident those who are truthful and He will surely make evident the liars**. That is, those who were truthful in their claim of faith from those who are lying in their words and claims. God, the Exalted, knows what was and what will be, and what would not have been, if it had been. This is agreed upon by the Imams of the Sunnah and the Community, and Ibn Abbas and others say this regarding His statement, **Except that We may know**, "Except that We may see." This is because seeing is related to what exists, and knowledge is more general than seeing, as it is related to what does not exist and what exists.

And the Almighty said: **Or do those who do evil deeds think that they can outstrip Us? Evil is that which they judge.** That is, let not those who have not entered into faith think that they will escape this trial and test, for what lies ahead of them is a punishment and chastisement that is more severe and terrible than this. For this reason, He said: **Or do those who do evil deeds think that they can outstrip Us?** That is, that they will escape from Us. **Evil is that which they judge.** That is, evil is what they think.

Fath al-Qadir

3- **And We have certainly tried those before them** meaning this is God's way with His servants and that He tests the believers of this nation as He tested the nations before them, as the Quran has mentioned in more than one instance in the stories of the prophets and the trials that befell their people and the things with which God tested their followers and those who believed in them. **So God will surely make evident those who are truthful** in their statement, **We believe**, "and He will surely make evident the liars" among them in that. The majority of scholars read **So He will surely make evident** with a fat-ha on the ya' and the lam in both instances, meaning that God will make evident the truthful and the liar in their statement and distinguish between them. Ali ibn Abi Talib read it with a damma on the ya' and a kasra on the lam in both instances. The meaning is that He will make evident the two groups in the Hereafter by their stations, or He will make evident the people's truthfulness of those who are truthful and expose the liars with their lies, or He will set for each group a mark by which it will be known and distinguished from others.

Tafsir al-Baghawi

Then he consoled them, saying: 3- **And We certainly tried those before them**, meaning the prophets and believers. Some of them were sawed and some were killed. The Children of Israel were tested by Pharaoh, who subjected them to terrible torment. **So God will surely make evident those who are truthful**, in their saying, **We believe**, "and He will surely make evident the liars," and God knows best about them before the choice. The meaning of the verse is: So God will make evident the truthful from the liars until His knowledge is known. Muqatil said: So they will see God. It was said: So God will distinguish, as He said: **So that God will distinguish the wicked from the good** (al-Anfal 8:38).

Tafsir al-Baidawi

3- **And We have certainly tested those before them** is connected to **I think** or to **they will not be tested**, and the meaning is that this is an ancient law that has been in effect among all nations, so it should not be expected to be otherwise. **So God will surely make known those who are truthful and He will surely make known the liars** So His knowledge will be connected to the test in a current way that distinguishes those who are truthful in faith from those who lied in it, and their

reward and punishment are connected to it. Therefore, it was said that the meaning is **And that they will distinguish** or **That they will be rewarded**. It was read **And that they will know** from *Information*, meaning that God will make them known to the people or that He will mark them with a mark by which they will be known on the Day of Resurrection, like the whiteness or blackness of faces.

Surat al-Ankabut 29:4

Or do those who do evil deeds think that they can outstrip Us? Evil is that which they judge.

Surat al-Ankabut 29:4

Or do those who do evil deeds think that they can outstrip Us? Evil is that which they judge.

Tafsir al-Jalalayn

4 - **Or do those who do evil deeds think that they will outstrip Us** that they will escape Us so that You will not take revenge on them? *Evil*/How evil *is* what **they judge** - this is their judgement.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or do those who associate others with God and worship others besides Him think that they will outstrip Us? They are the ones meant by His statement: **Those who do evil deeds think that they will outstrip Us**. He says: That they will outsmart Us and make themselves lost to Us, so that We will not be able to defeat them and take revenge on them for associating others with God.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Or do those who do evil deeds think** meaning polytheism that they will outstrip us.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **that they should outstrip us** means that they should outsmart us.

And His statement: **Evil is their judgment**. God Almighty says: Evil is their judgment that they judge that these people who commit evil deeds will precede us with their own souls.

Tafsir al-Qurtubi

God the Almighty says: **Or do those who do evil deeds think that they can outsmart Us** meaning, they will overtake Us and defeat Us before We hold them accountable for what they do? Ibn Abbas said: He means Al-Walid ibn Al-Mughira, Abu Jahl, Al-Aswad, Al-'As ibn Hisham, Shaibah, 'Utbah, Al-Walid ibn 'Utbah, 'Uqbah ibn Abi Mu'it, Hanzalah ibn Abi Sufyan, and Al-'As ibn Wa'il. **Evil is that which they judge** meaning evil is the judgment they make concerning the attributes of their Lord, that He is preceded, while God is Able to do all things. *Ma* is in the accusative case meaning evil is a thing or judgment they judge. It

is also permissible for *Ma* to be in the nominative case meaning evil is a thing or judgment. This is the opinion of Al-Zajjaj. Ibn Kaysan estimated it with two other estimates other than those: First, that the position of **Ma Yahkimun** is like a single thing, as you say, **I liked what you did**, meaning your action. So *Ma* and the verb are a verbal noun in the nominative case, the estimate being evil is their judgment. Another interpretation is that *ma* has no syntactic position, and it has taken the place of the noun for sa'a, and likewise for na'am and bi'sa. Abu al-Hasan ibn Kaysan said: I prefer to give *ma* a position in everything I am able to do, like the saying of the Almighty: **Then by mercy from God** (Al Fir'awn: 159) and also **Then by their breaking of the covenant** (al-Ma'idah 5:13) and also **Which of the two terms you fulfill** (al-Qasas 28:28). *ma* is in the accusative case in all of this and what follows is subordinate to it, and likewise, **Indeed, God is not ashamed to make an example of a mosquito** (al-Baqarah 2:26). *ma* is in the accusative case and *mosquito* is subordinate to it.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah. And the saying of God the Almighty: **Do people think that they will be left to say**, We believe **and they will not be tested?** is a question of denial, and its meaning is that God the Almighty must test His believing servants according to their level of faith, as stated in the authentic hadith: "The people most severely tested are the prophets, then the righteous, then the next best and then the next best. A man is tested according to his religious commitment; if his religious commitment is firm, his trial will be increased." This verse is similar to His saying: **Or do you think that you will enter Paradise while God has not yet made evident those among you who strive and made evident the steadfast?** And a similar verse is in Surat Bara'ah. God says in al-Baqarah 2: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until [even] the Messenger and those who believed with him said, 'When is the help of God?' Unquestionably, the help of God is near." That is why He said here, **And We have certainly tested those before them, and God will surely make evident those who are truthful and He will surely make evident the liars**. That is, those who were truthful in their claim of faith from those who are lying in their words and claims. God, the Exalted, knows what was and what will be, and what would not have been, if it had been. This is agreed upon by the Imams of the Sunnah and the Community, and Ibn Abbas and others say this regarding His statement, **Except that We may know**, "Except that We may see." This is because seeing is related to what exists, and knowledge is more general than seeing, as it is related to what does not exist and what exists.

And the Almighty said: **Or do those who do evil deeds**

think that they can outstrip Us? **Evil is that which they judge.** That is, let not those who have not entered into faith think that they will escape this trial and test, for what lies ahead of them is a punishment and chastisement that is more severe and terrible than this. For this reason, He said: **Or do those who do evil deeds think that they can outstrip Us?** That is, that they will escape from Us. **Evil is that which they judge.** That is, evil is what they think.

Fath al-Qadir

4- **Or do those who do evil deeds think that they will outstrip Us?** That is, that they will escape Us and be unable to do so before We hold them accountable for what they do? This is the main object of *hasaba* and *am* is the disjunctive particle. **Evil is that which they judge.** That is, evil is the judgment they make. Al-Zajjaj said: *Ma* is in the accusative case meaning evil is a thing or judgment they judge. He said: It is permissible for *ma* to be in the nominative case meaning evil is a thing or judgment, their judgment. Ibn Kaysan made it a verbal noun meaning evil is their judgment.

Tafsir al-Baghawi

4- **Or do those who do evil deeds think,** meaning polytheism, **that they can outsmart Us,** that is, defeat Us and escape Us, so that We will not be able to take revenge on them? **Evil is what they judge,** evil is what they judged when they thought that.

Tafsir al-Baidawi

4- **Or do those who do evil deeds think** - disbelief and transgressions, for action includes the actions of the heart and the limbs - **that they will outpace Us** - that they will escape Us, so that We are not able to reward them for their misdeeds? This is the second object of *hasaba* because it includes a predicate and a predicate. It is permissible for *hasaba* to include the meaning of *qada* or *am* in the sentence, and the interruption in it is because this calculation is more invalidated than the first, and for this reason it was followed by: **Evil is that which they judge** - meaning evil is that which they judge, or a judgment that they judge, this judgment of theirs, so the specific thing being condemned was omitted.

Surat al-Ankabut 29:5

Whoever hopes for the meeting with God - then indeed, the term appointed by God is coming, and He is the Hearing, the Knowing.

Surat al-Ankabut 29:5

Whoever hopes for the meeting with God - then indeed, the term appointed by God is coming, and He is the Hearing, the Knowing.

Tafsir al-Jalalayn

5 - **Whoever hopes for** fears **the meeting with God - then indeed, the term of God** for him **is coming**, so let him prepare for it. **And He is the Hearing** of the words of the servants, **the Knowing** of their deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whoever hopes for the Day of Meeting with God and desires His reward, then the appointed time that God has set for the resurrection of His creation for recompense and punishment will come soon, and He is the All-Hearing. He says: And God is He whom this hopeful hopes for His reward when he meets Him, the All-Hearing of his words: We believe in God, the All-Knowing of the truth of his words, that he has believed in his lie concerning it.

Tafsir al-Qurtubi

The Almighty said: **Whoever hopes for the meeting with God - then indeed, the term of God is coming.**

Hope means fear, as Al-Hudhali said in describing Asal:

If a bee stings him, he will not be stung by it

The commentators agreed that the meaning is: Whoever fears death, let him do righteous deeds, for it will inevitably come to him. An-Nahhas mentioned this. Az-Zajjaj said: The meaning of **hopes to meet God** is the reward of God. *Min* is in the nominative case as a subject in the position of a predicate, and it is in the position of a jussive mood due to the condition. *Yarju* is in the position of a predicate of *kana*, and the recompense is **for the term of God is coming, and He is the All-Hearing, the All-Knowing**.

Tafsir Ibn Kathir

God the Almighty says: **Whoever hopes for the meeting with God** meaning in the Hereafter, and does righteous deeds and hopes for the great reward with God, then God will fulfill his hope and fully repay his deeds, for that will inevitably happen because He hears supplications and sees all that is. That is why God the Almighty said: **Whoever hopes for the meeting with God - then indeed, the term set by God will come,**

and He is the Hearing, the Knowing. And His saying: **And whoever strives only strives for himself** is like His saying: **Whoever does righteousness - it is for himself** meaning whoever does righteousness - then the benefit of his work returns to himself, for God the Almighty is independent of the actions of His servants, and if they were all as pious as the most pious heart of any man among them, that would not increase His kingdom at all. That is why God the Almighty said: "And whoever strives only strives for himself. Indeed, God is free from need of the worlds." Al-Hasan Al-Basri said: A man strives even though he has never struck a day with a sword. Then the Almighty informed us that, despite His being independent of all creation, and despite His kindness and benevolence towards them, He will reward those who believe and do righteous deeds with the best reward, which is that He will forgive them the worst of what they did and reward them with the best of what they used to do. He will accept a small amount of good deeds and reward one for it ten times as much as it, up to seven hundred times, and He will reward the bad deeds with the same or pardon and forgive, as the Almighty said: "Indeed, God does not wrong by the weight of an atom. But if there is a good deed, He multiplies it and gives from Himself a great reward." And He said here: **And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them with the best of what they used to do.**

Fath al-Qadir

5- **Whoever hopes to meet God** means whoever is hopeful, and hope means greed. This was said by Saeed bin Jubair. It was also said that hope here means fear. Al-Qurtubi said: The scholars of interpretation agreed that the meaning is: whoever fears death. And from this is the saying of Al-Hudhali:

If a wasp stings him, he will not feel its sting.

Al-Zajjaj said: The meaning of **whoever hopes for the meeting with God** is: whoever hopes for the reward of meeting God, meaning the reward of arriving at Him. So hope in this sense means expectation. **For indeed, God's term will surely come** meaning the appointed time for resurrection will inevitably come. Muqatil said: It means the Day of Resurrection, and the meaning is: Let him work for that day as in His statement: **So whoever hopes for the meeting with his Lord - let him do righteous work.** The *whom* in the verse here may be conditional and the reward is **For indeed, God's term will surely come.** It may also be relative and the *fa* entered into its answer to liken it to the conditional. In the verse there is promise, threat, intimidation and encouragement that is not hidden. **And He is the All-Hearing** of the words of His servants, **The All-Knowing** of what they conceal and what they declare.

Tafsir al-Baghawi

5- **Whoever hopes to meet God**, Ibn Abbas **may God be pleased with him** said, and Muqatil said: Whoever fears the Resurrection and the Judgment. Hope means fear. Saeed bin Jubair **may God be pleased with him** said: Whoever hopes for God's reward, **then God's appointed time will surely come**, meaning: what God has promised of reward and punishment. Muqatil said: meaning: the Day of Resurrection will certainly happen.

The meaning of the verse is: Whoever fears God or has hope in Him should prepare for Him and work for that day, as He said: **So whoever hopes for the meeting with his Lord - let him do righteous work** Al-Kahf 110, **And He is the All-Hearing, the All-Knowing.**

Tafsir al-Baidawi

5- **Whoever hopes to meet God** in Paradise. It was said that what is meant by meeting God is attaining His reward, or the outcome of death, resurrection, accountability and recompense. His situation is likened to that of a slave who comes to his master after a long time and the master has seen his condition. He either meets him with joy because he is pleased with his actions or with displeasure because he is displeased with them. **Then God's term** means the time set for meeting Him. **It will come** means it will come. And if the time of meeting is coming, the meeting will inevitably happen, so let him hasten to do what will fulfill his hope and confirm his expectation or what will bring him nearness and pleasure. **And He is the Hearing** of the words of the servants. **The Knowing** of their beliefs and actions.

Surat al-Ankabut 29:6

And whoever strives, strives only for himself. Indeed, God is free from need of the worlds.

Surat al-Ankabut 29:6

And whoever strives, strives only for himself. Indeed, God is free from need of the worlds.

Tafsir al-Jalalayn

6 - **And whoever strives** in war or self-defense **strives only for himself** for the benefit of his striving is for himself, not for God **Indeed, God is free from need of the worlds** mankind, the jinn, the angels, and their worship.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And whoever strives, strives only for himself**, meaning: And whoever strives against his enemy from among the polytheists, strives only for himself, because he does that seeking reward from God for his striving, and escaping punishment. So God has no need for his doing that, and that is because God is independent of all of His creation. His is the kingdom, creation, and command.

Tafsir al-Qurtubi

God the Almighty says: **And whoever strives, strives only for himself** meaning, whoever strives in the religion, and is patient in fighting the disbelievers and performing acts of obedience, then he only strives for himself, meaning that the reward for that is all for him, and no benefit from that returns to God. **Indeed, God is free from need of the worlds** meaning, from their deeds. It was said that the meaning is, whoever strives for himself, not seeking the face of God, then God has no need of his striving.

Tafsir Ibn Kathir

God the Almighty says: **Whoever hopes for the meeting with God** meaning in the Hereafter, and does righteous deeds and hopes for the great reward with God, then God will fulfill his hope and fully repay his deeds, for that will inevitably happen because He hears supplications and sees all that is. That is why God the Almighty said: **Whoever hopes for the meeting with God - then indeed, the term set by God will come, and He is the Hearing, the Knowing.** And His saying: **And whoever strives only strives for himself** is like His saying: **Whoever does righteousness - it is for himself** meaning whoever does righteousness - then the benefit of his work returns to himself, for God the Almighty is independent of the actions of His servants, and if they were all as pious as the most pious heart of any man among them, that would not increase His kingdom at all. That is why God the Almighty said:

"And whoever strives only strives for himself. Indeed, God is free from need of the worlds." Al-Hasan Al-Basri said: A man strives even though he has never struck a day with a sword. Then the Almighty informed us that, despite His being independent of all creation, and despite His kindness and benevolence towards them, He will reward those who believe and do righteous deeds with the best reward, which is that He will forgive them the worst of what they did and reward them with the best of what they used to do. He will accept a small amount of good deeds and reward one for it ten times as much as it, up to seven hundred times, and He will reward the bad deeds with the same or pardon and forgive, as the Almighty said: "Indeed, God does not wrong by the weight of an atom. But if there is a good deed, He multiplies it and gives from Himself a great reward." And He said here: **And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them with the best of what they used to do.**

Fath al-Qadir

6- **And whoever strives, strives only for himself** meaning, whoever strives against the disbelievers and strives against himself by being patient in performing acts of obedience, then he strives only for himself: meaning, the reward for that is for him and not for anyone else, and none of the benefit of that returns to God, the Exalted. **Indeed, God is free from need of the worlds** so he has no need of their obedience, just as their disobedience does not harm Him. It was said that the meaning is: And whoever strives against his enemy for himself, not seeking thereby the face of God, so God has no need of his striving, but the first is more appropriate.

Tafsir al-Baghawi

6- **And whoever strives, strives only for himself**, for which he will be rewarded. Struggle is patience in the face of hardship, and this can be in war, or it can be against one's own self. **Indeed, God is free from need of the worlds**, from their deeds and worship.

Tafsir al-Baidawi

6- **And whoever strives** against himself by being patient in the face of reluctant obedience and refraining from desires. **He strives only for himself** because it benefits him. **Indeed, God is free from need of the worlds** so there is no need

He commanded His servants to obey him, but He only charged them out of mercy for them and consideration for their well-being.

Surat al-Ankabut 29:7

And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.

Tafsir al-Jalalayn

7 - **And those who believe and do righteous deeds - We will surely remove from them their misdeeds** by doing righteous deeds **and We will surely reward them with the best** meaning good and the accusative is by removing the preposition **ba** **which they used to do** which is righteous deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who believed in God and His Messenger, and their faith was sound when God tested them and tried them, and they did not turn away from their religions because of the harm the polytheists did to them, **and did righteous deeds - We will surely remove from them their misdeeds** that they had committed in their polytheism, **and We will surely reward them with the best of what they used to do** meaning: And We will reward them for their righteous deeds in their Islam, the best of what they used to do when they were polytheists, along with Our removing their evil deeds.

Tafsir al-Qurtubi

God the Almighty says: **And those who have believed** meaning, have been truthful **and done righteous deeds - We will surely remove from them their misdeeds** meaning, We will cover them by forgiving them. **And We will surely reward them with the best of what they used to do** meaning, with their best deeds, which are acts of obedience. Then it was said: It is possible that every sin they committed in polytheism will be removed from them, and they will be rewarded for the good deeds they did in Islam. It is also possible that their misdeeds in both disbelief and Islam will be removed from them, and they will be rewarded for their good deeds in both disbelief and Islam.

Tafsir Ibn Kathir

God the Almighty says: **Whoever hopes for the meeting with God** meaning in the Hereafter, and does righteous deeds and hopes for the great reward with God, then God will fulfill his hope and fully repay his deeds, for that will inevitably happen because He hears supplications and sees all that is. That is why God the Almighty said: **Whoever hopes for the meeting with God - then indeed, the term set by God will come, and He is the Hearing, the Knowing.** And His saying:

And whoever strives only strives for himself is like His saying: **Whoever does righteousness - it is for himself** meaning whoever does righteousness - then the benefit of his work returns to himself, for God the Almighty is independent of the actions of His servants, and if they were all as pious as the most pious heart of any man among them, that would not increase His kingdom at all. That is why God the Almighty said: "And whoever strives only strives for himself. Indeed, God is free from need of the worlds." Al-Hasan Al-Basri said: A man strives even though he has never struck a day with a sword. Then the Almighty informed us that, despite His being independent of all creation, and despite His kindness and benevolence towards them, He will reward those who believe and do righteous deeds with the best reward, which is that He will forgive them the worst of what they did and reward them with the best of what they used to do. He will accept a small amount of good deeds and reward one for it ten times as much as it, up to seven hundred times, and He will reward the bad deeds with the same or pardon and forgive, as the Almighty said: "Indeed, God does not wrong by the weight of an atom. But if there is a good deed, He multiplies it and gives from Himself a great reward." And He said here: **And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them with the best of what they used to do.**

Fath al-Qadir

7- **And those who have believed and done righteous deeds - We will surely remove from them their misdeeds** meaning, We will cover them with forgiveness because of the righteous deeds they did, **and We will surely reward them with the best of what they used to do** meaning, with the best reward for their deeds. It was also said, with the best reward for their deeds. What is meant by *best* is merely a description, not a preference, so that their reward for good is not something that is kept silent about. It was also said that He will give them more than they did and better than it, as in His statement: **Whoever brings a good deed will have ten times the like thereof.**

Tafsir al-Baghawi

7- **And those who have believed and done righteous deeds - We will surely remove from them their misdeeds**, We will nullify them, meaning: until they become like what they did not do, and removal is replacing the misdeed with the good, **and We will reward them with the best of what they used to do**, meaning: with their best deeds, which is obedience. It was said: We will give them more than what they did and better, as He said: **Whoever brings a good deed will have ten times the like thereof** Al-An'am - 160.

Tafsir al-Baidawi

7- **And those who believe and do righteous deeds - We will surely remove from them their misdeeds** disbelief is due to faith and sins are due to the acts of

Surat al-Ankabut 29:7

And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.

obedience that follow them. **And We will surely reward them according to the best of what they used to do** meaning the best reward for their deeds.

Surat al-Ankabut 29:8

And We have enjoined upon man, to his parents, good treatment. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

Tafsir al-Jalalayn

8 - **And We have enjoined upon man, concerning his parents, good treatment** meaning, a good recommendation that he be dutiful to them **And if they endeavor to make you associate with Me that of which you have no knowledge** of associating with Me **do not obey them** in associating with Me that of which you have no knowledge) in accordance with reality and has no meaning **and they are not to be obeyed** in associating partners **to Me is your return, and I will inform you about what you used to do** and I will reward you for it.

Tafsir al-Suyuti

The Almighty said: But if they endeavor to make you associate others with Me, the verse. Muslim, Al-Tirmidhi, and others narrated on the authority of Sa'd ibn Abi Waqqas, who said: Umm Sa'd said: Has not God commanded righteousness? By God, I will not eat food or drink a drink until I die or you disbelieve. Then the verse was revealed: And We have enjoined upon man, to be dutiful to his parents, but if they endeavor to make you associate others with Me, the verse.

Tafsir al-Tabari

God Almighty says, **And We have enjoined upon man, in what We revealed to Our Messenger, "concerning his parents** that he should treat them *goodly*.

The Arab scholars differed on the reason for the accusative case of *al-Hasan*. Some Basran grammarians said: **It is accusative with the intention of repeating the word 'wassana' we enjoined upon us.** According to him, the meaning of the statement is: **And We enjoined upon man concerning his parents, and We enjoined upon him goodness.** He also said: **A man might say, 'I enjoined upon him goodness,' meaning, 'I enjoined upon him goodness.'**

Some of the grammarians of Kufa said: The meaning of this is: And We have enjoined upon man to do good. However, the Arabs omit some of them from the speech if what remains indicates what was omitted, and they apply what remains to what the omitted acted upon. So he put his statement *good* in the accusative case even though the meaning is what we described as enjoined, because it has replaced what was omitted. And he recited in this regard:

I was amazed at Dahma when he complained about us and at Abu Dahma when he advised us

Good for her, as if we had been neglected

He said: The meaning of his saying: He advises us to

do good is that we should do good to it. So he was satisfied with advising us from it, and he said that similar to his saying: **So he began to wipe** (Surah Sad: 33), meaning he wiped.

And His statement: **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them.** That is, We have enjoined upon man, and We said to him: If your parents endeavor to make you associate with Me that of which you have no knowledge, that I have no partner, then do not obey them and associate with Me that of which you have no knowledge, seeking their approval, but he disagreed with them in that. **To Me is your return.** That is, God Almighty says: To your return and destination on the Day of Resurrection. **Then I will inform you of what you used to do.** That is, I will inform you of what you used to do in this world of good and bad deeds, then I will reward you for them, the good-doer for goodness, and the evil-doer for what he deserves.

It was mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, because of Sa'd ibn Abi Waqqas.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We have enjoined upon man, to his parents, good treatment..** until His saying: **Then I will inform you about what you used to do.** He said: It was revealed about Sa'd ibn Abi Waqqas, who had Hajar. His mother said: By God, no house will shelter me until he returns. So God revealed concerning that that he should be good to them and not obey them in polytheism.

Tafsir al-Qurtubi

The Almighty's saying: **And We have enjoined upon man, to his parents, good treatment.** This was revealed about Sa'd ibn Abi Waqqas, as narrated by Al-Tirmidhi. He said: It was revealed in four verses, and he mentioned a story. Sa'd's mother said: Hasn't God commanded us to be dutiful? By God, I will not eat food or drink anything until I die or become an unbeliever. He said: Whenever they wanted to feed her, they would open her mouth, and this verse was revealed: **And We have enjoined upon man, to his parents, good treatment.** Abu 'Eisa said: This is a good and authentic hadith. It was narrated on the authority of Sa'd that he said:

I was dutiful to my mother, so I converted to Islam. She said, "Either you abandon your religion, or I will not eat or drink until I die, and you will be mocked at me and it will be said, 'O killer of your mother.' I lived a day and then I said, 'O mother, even if you had a hundred souls, and they came out one by one, I would not abandon this religion of mine. So if you wish, eat, and if you wish, do not eat.' When she saw that, she ate and the following verse was revealed: "But if they endeavor to make you associate with Me..." 17:1. Ibn Abbas said: It was revealed about Ayyash ibn Abi Rabi'ah, the maternal brother of Abu Jahl, and his mother did the same. It was also narrated from him: It was revealed

Surat al-Ankabut 29:8

And We have enjoined upon man, to his parents, good treatment. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

about the entire nation if they are patient in the face of God's trial, except for a friend. And *good* is in the accusative case according to the Basrans for repetition, meaning, We enjoined him to do good. It was said: It is with definiteness, and we enjoined him to do good, just as you say, I enjoined him to do good, meaning to do good. The people of Kufa said: It was interpreted as, **And We enjoined upon man to do good, so he was destined to do it.** The poet said:

I am amazed at Dahma when they complain about us, and at Abu Dahma when he advises us.

Good for them, as if they feared us

He advises us to do good to them, as in his saying, **So he began to wipe** [p. 33], meaning he wiped. It was said that its meaning is, **And We enjoined upon him a good matter**, so the adjective was used in place of the described, the complement was deleted and the complement to it was used in its place. It was said that its meaning is, **We obliged him to do good.** The reading of the common people is: *Hasan* with a damma on the ha' and a sukoon on the seen. Abu Raja', Abu Al-Aliyah and Ad-Dahhak read it with a fatha on the ha' and the seen. Al-Jahdary read: *Ihsanan* as a verbal noun, and this is also in the Mushaf of Abu, the meaning is: And We enjoined upon man to do good to them, goodness. It is not made accusative by our enjoining, because it has already completed its two objects. **To Me is your return** is a warning against obeying parents in the sense of disbelief. **Then I will inform you of what you used to do.**

Tafsir Ibn Kathir

God Almighty says, commanding His servants to be kind to their parents after urging them to adhere to His Oneness, for the parents are the reason for the existence of man, and they are the ultimate in being kind to him, the father by spending and the mother by showing compassion. For this reason God Almighty said: "And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them attain old age [while] with you, say not to them a word of contempt, nor repel them but address them with honorable words. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." And with this commandment of compassion, mercy, and kindness to them in return for their previous kindness, He said: **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them.** That is, if they are eager for you to follow them in their religion if they are polytheists, then beware of them, do not obey them in that, for your return is to Me on the Day of Resurrection, and I will reward you for your kindness to them and your patience in your religion, and I will gather you with The righteous are not in the company of your parents, even if you are the closest person to

them in this world. A person will be resurrected on the Day of Resurrection with those he loves, i.e., with religious love. That is why God Almighty said: **And those who believe and do righteous deeds - We will surely admit them among the righteous.**

Al-Tirmidhi said in his interpretation of this verse: Muhammad ibn Bashir narrated to us, Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us on the authority of Samak ibn Harb who said: I heard Mus'ab ibn Sa'd narrating on the authority of his father Sa'd who said: It was revealed about four verses. Then he mentioned his story and said: Umm Sa'd said: Has not God commanded you to be dutiful? By God, I will neither eat food nor drink until I die or you disbelieve. He said: Whenever they wanted to feed her, they would turn their faces away from her. Then this verse was revealed: **And We have enjoined upon man, to be dutiful to his parents, but if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them** (al-Baqarah 2:17). This hadith was also narrated by Imam Ahmad, Muslim, Abu Dawud and al-Nasa'i. Al-Tirmidhi said: It is *hasan sahih*.

Fath al-Qadir

8- And We have enjoined upon man, concerning his parents, goodness. The word *good* is in the accusative case as an adjective for a deleted verbal noun: meaning, **enjoining goodness** as an exaggeration, or as an omission of the complement: meaning, **of goodness**. This is the doctrine of the Basrans, while the Kufians said: Its meaning is, **And We have enjoined upon man to do good**, so it is the object of an implied verb. From this comes the saying of the poet:

I was amazed at Dahma when he complained about us and at Abu Dahma when he advised us

Good for them, as if they feared us

That is, he advises us to do good to it. Similar to this is the saying of Al-Hutay'ah:

I have recommended from the outside a free heart to treat dogs well and mud badly.

Al-Zajaj said: Its meaning is, **And We have enjoined upon man: to do to his parents what is good.** It was said that it is an adjective for a deleted noun, meaning, **And We enjoined upon him a good thing.** It was said that it is in the accusative case as a direct object by implication, meaning, **We obligated him to do good.** It was said that it is in the accusative case by removing the preposition, meaning, **And We enjoined upon him to do good.** It was said that it is a verbal noun for a deleted verb, meaning, **to do good.** The meaning of the verse is: recommending that man be kind to his parents and be compassionate to them. The majority read *good* with a damma on the ha' and a sukoon on the meem. Abu al-Raja', Abu al-Aliyah, and al-Dahhak read them with a fatha. Al-Jahdary read *ihsanan* and

so is in the copy of Abu Talib. **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them**, meaning, they demand of you and oblige you to associate with Me a god that you have no knowledge of being a god, so do not obey them, because there is no obedience to a creature in disobedience to the Creator. The negation of knowledge is expressed as the negation of god because what is not known to be true is not permissible to follow, so how about what is known to be false? If it is not permissible to obey one's parents in this matter while striving to do so, then it is more appropriate that it is not permissible to do so merely without striving to do so. And the same applies to all other acts of disobedience to God Almighty, so there is no obedience to them in what is a disobedience to God, as was authenticated from the Messenger of God, may God bless him and grant him peace: **To Me is your return, and I will inform you of what you used to do**, meaning I will inform you of your good and bad deeds, and I will reward each of you according to what he deserves.

Tafsir al-Baghawi

God Almighty says: **8- And We have enjoined upon man, concerning his parents, good treatment**, meaning: to be dutiful to them and kind to them. Its meaning is: And We have enjoined upon man to treat his parents with what is good.

This verse, which is in Surah Luqman **verse 15** and Al-Ahqaf **verse 15**, was revealed about Sa'd ibn Abi Waqqas **may God be pleased with him** - who is Sa'd ibn Malik Abu Ishaq Al-Zuhri, and his mother is Hamna bint Abi Sufyan ibn Umayya ibn Abd Shams - when he converted to Islam. He was one of the first to embrace Islam and was dutiful to his mother. His mother said to him: What is this religion that you have introduced? By God, I will not eat or drink until you return to what you were following, or I die and you are reproached for that forever, and it is said: O killer of his mother. Then she remained for a day and a night without eating or drinking and without seeking shade. Then she became exhausted. Then she remained for another day and a night without eating or drinking. Then Sa'd came to her and said: O mother, even if there were a hundred souls and they left one by one, I would not abandon my religion, so eat, but if you wish, do not eat. When she despaired of him, she ate and drank. Then God the Most High revealed this verse, and commanded him to be dutiful to his parents and to be kind to them and not to obey them in associating partners with God. This is what God the Most High said: **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them**.

It was stated in the hadith: **There is no obedience to any creature in disobedience to God**.

Then He promised that you would return to Him, saying: **To Me you will return, and I will inform you of what you used to do**. I will inform you of your good and bad deeds, and I will reward you for them.

Tafsir al-Baidawi

8- And We have enjoined upon man, concerning his parents, good treatment by giving them a good deed, or as if it were good in itself due to its extreme goodness. The word *command* takes the form of a command in meaning and action. It was said that it means *said*, that is, We said to him, **Be good to your parents**, "good," and it was said that *good* is in the accusative case with an implied verb based on the assumption of a statement explaining the recommendation, that is, We said, **Be good to them**, and this is more in keeping with what follows it. Accordingly, it is better to stop at **to his parents**, and it was read as *good* and **good treatment**. "But if they endeavor to make you associate with Me that of which you have no knowledge," regarding His divinity, He expressed its negation by negating knowledge of it, indicating that what is not known to be true is not permissible to follow, even if he does not know its falsehood, let alone what he knows to be false. **So do not obey them**, in that, because there is no obedience to a creature in disobedience to the Creator. The statement must be implied if it was not implied before. **To Me is your return** is the return of those among you who believed and those who associated partners with God, and those who were dutiful to their parents and those who were disobedient. **Then I will inform you of what you used to do** with the reward for it. The verse was revealed about Sa'd ibn Abi Waqqas and his mother Hamna. When she heard of his conversion to Islam, she swore that she would not move from the place of sacrifice, nor eat or drink until he converted to Islam. She remained like that for three days. The same applies to the verses in Luqman and Al-Ahqaf.

Surat al-Ankabut 29:9

And those who believe and do righteous deeds - We will surely admit them among the righteous.

Surat al-Ankabut 29:9

And those who believe and do righteous deeds - We will surely admit them among the righteous.

Tafsir al-Jalalayn

9 - **And those who believe and do righteous deeds - We will surely admit them among the righteous** the prophets and saints by gathering them with them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And those who believe** in God and His Messenger **and do righteous deeds** - that is, they perform God's obligations and avoid what He has forbidden - **We will surely admit them among the righteous** - into the entrance of the righteous, and that is Paradise.

Tafsir al-Qurtubi

The Almighty says: **And those who have believed and done righteous deeds - We will surely admit them among the righteous.** The Almighty repeated the example of the state of the faithful workers to motivate souls to attain their ranks. His statement: **We will surely admit them among the righteous** is an exaggeration in meaning, for those are at the pinnacle of righteousness and its furthest ends. If the believer attains this ruling, he will attain its fruit and reward, which is Paradise.

Tafsir Ibn Kathir

God Almighty says, commanding His servants to be kind to their parents after urging them to adhere to His Oneness, for the parents are the reason for the existence of man, and they are the ultimate in being kind to him, the father by spending and the mother by showing compassion. For this reason God Almighty said: "And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them attain old age [while] with you, say not to them a word of contempt, nor repel them but address them with honorable words. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." And with this commandment of compassion, mercy, and kindness to them in return for their previous kindness, He said: **But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them.** That is, if they are eager for you to follow them in their religion if they are polytheists, then beware of them, do not obey them in that, for your return is to Me on the Day of

Resurrection, and I will reward you for your kindness to them and your patience in your religion, and I will gather you with The righteous are not in the company of your parents, even if you are the closest person to them in this world. A person will be resurrected on the Day of Resurrection with those he loves, i.e., with religious love. That is why God Almighty said: **And those who believe and do righteous deeds - We will surely admit them among the righteous.**

Al-Tirmidhi said in his interpretation of this verse: Muhammad ibn Bashir narrated to us, Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us on the authority of Samak ibn Harb who said: I heard Mus'ab ibn Sa'd narrating on the authority of his father Sa'd who said: It was revealed about four verses. Then he mentioned his story and said: Umm Sa'd said: Has not God commanded you to be dutiful? By God, I will neither eat food nor drink until I die or you disbelieve. He said: Whenever they wanted to feed her, they would turn their faces away from her. Then this verse was revealed: **And We have enjoined upon man, to be dutiful to his parents, but if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them** (al-Baqarah 2:17). This hadith was also narrated by Imam Ahmad, Muslim, Abu Dawud and al-Nasa'i. Al-Tirmidhi said: It is hasan sahih.

Fath al-Qadir

The relative pronoun in His statement: 9- **And those who have believed and done righteous deeds** is in the nominative case as the subject and its predicate is **We will surely admit them among the righteous**, meaning among the group of those firmly rooted in righteousness. It is also possible that it is in the accusative case as an object of preoccupation, and it is possible that the meaning is: We will surely admit them into the entrance of the righteous, which is Paradise, as it has been said, and the first is more appropriate.

Tafsir al-Baghawi

9- **And those who believe and do righteous deeds - We will surely admit them among the righteous**, among the group of the righteous, who are the prophets and saints, and it was said: among the entrance of the righteous, which is Paradise.

Tafsir al-Baidawi

9- **And those who believe and do righteous deeds - We will surely admit them among the righteous.** In their entirety, and perfection in righteousness is the ultimate degree of the believers and the wish of the prophets and messengers of God, or in their entrance, which is Paradise.

Surat al-Ankabut 29:10

And among the people is he who says, **We believe in God**, but when he is harmed for the cause of God, he considers the persecution of the people to be like the punishment of God. But if victory comes from your Lord, they will surely say, **Indeed, we were with you**. Is not God most knowing of what is in the hearts of the worlds?

Tafsir al-Jalalayn

10 - **And among the people is he who says, We have believed in God, but when he is harmed for the sake of God, he considers the trial of the people that is, their harm to him to be the punishment of God** in fear of him, so he obeys them and becomes a hypocrite. **And if the lam of an oath there comes to the believers from your Lord and they take spoils, he will surely say the nun of the subject was deleted from it due to the succession of the nuns and the waw is the plural pronoun due to the meeting of two quiescent letters** **Indeed, we were with you** in faith, so let us share in the spoils. God Almighty said **Is not God most knowing** that is, most knowledgeable **of what is in the breasts of the worlds** their hearts of faith and hypocrisy? Yes.

Tafsir al-Suyuti

God Almighty said: And among the people is he who says, **We believe in God**. The reason for its revelation was presented in Surat An-Nisa.

Tafsir al-Tabari

God Almighty says: "And among the people is he who says, 'We have acknowledged God, so we believe in Him alone.' But when the polytheists harm him for his acknowledgment of God, he considers the trial of the people for him in this world to be like the punishment of God in the Hereafter, so he turns away from his faith in God, returning to disbelief in Him. "And if victory comes from your Lord," O Muhammad, the people of faith in Him, **they will surely say**, these apostates from their faith, who make the trial of the people to be like the punishment of God, **Indeed, we were with you, O believers, giving you victory over your enemies, a lie and a slander**. God says, **Is not God more knowing, O people, than everyone, of what is in the breasts of the worlds**, all of His creation, those who say, **We believe in God**, and others. So when he is harmed for the sake of God, he turns away from the religion of God. How can he deceive someone from whom nothing is hidden, and from whom nothing is hidden, secretly or openly?

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And of the people is he who says, 'We believe in God,' but when he is harmed for the sake of God, he considers the trial of**

the people to be like the punishment of God. He said: His trial is that he turns away from the religion of God if he is harmed for the sake of God.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **But when harm is caused for the sake of God, He considers the trial of the people to be like the punishment of God...** until His statement: **And that He may make known the hypocrites**, he said: People who believe with their tongues, but when a calamity from God or a disaster befalls them in themselves, they are tempted, so they consider that in this world to be like the punishment of God in the Hereafter.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd informed us, who said: I heard Ad-Dahhak say: His statement: **And among the people is he who says, 'We believe in God'...** the verse, was revealed about some hypocrites in Mecca who used to believe, but when they were harmed and afflicted by calamity at the hands of the polytheists, they returned to disbelief for fear of being harmed, and they considered the harm caused by people in this world to be equivalent to the punishment of God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **But when he is harmed for the sake of God, he considers the trial of the people to be like the punishment of God**, he said: He is the hypocrite who, when he is harmed for the sake of God, turns away from the religion and disbelieves, and considers the trial of the people to be like the punishment of God.

He mentioned that this verse was revealed about a group of believers who were in Mecca. They left as emigrants, but were overtaken and captured. They gave the polytheists what they wanted from them when they were harmed.

The report mentioned that:

Ahmad ibn Mansur al-Ramadi told us: Abu Ahmad al-Zubayri told us: Muhammad ibn Sharik told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: There were people from Mecca who had converted to Islam, and they were hiding their Islam. The polytheists expelled them with them on the day of Badr, and some of them were wounded and some were killed. The Muslims said: These companions of ours were Muslims and were forced, so they asked forgiveness for them. Then the verse was revealed: {Indeed, those whom the angels take while they are wronging themselves - the angels will say, **In what were you?**} (An-Nisa': 97) ... to the end of the verse. He said: So he wrote to those Muslims who remained in Mecca with this verse that they had no excuse, so they went out, and the polytheists caught up with them and subjected them to temptation. Then this verse was revealed about them: {And of the people is he who says, **We believe in God**, but when he is harmed for the sake of God, he considers the persecution of the people to be like the punishment of God...} ... to the end of the verse. So the Muslims wrote to them about

Surat al-Ankabut 29:10

And among the people is he who says, "We believe in God," but when he is harmed for the cause of God, he considers the persecution of the people to be like the punishment of God. But if victory comes from your Lord, they will surely say, "Indeed, we were with you." Is not God most knowing of what is in the hearts of the worlds?

that, so they went out and despaired of all good. Then the verse was revealed about them: {Then indeed, your Lord is for those who emigrated after they had "Be tested, then strive and be patient. Indeed, your Lord, thereafter, is Forgiving and Merciful." (al-Nahl 16:110) So they wrote to them about that: God has made a way out for you, so they went out. The polytheists caught up with them and fought them until those who escaped were saved, and those who were killed were killed.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And of the people is he who says, 'We believe in God,' but when he is harmed for the sake of God...** to his statement, **and that He may make known the hypocrites**, he said: These verses were revealed concerning the people whom the polytheists drove back to Mecca, and these ten verses are Medinan up to here and the rest are Meccan.

Tafsir al-Qurtubi

God the Almighty says: **And of the people is he who says, 'We believe in God,'** This verse was revealed about the hypocrites who used to say, **We believe in God**. But when he is harmed for the sake of God, he considers the trial of the people i.e., **their harm** to be like the punishment of God" in the Hereafter, so he turns away from his faith. It was said: He was alarmed by that just as he is alarmed by the punishment of God and cannot be patient about the Hereafter, so he turned away from his faith. It was also said: He was alarmed by that just as he is alarmed by the punishment of God and cannot be patient about being harmed for the sake of God. "And if victory comes to the believers from your Lord, these apostates will surely say, **Indeed, we were with you**, but they are lying. So God said about them: **Is not God more knowing of what is in the breasts of the worlds?** Meaning, God knows what is in their breasts better than they know themselves. Mujahid said: This was revealed about people who believed with their tongues, but when a trial from God or a calamity befalls them, they are tempted. Ad-Dahhak said: **It was revealed about some hypocrites in Makkah who used to believe, but when they were harmed, they would return to polytheism**. Ikrimah said: "Some people had embraced Islam, but the polytheists forced them to go out with them to Badr. Some of them were killed, so God revealed: 'Indeed, those whom the angels take while they are wronging themselves...'" (An-Nisa': 97) So the Muslims in Madinah wrote about it to the Muslims in Makkah, so they went out and the polytheists caught up with them, and some of them were tempted, so this verse was revealed about them. It was also said: "It was revealed about 'Ayyash ibn Abi Rabi'ah. He embraced Islam and then abandoned it, then he was harmed and injured and apostatized. Abu Jahl and

Al-Harith, his two half-brothers, tortured him. Ibn 'Abbas said: "He lived for a long time after that and his Islam was good."

Tafsir Ibn Kathir

God the Almighty says, informing us about the characteristics of a group of deniers who claim to believe with their tongues, but whose faith is not firmly established in their hearts, that if a trial or a trial comes to them in this world, they believe that this is from God's punishment upon them, so they turn away from Islam. For this reason, God the Almighty says: **And of mankind is he who says, 'We believe in God,' but when he is harmed for the sake of God, he considers the trial of mankind to be like the punishment of God**. Ibn Abbas said: He means that his trial is that he turns away from his religion if he is harmed for the sake of God. Other scholars of the Salaf said the same. This verse is like the statement of God the Almighty: "And of mankind is he who worships God on the edge. If good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses this world and the Hereafter. That is what is the manifest loss." * He invokes besides God that which does not harm him and that which does not benefit him. That is what is far astray." Then God the Almighty says: **If victory comes from your Lord, he will surely say, 'Indeed, we were with you.'** That is, if a close victory comes from your Lord, O Muhammad, and a conquest and spoils, these people will say to you: Indeed, we were with you, meaning your brothers in religion, as God Almighty said: "Those who lie in wait for you - if you have a victory from God, they say, 'We were not with you.' But if the disbelievers have a share, they say, 'Did we not gain control over you and protect you from the believers?'" And God Almighty said: **Perhaps God will bring about victory or a decision from Him, and they will become, over what they concealed within themselves, regretful**. And God Almighty said, informing about them here: **And if victory comes from your Lord, they will surely say, 'Indeed, we were with you.'** Then God Almighty said: **Is not God most knowing of what is in the breasts of the worlds?** That is, is God not most knowing of what is in their hearts and what their innermost thoughts conceal, even if they show you agreement.

And the Almighty said: **And that God will surely make evident those who have believed and He will surely make evident the hypocrites** meaning that God will test people with hardship and ease, to distinguish these from those, those who obey God in hardship and ease, and those who obey Him only for their own gain, as God the Almighty said: **And We will surely test you until We make evident those who strive among you [for the cause of God] and the steadfast, and We will make evident your report** and the Almighty said after the Battle of Uhud, in which there was a test and

examination: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good** Al-An'am 2:17.

Fath al-Qadir

10- **And among the people is he who says, 'We believe in God,' but when he is harmed for the sake of God,** that is, for the sake of God and for His sake, as the unbelievers do to the people of faith, and as the sinners do to the people of obedience, by inflicting harm on them for the sake of their faith in God and doing what He has commanded, **he considers the trial of the people,** which is the harm they inflict on him, **to be like the punishment of God,** that is, he is impatient with those who harm them, so he does not have patience, and makes it as severe and severe as the punishment of God, so he obeys the people as he obeys God. It was said that he is the hypocrite who, when harmed for the sake of God, turns away from the religion and disbelieves. Al-Zajjaj said: The believer should be patient in the face of harm for the sake of God. **And if victory comes from your Lord,** that is, victory from God for the believers, and a conquest and victory over the enemies, and spoils they seize from them, **he will surely say, 'Indeed, we were with you,'** that is, entering with you into your religion and assisting you against your enemy, so God denied them. He said: **Is not God most knowing of what is in the breasts of the worlds?** That is, He, glory be to Him, knows best what is in their breasts, both good and evil, so how can they make this false claim? These are people whose faith was weak. When they were harmed by the disbelievers, they agreed with them. But when the strength of Islam became apparent and God granted victory to the believers in some situation, **they would say, 'Indeed, we were with you.'** It was said that what is meant by this and the previous verses are the hypocrites. Mujahid said: This was revealed about people who believed in God with their tongues, but when a calamity or misfortune befell them from God, they were tempted. Ad-Dahhak said: This was revealed about some hypocrites in Makkah who used to believe, but when they were harmed, they reverted to polytheism. It appears that this verse, from His statement: **And among the people is he who says to His statement: And those who disbelieved say,** was revealed about the hypocrites, as is evident from the context.

Tafsir al-Baghawi

God Almighty said: 10- **And among the people is he who says, 'We believe in God,' but when he is harmed for the sake of God,** a calamity befalls him from the people, he is tempted, **he considers the trial of the people to be like the punishment of God,** meaning: he considers the harm and punishment of the people to be like the punishment of God in the Hereafter, meaning: he is impatient with the punishment of the people and does not have patience with it, so he obeys the people as one who fears His punishment obeys God. This is the saying of Al-Suddi and Ibn Zayd, they said: He is the hypocrite who, when he is harmed for the sake of God, turns away from the religion and

disbelieves.

And if victory comes from your Lord, meaning, a conquest and a state for the believers, **they will surely say,** meaning, these hypocrites to the believers: **Indeed, we were with you,** against your enemy, and we were Muslims, and we were Muslims, but we were forced until we said what we said. So God denied them and said:

Is not God more knowing of what is in the hearts of the worlds? of faith and hypocrisy.

Tafsir al-Baidawi

10- **And among the people is he who says, 'We believe in God,' but when he is harmed for the sake of God,** that is, by the disbelievers tormenting them for believing, **he considers the trial of the people,** that which befalls him from their harm in turning away from faith, **like the punishment of God** in turning away from disbelief. **And if victory comes from your Lord,** conquest and spoils, **he will surely say, 'Indeed, we were with you,'** in the religion, then you associated us with it. What is meant is the hypocrites or a people whose faith was weak and who turned back because of the harm of the polytheists, and this supports the first interpretation. **Is not God most knowing of what is in the breasts of the worlds?** of sincerity and hypocrisy.

Surat al-Ankabut 29:11

And God will surely make evident those who believe, and He will surely make evident the hypocrites.

Surat al-Ankabut 29:11

And God will surely make evident those who believe, and He will surely make evident the hypocrites.

Tafsir al-Jalalayn

11 - **And God will surely know those who believe** in their hearts **and He will surely know the hypocrites** so He will punish both groups. The lam in the two verbs is a lam of oath.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And God will surely make known** the friends of God, and His party, the people of faith in God among you, O people, and He will surely make known the hypocrites among you until He distinguishes each group among you from the other group, by God making that known among you through trials, tribulations, and tests, and by the hastening of those among you who hasten to emigrate from the land of polytheism to the land of Islam, and the hesitation of those among you who are hesitant to emigrate from it.

Tafsir al-Qurtubi

God Almighty says: **And God will surely make evident those who believe and He will surely make evident the hypocrites.** Qatada said: It was revealed about the people whom the polytheists returned to Mecca.

Tafsir Ibn Kathir

God the Almighty says, informing us about the characteristics of a group of deniers who claim to believe with their tongues, but whose faith is not firmly established in their hearts, that if a trial or a trial comes to them in this world, they believe that this is from God's punishment upon them, so they turn away from Islam. For this reason, God the Almighty says: **And of mankind is he who says, 'We believe in God,' but when he is harmed for the sake of God, he considers the trial of mankind to be like the punishment of God.** Ibn Abbas said: He means that his trial is that he turns away from his religion if he is harmed for the sake of God. Other scholars of the Salaf said the same. This verse is like the statement of God the Almighty: "And of mankind is he who worships God on the edge. If good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses this world and the Hereafter. That is what is the manifest loss. * He invokes besides God that which does not

harm him and that which does not benefit him. That is what is far astray." Then God the Almighty says: **If victory comes from your Lord, he will surely say, 'Indeed, we were with you.'** That is, if a close victory comes from your Lord, O Muhammad, and a conquest and spoils, these people will say to you: Indeed, we were with you, meaning your brothers in religion, as God Almighty said: "Those who lie in wait for you - if you have a victory from God, they say, 'We were not with you.' But if the disbelievers have a share, they say, 'Did we not gain control over you and protect you from the believers?'" And God Almighty said: **Perhaps God will bring about victory or a decision from Him, and they will become, over what they concealed within themselves, regretful.** And God Almighty said, informing about them here: **And if victory comes from your Lord, they will surely say, 'Indeed, we were with you.'** Then God Almighty said: **Is not God most knowing of what is in the breasts of the worlds?** That is, is God not most knowing of what is in their hearts and what their innermost thoughts conceal, even if they show you agreement.

And the Almighty said: **And that God will surely make evident those who have believed and He will surely make evident the hypocrites** meaning that God will test people with hardship and ease, to distinguish these from those, those who obey God in hardship and ease, and those who obey Him only for their own gain, as God the Almighty said: **And We will surely test you until We make evident those who strive among you [for the cause of God] and the steadfast, and We will make evident your report** and the Almighty said after the Battle of Uhud, in which there was a test and examination: **God would not leave the believers in that state you are in until He distinguishes the wicked from the good Al-An'am 2:17.**

Fath al-Qadir

And His statement: 11- **And that God will surely make evident those who believe and that He will surely make evident the hypocrites** is to confirm and emphasize what came before it: that is, that God will distinguish between the two groups and reveal the sincerity of the sincere and the hypocrisy of the hypocrites. So the sincere one is the one who does not waver due to the harm that befalls him and is patient for God's sake as he should be, and does not treat the trial of the people as equivalent to the punishment of God. And the hypocrite is the one who inclines thus and thus, if harm befalls him from the disbelievers, he agrees with them and follows them and disbelieves in God the Almighty, and if the wind of Islam blows and its victory rises and its conquest becomes apparent, he returns to Islam and claims that he is a Muslim.

Tafsir al-Baghawi

11- **And God will surely make known those who believe**, who are truthful and remain steadfast in Islam when afflicted, **and He will surely make known the**

hypocrites, who abandon Islam when afflicted.

They differed about the revelation of this verse.

Mujahid said: It was revealed about people who believed with their tongues, but when they were afflicted with a calamity from people or a misfortune in themselves, they were tempted.

Akrima said, on the authority of Ibn Abbas, may God be pleased with them both: It was revealed about those who were expelled by the polytheists to Badr, and they are the ones about whom the following verse was revealed: **Indeed, those whom the angels take while they are wronging themselves An-Nisa' 97.**

Al-Sha'bi said: These ten verses from the beginning of the Surah to here are Medinan, and the rest of the Surah is Meccan.

Tafsir al-Baidawi

11- **And God will surely know those who believe** in their hearts. **And He will surely know the hypocrites** and He will punish both groups.

Surat al-Ankabut 29:12

And those who disbelieved said to those who believed, "Follow our way, and we will bear your sins." But they will not bear any of their sins. Indeed, they are liars.

Surat al-Ankabut 29:12

And those who disbelieved said to those who believed, **Follow our way, and we will bear your sins.** But they will not bear any of their sins. Indeed, they are liars.

Tafsir al-Jalalayn

12 - **And those who disbelieved said to those who believed, Follow our way** our religion **and we will bear your sins** in following us if it was and the command has the meaning of report. God Almighty said (But they will not bear any of their sins. Indeed, they are liars) in that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who disbelieved among the Quraysh said to those among them who believed in God, **Follow our way.** That is, they said, "Be like us in denying the resurrection after death and denying reward and punishment for deeds. "And We will bear your sins." That is, they said, **If you follow our way in that, and are resurrected after death and are rewarded for your deeds, then we will bear the burden of your sins at that time.**

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Follow our way and we will bear your sins,** he said: The statement of the infidels of Quraysh in Mecca to those among them who believed, he said: They said: We will not be sent, nor will you, so follow us. If you have anything against us, then it is upon us.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd informed us, who said: I heard Ad-Dahhak regarding His statement, **And those who disbelieved said,** meaning the leaders among the disbelievers, who said to those among the followers who believed: Leave the religion of Muhammad and follow our religion. This, I mean His statement, **Follow our path and we will bear your sins,** even if it was issued in the form of a command, then it contains an interpretation of recompense, and its meaning is what I said: If you follow our path, we will bear your sins, as the poet said:

I said, **Call and call, for the most beautiful voice is when two callers call.**

He wants: I pray and I will pray, and its meaning is: If

you pray, I will pray.

And His statement, "And they will not bear any of their sins. Indeed, they are liars." This is a denial from God to the polytheists who said to those who believed, **Follow our way and we will bear your sins.** God Almighty says: And they lied in what they said to them. They will not bear any of their sins. Indeed, they are liars in what they said to them and promised them, of bearing their sins if they followed them.

Tafsir al-Qurtubi

God Almighty said: **And those who disbelieved said to those who believed, 'Follow our way'** meaning our religion. **And We will bear your sins** is a command. Al-Farra' and Al-Zajaj said: It is a command in the interpretation of the condition and consequence, meaning if you follow our way, we will bear your sins, as He said:

I said, **Call and call, for the most beautiful voice is when two callers call.**

That is, if you call, I will call. Al-Mahdawi said: The occurrence of **indeed, they are liars** after it is based on the meaning, because the meaning is: if you follow our path, we will bear your sins. So since the matter goes back in meaning to the report, the denial was applied to it as it is applied to the report. Mujahid said: The polytheists of Quraysh said: We and you will not be resurrected, so if there is a burden upon you, then upon us, meaning we will bear what is required of you. And bearing here means carrying, not carrying on the back. It was narrated that the one who said that was Al-Walid ibn Al-Mughira.

Tafsir Ibn Kathir

God the Almighty says, informing us about the infidels of Quraysh, that they said to those among them who believed and followed the guidance: Return from your religion to our religion, and follow our path, **and we will bear your sins,** meaning and your sins, if you have sins in that, upon us and on our necks, as someone says: Do this and your sin is on my neck. God the Almighty said, refuting them: "And they will not bear any of their sins. Indeed, they are liars." That is, in what they said, that they would bear the sins of those people, for no one bears the burden of another. God the Almighty says: **And if a heavily laden animal calls for its load, nothing of it will be borne, even if he were a close relative.** And God the Almighty says: "And no intimate friend will ask about an intimate friend. They will see them."

God the Almighty says: **And they will bear their own burdens and other burdens besides their own,** informing us about those who call to disbelief and misguidance, that on the Day of Resurrection they will bear their own burdens and the burdens of others

because of the people they led astray, without that diminishing anything from their burdens, as God the Almighty says: **They will bear their own burdens in full on the Day of Resurrection and also the burdens of those whom they led astray without knowledge**, and in the Sahih: "Whoever calls to guidance will have a reward like the rewards of those who follow him until the Day of Resurrection, without that diminishing anything from their rewards. And whoever calls to misguidance will bear a sin like the sins of those who follow him until the Day of Resurrection, without that diminishing anything from their sins." And in the Sahih: **No soul is killed unjustly except that the first son of Adam will bear a share of its blood, because he was the first to institute killing.**

And the Almighty said: **And they will be asked on the Day of Resurrection about what they used to invent**, meaning they lied and fabricated slander. Ibn Abi Hatim mentioned a hadith here and said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Uthman bin Hafs bin Abi Al-Aliyah told us, Sulayman bin Habib Al-Maharibi told me on the authority of Abu Umamah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, conveyed what he was sent with, then he said: "Beware of injustice, for God will resolve on the Day of Resurrection and say: By My glory and majesty, injustice will not be permissible for me today. Then a caller will call out and say: Where is so-and-so, son of so-and-so? Then he will come, followed by good deeds like mountains, and people will stare at them until he stands before the Most Merciful, the Almighty. Then the caller will command and call out: Whoever has a claim or a wrong against so-and-so, son of so-and-so, come. So they will come until they gather and stand before the Most Merciful. Then the Most Merciful will say: Pay off My servant. They will say: How can we pay off his servant? He will say: Take from them from..." His good deeds, and they will continue to take from them until there is no good deed left, and there remain those who committed injustice. He will say: Pay off for My servant. They will say: He does not have a single good deed left. He will say: Take from their bad deeds and load them on him. Then the Prophet (peace and blessings of God be upon him) recited this noble verse: **And they will bear their burdens and other burdens with their burdens, and they will be asked on the Day of Resurrection about what they used to invent.** This hadeeth has a corroborating report in Saheeh Abi Dawood from a different chain of narration: "A man will come on the Day of Resurrection with good deeds like mountains, but he wronged this one, took from the wealth of that one, and took from the honour of that one. So this one will take from his good deeds and this one from his good deeds. If he does not have a single good deed left, some of their bad deeds will be taken and thrown on him." Ibn Abi Hatim said: Ahmad ibn Abi Al-Hawari told us, Abu Bishr Al-Hadha' told us, on the authority of Abu Hamza Al-Thamali, on the authority of Muadh ibn Jabal, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said to me: "O Muadh, the believer will be asked on the Day of Resurrection about all his efforts, even about the kohl applied to his eyes and about the crumbs of clay on two fingers. So do not let me find

you coming on the Day of Resurrection and no one happier with what God has given you than you."

Fath al-Qadir

12- **And those who disbelieved said to those who believed, 'Follow our way.'** The lam in **for those who believed** is the lam of notification: meaning they said, addressing them as previously explained in more than one place: meaning they said to them, **Follow our way and enter our religion.** "And We will bear your sins." Meaning, if following our way is a sin for which you will be held accountable on the Day of Resurrection, as you say, then We will bear that for you and be held accountable for it without you. The lam in **for us to bear** is the lam of command, as if they ordered themselves to do that. Al-Farra' and Al-Zajaj said: It is a command in the interpretation of condition and consequence: meaning, if you follow our way, We will bear your sins. Then God responded to them by saying: **And they will not bear any of their sins.** The first part is explanatory. The second is for emphasis: that is, they will not bear any of the sins they committed to and were guaranteed to bear. Then God the Almighty described them as liars in this bearing, saying: **Indeed, they are liars** in what they guaranteed of bearing your sins. Al-Mahdawi said, this denial of them by God the Almighty was interpreted in terms of the meaning, because the meaning is: If you follow our path, we will bear your sins. So since the matter goes back in meaning to the report, the denial was applied to it just as it is applied to the report.

Tafsir al-Baghawi

12- **And those who disbelieved said to those who believed, 'Follow our way.'** Mujahid said: This is from what the disbelievers of Mecca said to those who believed among them. Al-Kalbi and Muqatil said: Abu Sufyan said it to those who believed among Quraysh, 'Follow our way: our religion and the way of our fathers, and we are responsible for every consequence from God that befalls you.' This is what His statement, 'And We will bear your sins,' means your burdens. Al-Farra' said: Its wording is a command, but its meaning is a recompense. Its metaphor is: If you follow our way, We will bear your sins, like His statement, 'Then let the sea throw him up onto the shore.' (Ta-Ha: 39). It was said: It is a subjunctive mood based on a command, as if they ordered themselves to do that, but God, the Almighty, denied them and said, 'And they will not bear any of their sins. Indeed, they are liars,' regarding what they said about bearing their sins.

Tafsir al-Baidawi

12- **And those who disbelieved said to those who believed, 'Follow our way'** which we follow in our religion. **And We will bear your sins** if that was a sin or if it was a resurrection and punishment. They only ordered themselves to bear it, linking it to their order to follow, exaggerating in linking the burden to following and the promise to lighten the burdens for it if it was an

Surat al-Ankabut 29:12

And those who disbelieved said to those who believed, "Follow our way, and we will bear your sins." But they will not bear any of their sins. Indeed, they are liars.

encouragement for them to do so. With this consideration, He responded to them and called them liars by saying: "And they will not bear any of their sins. Indeed, they are liars." The first is for clarification, and the second is additional, and the meaning is: And they will not bear any of their sins.

Surat al-Ankabut 29:13

And they will surely bear their own burdens and other burdens besides their own, and they will surely be asked on the Day of Resurrection about what they used to invent.

Tafsir al-Jalalayn

13 - **And they will bear their burdens** their sins **and other burdens besides their burdens** by saying to the believers, **Follow our path**, and by leading astray their imitators **and they will be asked on the Day of Resurrection about what they used to invent** lying about God, a question of rebuke. The lam in the two verbs is a lam of oath, and their subject is omitted, the waw, and the noun of the subject is the noun of the subject.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who associate others with God, who say to those who believe in Him, **Follow our path and we will bear your sins**, will bear the burdens of their own souls and the sins of those they led astray and obstructed from the path of God, along with their own burdens. And they will be asked on the Day of Resurrection about what they used to lie to them about in this world, about their false promises to them, and about their saying to them, **Follow our path and we will bear your sins**, and they fabricated lies about that.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they will bear their burdens** meaning their sins, **and burdens in addition to their burdens** meaning: the burdens of those they led astray.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they will bear their own burdens and other burdens along with their own burdens**, and he recited His statement, "That they will bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misled without knowledge. Unquestionably, evil is that which they bear" (al-Nahl 16:25). He said: So this is His statement, **and other burdens along with their own burdens**.

Tafsir al-Qurtubi

The Almighty's statement: **And they will bear their own burdens and other burdens besides their own burdens** means that they will bear the sins of those they wronged after their own good deeds are finished. This

meaning was narrated from the Prophet (peace and blessings of God be upon him), and it was mentioned earlier in **Al Imran**. Abu Umamah al-Bahili said: [The Messenger of God (peace and blessings of God be upon him) said: "A man will be brought on the Day of Resurrection with many good deeds, and retribution will continue to be taken from him until his good deeds are used up. Then he will be called to account, and God, the Almighty, will say: 'Take retribution from Me.' The angels will say: 'What good deeds remain for him?' Then he will be called to account, and God, the Almighty, will say: 'Take retribution from My servant.' The angels will say: 'What good deeds remain for him?' He will say: 'Take from the sins of the wronged one and place them on him.'" Then the Messenger of God (peace and blessings of God be upon him) recited:

And they will bear their own burdens and other burdens besides their own burdens. Qatadah said: Whoever calls to misguidance will bear its burden and the burden of those who act upon it, without detracting from their burden in the slightest. Similar to this is the saying of God the Almighty: **That they may bear their own burdens in full on the Day of Resurrection, and also some of the burdens of those whom they misled without knowledge** (al-Nahl 16:25). Similar to this is the saying of the Prophet (peace and blessings be upon him): **Whoever introduces an evil into Islam will bear its burden and the burden of those who act upon it after him, without that detracting from their burden in the slightest.** This was narrated from the hadith of Abu Hurayrah and others. Al-Hasan said: The Prophet (peace and blessings be upon him) said: "Whoever calls people to guidance, is followed and acts upon it, will have a reward like that of those who follow him, without that detracting from their reward in the slightest. But whoever calls people to misguidance, is followed and acts upon it after him, will have a burden like that of those who act upon it among those who follow him, without that detracting from their burden in the slightest." Then Al-Hasan recited: **And they will bear their own burdens and other burdens with their burdens.**

I said: This is mursal and it is the meaning of the hadith of Abu Hurayrah, which was narrated by Muslim. The text of the hadith of Anas ibn Malik on the authority of the Messenger of God (blessings and peace of God be upon him) is that he said: "Anyone who calls to misguidance and is followed will have a burden like that of those who follow him, without it detracting from their reward in the slightest. Anyone who calls to guidance and is followed will have a reward like that of those who follow him, without it detracting from their reward in the slightest." Narrated by Ibn Majah in al-Sunan. There are other hadiths on this topic from Abu Jahfiyah and Jarir. It has been said that what is meant is the helpers of oppressors. It has also been said that it means the innovators if they are followed in their innovations. It has also been said that it means the innovators of new traditions if those who come after them know about them. The meanings are close and the hadith encompasses all of that.

And they will surely bear their own burdens and other burdens besides their own, and they will surely be asked on the Day of Resurrection about what they used to invent.

Tafsir Ibn Kathir

God the Almighty says, informing us about the infidels of Quraysh, that they said to those among them who believed and followed the guidance: Return from your religion to our religion, and follow our path, **and we will bear your sins**, meaning and your sins, if you have sins in that, upon us and on our necks, as someone says: Do this and your sin is on my neck. God the Almighty said, refuting them: "And they will not bear any of their sins. Indeed, they are liars." That is, in what they said, that they would bear the sins of those people, for no one bears the burden of another. God the Almighty says: **And if a heavily laden animal calls for its load, nothing of it will be borne, even if he were a close relative.** And God the Almighty says: "And no intimate friend will ask about an intimate friend. They will see them."

God the Almighty says: **And they will bear their own burdens and other burdens besides their own**, informing us about those who call to disbelief and misguidance, that on the Day of Resurrection they will bear their own burdens and the burdens of others because of the people they led astray, without that diminishing anything from their burdens, as God the Almighty says: **They will bear their own burdens in full on the Day of Resurrection and also the burdens of those whom they led astray without knowledge**, and in the Sahih: "Whoever calls to guidance will have a reward like the rewards of those who follow him until the Day of Resurrection, without that diminishing anything from their rewards. And whoever calls to misguidance will bear a sin like the sins of those who follow him until the Day of Resurrection, without that diminishing anything from their sins." And in the Sahih: **No soul is killed unjustly except that the first son of Adam will bear a share of its blood, because he was the first to institute killing.**

And the Almighty said: **And they will be asked on the Day of Resurrection about what they used to invent**, meaning they lied and fabricated slander. Ibn Abi Hatim mentioned a hadith here and said: My father told us, Hisham bin Ammar told us, Sadaqah told us, Uthman bin Hafs bin Abi Al-Aliyah told us, Sulayman bin Habib Al-Maharibi told me on the authority of Abu Umamah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, conveyed what he was sent with, then he said: "Beware of injustice, for God will resolve on the Day of Resurrection and say: By My glory and majesty, injustice will not be permissible for me today. Then a caller will call out and say: Where is so-and-so, son of so-and-so? Then he will come, followed by good deeds like mountains, and people will stare at them until he stands before the Most Merciful, the Almighty. Then the caller will command and call out: Whoever has a claim or a wrong against so-and-so, son of so-and-so, come. So they will come until they gather and stand before the Most Merciful. Then the Most Merciful will say: Pay off My servant. They will say: How can we pay off his servant? He will say: Take for them from..." His good deeds, and they will continue to

take from them until there is no good deed left, and there remain those who committed injustice. He will say: Pay off for My servant. They will say: He does not have a single good deed left. He will say: Take from their bad deeds and load them on him. Then the Prophet (peace and blessings of God be upon him) recited this noble verse: **And they will bear their burdens and other burdens with their burdens, and they will be asked on the Day of Resurrection about what they used to invent.** This hadeeth has a corroborating report in Saheeh Abi Dawood from a different chain of narration: "A man will come on the Day of Resurrection with good deeds like mountains, but he wronged this one, took from the wealth of that one, and took from the honour of that one. So this one will take from his good deeds and this one from his good deeds. If he does not have a single good deed left, some of their bad deeds will be taken and thrown on him." Ibn Abi Hatim said: Ahmad ibn Abi Al-Hawari told us, Abu Bishr Al-Hadha' told us, on the authority of Abu Hamza Al-Thamali, on the authority of Muadh ibn Jabal, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said to me: "O Muadh, the believer will be asked on the Day of Resurrection about all his efforts, even about the kohl applied to his eyes and about the crumbs of clay on two fingers. So do not let me find you coming on the Day of Resurrection and no one happier with what God has given you than you."

Fath al-Qadir

13- **And they will surely bear their burdens** meaning the sins they committed. The expression *burdens* indicates that they are great sins. **And burdens with their burdens** meaning burdens with their burdens. They are the sins of those whom they led astray and led them away from guidance to misguidance. Similar to this is the statement of God, the Most High: **They will surely bear their own burdens in full on the Day of Resurrection and also some of the sins of those whom they led astray without knowledge.** Similar to this is the statement of the Prophet, may God bless him and grant him peace: **Whoever establishes a bad practice will bear its burden and the burden of whoever acts upon it**, as in the authentic hadith of Abu Hurayrah in Sahih Muslim and others. **And they will surely be asked on the Day of Resurrection** as a rebuke and rebuke **about what they used to invent** meaning the lies they used to invent in this world. Muqatil said: This means their statement: We are responsible for every consequence that befalls you from God.

Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated regarding the verse {{ ... Ibn Sa'd, Ibn Jarir, Ibn Abi Hatim and Ibn Asakir narrated on the authority of Abdullah bin Ubaidullah bin Umair who said: "This verse was revealed about Ammar bin Yasir when he was being tortured for the sake of God: 'Alif, Lam, Meem. Do people think that they will be left alone?'" Ibn Majah and Ibn Mardawayh narrated on the authority of Ibn Mas'ud who said: "The first to whom God declared their Islam were seven: the Messenger of God (peace and blessings of God be

upon him), Abu Bakr, Sumayyah, the mother of Ammar, Ammar, Suhayb, Bilal, and Miqdad. As for the Messenger of God (peace and blessings of God be upon him), God protected him by means of his uncle Abu Talib. As for Abu Bakr, God protected him by means of his people. As for the rest of them, the polytheists seized them, dressed them in iron armor, and melted them in the sun. Not one of them did what they wanted except Bilal, who considered himself insignificant for the sake of God and he considered himself insignificant in the eyes of his people. They seized him and gave him to the children who paraded him around the valleys of Mecca while he was saying, 'One, one.'" Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Mujahid, regarding his statement, **that they should outstrip Us**, that he said, **that they should outstrip Us**. Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Sa'd ibn Abi Waqqas, who said: My mother said, **I will not eat food or drink until you disbelieve in Muhammad**. So she abstained from food and drink until they began to hit her mouth with a stick. Then this verse was revealed: "And We have enjoined upon man, to be dutiful and kind to his parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them." At-Tirmidhi also narrated it from his hadith, and he said: It was revealed concerning four verses. He mentioned a similar story, and he said: It is hasan saheeh. Ahmad, Muslim, Abu Dawud and al-Nasa'i also narrated this hadith. Ahmad, Ibn Abi Shaybah, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, Ibn Majah, Abu Ya'la, Ibn Hibban, Abu Nu'aym, al-Bayhaqi and al-Dhiya' narrated on the authority of Anas that he said: The Messenger of God (blessings and peace of God be upon him) said: "I have been harmed for the sake of God, as no one else is harmed. I have been afraid for the sake of God, as no one else is afraid. A third time has passed while Bilal and I had no food that a living being would eat, except what Bilal's armpit covered." Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement, **He has made the trial of the people like the punishment of God**, that he said: He turns away from the religion of God if he is harmed for the sake of God.

Tafsir al-Baghawi

13- **And they will bear their own burdens**, meaning the burdens of their own deeds, **and burdens besides their own burdens**, meaning the burdens of those they led astray and obstructed from the path of God, along with their own burdens. Similar to this is the Almighty's statement: **That they may bear their own burdens in full on the Day of Resurrection and also some of the burdens of those whom they led astray without knowledge** (Al-Hall: 25). **And that they may be questioned on the Day of Resurrection about what they used to invent**, a question of rebuke and rebuke.

Tafsir al-Baidawi

13- **And they will bear their own burdens** the burdens of what they themselves committed. **And burdens with their own burdens** and other burdens with them for what they caused by misguidance and being led to sins, without that detracting from the burdens of those who followed them in the slightest. **And they will be questioned on the Day of Resurrection** a question of rebuke and rebuke **about what they used to invent** of the falsehoods with which they led astray.

Surat al-Ankabut 29:14

And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, then the flood seized them while they were wrongdoers.

Surat al-Ankabut 29:14

And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, then the flood seized them while they were wrongdoers.

Tafsir al-Jalalayn

14 - **And We had certainly sent Noah to his people** when he was forty years old or more **and he remained among them a thousand years minus fifty years** calling them to the Oneness of God, but they denied him **and the flood overtook them** the abundant water swirled around them and overcame them, so they drowned **while they were wrongdoers** polytheists.

Tafsir al-Suyuti

Tafsir al-Tabari

This is a threat from God Almighty to those polytheists from Quraysh, who said to those who believed: Follow our path, and we will bear your sins. He says to His Prophet Muhammad, may God bless him and grant him peace: Do not be sad, O Muhammad, about the harm you and your companions will suffer from these polytheists, for even if I grant them respite and prolong their respite, their fate will be ruin, and your fate and the fate of your companions will be elevation and victory over them, and salvation from the punishment that will befall them, just as We did with Noah, when We sent him to his people. He remained among them for a thousand years less fifty years, calling them to monotheism and to abandon the gods and idols. But his calling them to God did nothing to increase their turning to Him and accepting the advice that he brought them from God except to flee.

He mentioned that he was sent to his people when he was three hundred and fifty years old.

Nasr bin Ali Al-Jahdhami told us: Noah bin Qais told us: Awn bin Abi Shaddad told us: God sent Noah to his people when he was three hundred and fifty years old. He stayed among them for one thousand years, minus fifty years. Then he lived after that for three hundred and fifty years. Then the flood took them. God Almighty says: **So abundant water destroyed them.** Every abundant water that spreads and overflows is a flood among the Arabs, whether it is a torrent or something else. Likewise, death, if it is widespread and abundant, is also a flood among them. From this comes the saying of the rajaz poet:

A devastating flood of death swept them away.

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, **Then the flood overtook them**, he said: It is the water that was sent upon them.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say: The flood means drowning.

And his saying, **And they are wrongdoers**, means: And they are wronging themselves by their disbelief.

Tafsir al-Qurtubi

God the Almighty says: **And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years.** The story of Noah was mentioned as a consolation to his Prophet (peace and blessings of God be upon him), meaning that the prophets before you were tested by the disbelievers, but they were patient. Noah was mentioned specifically because he was the first messenger sent to the Earth, which was filled with disbelief, as was previously explained in Hud. And no prophet from his people encountered what Noah encountered, as was previously explained in Hud, on the authority of Al-Hasan. It was narrated on the authority of Qatada on the authority of Anas that the Prophet (peace and blessings of God be upon him) said: **The first prophet sent was Noah.** Qatada said: He was sent from the Arabian Peninsula. There is a difference of opinion regarding the length of his life. Some say: The length of his life is what God the Almighty mentioned in His Book. Qatada said: He remained among them for three hundred years before he called them, and he called them for three hundred years, and he remained after the flood for three hundred and fifty years. Ibn Abbas said: Noah was sent when he was forty years old, and he remained among his people for a thousand years minus fifty. He lived for sixty years after the flood until people became numerous and widespread. It was also narrated from him that he was sent when he was two hundred and fifty years old, and he remained among them for a thousand years minus fifty, and he lived two hundred years after the flood. Wahb said: Noah lived for a thousand four hundred years. Kaab al-Ahbar said: Noah remained among his people for a thousand years minus fifty, and he lived for three hundred and fifty years after the flood, so his total age was one thousand six hundred and fifty years. A similar narration was narrated from al-Hasan. al-Hasan said: When the Angel of Death came to Noah to take his soul, he said: O Noah, how long have you lived in this world? He said: Three hundred before I was sent, and a thousand years minus fifty among my people, and three hundred and fifty years after the flood. The Angel of Death said: How did you find this world? Noah said: It is like a house with two doors, you enter through this and exit through that. It was narrated on the authority of Anas that the Messenger of God (peace and blessings of God be upon him) said: "When God sent Noah to his people, He sent him

when he was two hundred and fifty years old. He stayed among his people for one thousand years minus fifty, and he remained after the flood for two hundred and fifty years. When the Angel of Death came to him, he said: 'O Noah, O greatest of the prophets, O tall one, O long-lived one, O one whose prayers are answered, how do you see this world?' He said: 'It is like a man who has a house built for him with two doors. He enters through one and exits through the other.'" Ibn al-Wardi said: Noah built a house of reeds, and it was said to him: 'If only you had built something other than this.' He said: 'That is too much for one who dies.' Abu al-Muhajir said: 'If only Noah had lived with his people for one thousand years minus fifty, then he would have stopped at a house of hair.' It was said to him: 'O Prophet of God, build a house.' He said: 'I will die today or I will die tomorrow.'" Wahb ibn Munabbih said: Five hundred years passed for Noah during which he did not approach women, and he was afraid of death. Muqatil and Juwaybir said: When Adam (peace be upon him) grew old and his bones became frail, he said, **O Lord, how long will I labor and strive?** He said, **O Adam, until a circumcised son is born to you.** So Noah was born to him after ten wombs, and he was then a thousand years old minus sixty. Some of them said, minus forty years. And God knows best. Noah was the son of Lamech, the son of Methuselah, the son of Idris, who is Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam. Noah's name was Sakan *home*. He was called Sakan *home* because people after Adam inhabited him, and he was their father. He had Shem, Ham, and Japheth. Shem fathered the Arabs, the Persians, and the Romans, and in all of these there was goodness. Japheth fathered the Turks, the Slavs, Gog and Magog. There is no goodness in any of these. Ibn Abbas said: In the children of Shem there was whiteness and swarthinness, and in the children of Ham there was blackness and a little whiteness. In the children of Japheth—who are the Turks and the Slavs—there was yellowness and redness. He had a fourth son, Canaan, who would drown. He would call them to God, the Most High. When they disbelieved, he would cry and wail over them. Al-Qushayri Abu Qasim Abdul Karim mentioned in his book Al-Takhbir: He believes that Noah's name was Yashkur, but because of his frequent crying over his sin, God revealed to him, **O Noah, how much you wail.** So he was named Noah. It was said, **O Messenger of God, what was his sin?** He said, **He passed by a dog and said to himself, 'What is wrong with me?'** So God revealed to him, **'Create something better than this.'** Yazid Al-Raqashi said, **He was named Noah because of how much he wailed over himself.** If it is said: Why did He say: **one thousand years minus fifty years** and not say nine hundred and fifty years? There are two answers to this: The first: What is meant by it is to increase the number, so the mention of the thousand was more in wording and more in number. The second: What was narrated that he was given a thousand years of life, so he gave fifty years of his life to some of his children, and when death approached him, he went back to completing the thousand, so God Almighty mentioned that to indicate that the deficiency was from him. **So the flood seized them.** Ibn Abbas, Saeed bin Jubair, and Qatada said: rain. Ad-Dahhak: drowning. And it was said: death. It

was narrated by Aisha, may God be pleased with her, on the authority of the Prophet, may God bless him and grant him peace. And from it is the saying of the poet:

A devastating flood of death swept them away.

An-Nahhas said: It is said of every great deal that encompasses everyone, whether it be rain, killing, or flooding death, **and they are wrongdoers.** It is a clause in the position of a circumstantial adverbial phrase, and **a thousand years** is in the accusative case as an adverbial phrase. **Except fifty years** is in the accusative case as an exception to the imperative. According to Sibawayh, it is like a direct object because it is dispensed with like a direct object. As for Al-Mubarrad, Abu Al-Abbas Muhammad bin Yazid, it is a direct object. It is as if you said you excepted Zayd.

Warning: Hassan bin Ghaleb bin Nujayh Abu Al-Qasim Al-Masry narrated, Malik bin Anas narrated to us, on the authority of Al-Zuhri, on the authority of Ibn Al-Musayyab, on the authority of Ubayy bin Ka'b, who said: The Messenger of God, peace and blessings be upon him, said: "Gabriel used to remind me of the merits of Umar, so I said, 'O Gabriel, how much do you reach the merits of Umar?' He said to me, 'O Muhammad, if I had stayed with you as long as Noah stayed among his people, I would not have reached the merits of Umar for you.'" Al-Khatib Abu Bakr bin Thabit Al-Baghdadi mentioned this, and he said: Hassan bin Ghaleb is the only one who narrated it on the authority of Malik, and his hadith is not authentic.

Tafsir Ibn Kathir

This is a consolation from God the Almighty to His servant and messenger Muhammad, may God bless him and grant him peace. He tells him about Noah, peace be upon him, that he stayed among his people for this period, calling them to God the Almighty night and day, secretly and openly. Despite this, it only increased their flight from the truth, their turning away from it, and their denial of it. Only a few of them believed with him. For this reason, God the Almighty said: **So he remained among them a thousand years less fifty years, and the flood seized them while they were wrongdoers.** That is, after this long period, the message and warning did not work on them. So, O Muhammad, do not feel sorry for those of your people who disbelieved in you, nor be sad for them, for God guides whomever He wills and misguides whomever He wills. In His hand is the matter, and to Him all matters return. **Indeed, those against whom the word of your Lord has come into effect will not believe, even if every sign came to them.** And know that God will make you victorious, support you, and aid you, and humiliate and subjugate your enemy, and make them the lowest of the low.

Hammad bin Salamah narrated from Ali bin Zaid from Yusuf bin Mahak from Ibn Abbas who said: Noah was sent when he was forty years old, and he stayed among his people for a thousand years minus fifty. He lived for sixty years after the flood until people became numerous and widespread. Qatada said: It is said that

Surat al-Ankabut 29:14

And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, then the flood seized them while they were wrongdoers.

his entire lifespan was a thousand years minus fifty. He stayed among them for three hundred years before he called them, and he called them for three hundred years, and he stayed after the flood for three hundred and fifty years. This is a strange saying, and the apparent context of the verse is that he stayed among his people calling them to God for one thousand years minus fifty. Awn bin Abi Shaddad said: God the Almighty sent Noah to his people when he was three hundred and fifty years old, so he called them for a thousand years minus fifty, and then he lived for three hundred and fifty years after that. This is also strange. It was narrated by Ibn Abi Hatim and Ibn Jarir. The statement of Ibn Abbas is closer, and God knows best.

Al-Thawri narrated on the authority of Salamah ibn Kuhayl on the authority of Mujahid who said: Ibn Umar said to me: How long did Noah stay among his people? I said: One thousand years less fifty years. He said: People have continued to decrease in their ages, dreams and morals until this day. And the Almighty's statement: **So We saved him and the companions of the ship** means those who believed in Noah, peace be upon him. This has been mentioned in detail previously in Surah Hud, and its interpretation has been presented before so there is no need to repeat it.

And the Almighty's saying: **And We made it a sign for the worlds** means that We made that ship remain, either the same, as Qatada said: It remained until the beginning of Islam on Mount Judi, or its type. He made it a reminder for the people of His blessings upon creation, how He saved them from the flood, as the Almighty said: "And a sign for them is that We carried their offspring in the laden ship * And created for them from the like thereof that which they ride. * And if We willed, We could drown them, so there would be no cry for help for them, nor would they be saved * Except as mercy from Us and as provision for a time." And the Almighty said: **Indeed, when the water surged, We carried you in the moving ship * To make it a reminder for you and for a hearing ear to retain it.** And He said here: **So We saved him and the companions of the ship and made it a sign for the worlds.** This is from the category of gradual progression from person to type, like the Almighty's saying: **And We have certainly adorned the nearest heaven with lamps and made them missiles against the devils.** That is, We made its type missiles, for that which is thrown is not an adornment for the heaven. And the Almighty said: **And We have certainly created man from an extract of clay * Then We made him...** A drop of semen in a firm lodging." There are many similar examples of this. Ibn Jarir said: If it were said that the pronoun in His statement, **And We made it**, refers to the punishment, that would be correct, and God knows best.

Fath al-Qadir

God Almighty made the story of Noah beautiful, confirming His statement at the beginning of the Surah, **And We certainly tried those before them.** In it is a confirmation for the Prophet, peace and blessings be upon him, as if it was said to him: Noah remained for a

thousand years minus fifty years calling his people, and none of them believed except a few. So you are more deserving of patience because of the short duration of your stay and the large number of your nation. It was said that it was mentioned in the system minus fifty years and did not say nine hundred and fifty years, because the exception confirms the number, unlike the second, which may be used for something close to it. There is disagreement regarding the amount of Noah's lifespan. This will come at the end of the discussion. The verse only says that he remained among them for this period, and it does not indicate that it was his entire lifespan. It may have remained with others before it remained with them, and it may have remained on the earth after their destruction by the flood. The *fā* in 14- **The flood overtook them** is for subsequent purposes: that is, it took them after the completion of the aforementioned period. The flood is said for everything abundant and encompassing them, whether it be a delay, killing, or death, as Al-Nahhas said. Saeed bin Jubayr, Qatadah, and Al-Suddi said: It is rain. Ad-Dahhak said: It is drowning, and it was said: Death. From this comes the saying of the poet:

A devastating flood of death swept them away.

The phrase **and they are wrongdoers** is in the accusative case as a state: that is, they persisted in their wrongdoing, and what Noah admonished them with and reminded them of this long period did not work on them.

Tafsir al-Baghawi

God Almighty said: **And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and then the flood seized them,** so they drowned, **while they were wrongdoers.** Ibn Abbas said: polytheists.

Tafsir al-Baidawi

14- **And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years** after the mission, as it was narrated that he was sent at the beginning of forty and called a people of nine hundred and fifty and lived sixty after the flood. Perhaps this phrase was chosen to indicate the completeness of the number, as nine hundred and fifty may be used for something close to it. And since the thousand was mentioned to give the impression of a long period to the listener, the purpose of the story was to console the Messenger of God, may God bless him and grant him peace, and to strengthen him in the face of what he was suffering from the disbelievers and the differences of those who are able to distinguish, because of the horror in repetition. **So the flood seized them** is the flood of water, which is when it swarms in abundance from a torrent or darkness or the like. **And they were wrongdoers** in disbelief.

Surat al-Ankabut 29:15

So We saved him and the companions of the ship and made it a sign for the worlds.

Surat al-Ankabut 29:15

So We saved him and the companions of the ship and made it a sign for the worlds.

Tafsir al-Jalalayn

15 - **So We saved him Noah and the companions of the ship** who were with him in it **and made it a sign** a lesson **for the worlds** for those who came after them among the people if they disobeyed their messengers. Noah lived after the flood for sixty years or more until the people became numerous.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We saved Noah and the companions of his ship, who were those whom he carried in his ship from his children and their wives.

We have explained this before, and mentioned the narrations about it, so there is no need to repeat it in this place.

And We made it a sign for the worlds. He says: And We made the ship in which We saved him and his companions a lesson and a gift for the worlds, and an argument against them.

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, **So We saved him and the companions of the ship...** the verse. He said: God left it as a sign for the people at the top of al-Judi. If it were said: The meaning of **And We made it a sign for the worlds** is **And We made Our punishment for them a sign for the worlds**, and the ha and the alif in his statement **And We made it** were made a metaphor for punishment or wrath, and the like, since that had been mentioned previously in his statement, **So the flood overtook them while they were wrongdoers**, that would be one way of interpretation.

Tafsir al-Qurtubi

The Almighty's saying: **So We saved him and the companions of the ship** is connected to the *ha* "and made it a sign for the worlds." The *ha* and the *alif* in **made it** refer to the ship, or to the punishment, or to salvation. There are three opinions.

Tafsir Ibn Kathir

This is a consolation from God the Almighty to His servant and messenger Muhammad, may God bless him and grant him peace. He tells him about Noah, peace be upon him, that he stayed among his people for this period, calling them to God the Almighty night and day, secretly and openly. Despite this, it only increased their flight from the truth, their turning away from it, and their denial of it. Only a few of them believed with him. For this reason, God the Almighty said: **So he remained among them a thousand years less fifty years, and the flood seized them while they were wrongdoers.** That is, after this long period, the message and warning did not work on them. So, O Muhammad, do not feel sorry for those of your people who disbelieved in you, nor be sad for them, for God guides whomever He wills and misguides whomever He wills. In His hand is the matter, and to Him all matters return. **Indeed, those against whom the word of your Lord has come into effect will not believe, even if every sign came to them.** And know that God will make you victorious, support you, and aid you, and humiliate and subjugate your enemy, and make them the lowest of the low.

Hammad bin Salamah narrated from Ali bin Zaid from Yusuf bin Mahak from Ibn Abbas who said: Noah was sent when he was forty years old, and he stayed among his people for a thousand years minus fifty. He lived for sixty years after the flood until people became numerous and widespread. Qatada said: It is said that his entire lifespan was a thousand years minus fifty. He stayed among them for three hundred years before he called them, and he called them for three hundred years, and he stayed after the flood for three hundred and fifty years. This is a strange saying, and the apparent context of the verse is that he stayed among his people calling them to God for one thousand years minus fifty. Awn bin Abi Shaddad said: God the Almighty sent Noah to his people when he was three hundred and fifty years old, so he called them for a thousand years minus fifty, and then he lived for three hundred and fifty years after that. This is also strange. It was narrated by Ibn Abi Hatim and Ibn Jarir. The statement of Ibn Abbas is closer, and God knows best.

Al-Thawri narrated on the authority of Salamah ibn Kuhayl on the authority of Mujahid who said: Ibn Umar said to me: How long did Noah stay among his people? I said: One thousand years less fifty years. He said: People have continued to decrease in their ages, dreams and morals until this day. And the Almighty's statement: **So We saved him and the companions of the ship** means those who believed in Noah, peace be upon him. This has been mentioned in detail previously in Surah Hud, and its interpretation has been presented before so there is no need to repeat it.

And the Almighty's saying: **And We made it a sign for the worlds** means that We made that ship remain, either the same, as Qatada said: It remained until the beginning of Islam on Mount Judi, or its type. He made it a reminder for the people of His blessings upon creation, how He saved them from the flood, as the Almighty said: "And a sign for them is that We carried

their offspring in the laden ship * And created for them from the like thereof that which they ride. * And if We willed, We could drown them, so there would be no cry for help for them, nor would they be saved * Except as mercy from Us and as provision for a time." And the Almighty said: **Indeed, when the water surged, We carried you in the moving ship * To make it a reminder for you and for a hearing ear to retain it.** And He said here: **So We saved him and the companions of the ship and made it a sign for the worlds.** This is from the category of gradual progression from person to type, like the Almighty's saying: **And We have certainly adorned the nearest heaven with lamps and made them missiles against the devils.** That is, We made its type missiles, for that which is thrown is not an adornment for the heaven. And the Almighty said: **And We have certainly created man from an extract of clay * Then We made him...** A drop of semen in a firm lodging." There are many similar examples of this. Ibn Jarir said: If it were said that the pronoun in His statement, **And We made it**, refers to the punishment, that would be correct, and God knows best.

Fath al-Qadir

15- **So We saved him and the companions of the ship** meaning, We saved Noah and those with him in the ship from his children and followers. There are different opinions about their number. **And We made it** meaning the ship **a sign for the worlds** meaning a great lesson for them. There are several aspects to it being a sign: First, it remained on Al-Judi for a long time. Second, God saved the ship from the turbulent winds. Third, the water subsided before the provisions were exhausted. This is not appropriate to describe the ship as a sign. It has been said that the pronoun in **We made it** refers to the event, or to the salvation, or to the punishment by drowning.

Tafsir al-Baghawi

15- **So We saved him and the companions of the ship**, meaning from drowning, **and made it**, meaning the ship, **a sign**, meaning a lesson, **for the worlds**, for it remained on Mount Judi for a long time. It was also said: We made their punishment for drowning a lesson. Ibn Abbas, may God be pleased with him, said: Noah was sent for forty years, and he remained among his people calling them for a thousand years less fifty, and he lived sixty years after the flood until people increased and became widespread, and his age was one thousand and fifty years.

Tafsir al-Baidawi

15- **So We saved him** meaning Noah, peace be upon him. **And the companions of the ship** and those who rode with him from his children and followers, and they were eighty. Some say seventy-eight, and some say ten, half of them male and half female. **And We made it** meaning the ship or the incident **a sign for the worlds** so that they would learn a lesson and take it as evidence.

Surat al-Ankabut 29:16

And Abraham, when he said to his people, "Worship God and fear Him. That is better for you, if you only knew."

Surat al-Ankabut 29:16

And Abraham, when he said to his people, "Worship God and fear Him. That is better for you, if you only knew."

Tafsir al-Jalalayn

16 - And remember **and Abraham when he said to his people, Worship God and fear Him** fear His punishment **that is better for you** than what you are doing of worshipping idols **if you only knew** good from other than it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And also remember, O Muhammad, Abraham, the friend of the Most Merciful, when he said to his al-Nas 114: 'Worship God, O people, and not any other idols or statues, for you have no other god but Him, and fear Him.'" He says: "And fear His wrath by performing His obligations and avoiding disobeying Him. 'That is better for you, if you only knew' what is better for you than what is bad for you."

Tafsir al-Qurtubi

The Almighty says: **And Abraham**. Al-Kisa'i said: **And Abraham** is in the accusative case because of **We saved**, meaning it is in apposition to. Al-Kisa'i considered it permissible for it to be in apposition to Noah, and the meaning is, **And We sent Abraham**. A third opinion is that it is in the accusative case meaning Abraham repeated. **When he said to his people, 'Worship God,'** meaning, single Him out for worship. **And fear Him**, meaning, fear His punishment and chastisement. **That is better for you**, better than worshipping idols, **if you only knew**.

Tafsir Ibn Kathir

God Almighty tells us about His servant, messenger, and friend, Abraham, the leader of the monotheists, that he called his people to worship God alone, with no partner, and to be sincere to Him in piety, and to seek provision from Him alone, with no partner, and to make Him one in gratitude, for He is the One to whom thanks are due for blessings, and no one else gives them. So He said to his al-Nas 114: **Worship God and fear Him**, meaning, be sincere in worship and fear of Him. **That is better for you, if you only knew**, meaning, if you do that, good will come to you in this world and the next,

and evil will be warded off from you in this world and the next. Then God Almighty informed us that the idols they worship do not harm or benefit, and you only invented names for them and called them gods, but they are created like you. This is how Al-Awfi narrated it from Ibn Abbas, and Mujahid and Al-Suddi said the same. Al-Walibi narrated from Ibn Abbas: **And you fabricate falsehood**, meaning, you carve them into idols. Mujahid said the same in one narration, as did Ikrimah, Al-Hasan, Qatadah, and others, and it was chosen by him. Ibn Jarir, may God have mercy on him. And it does not possess for you provision. **So seek provision from God**. This is more expressive in restriction, like His saying: **You alone do we worship, and You alone do we ask for help**. "My Lord, build for me near You a house in Paradise." For this reason, He said: **So seek** meaning, ask **from God provision**, meaning not from anyone else, because no one else possesses anything. **And worship Him and be grateful to Him**, meaning eat from His provision and worship Him alone, and be grateful to Him for what He has bestowed upon you. **To Him you will be returned**, meaning on the Day of Resurrection, when He will reward every worker for his work.

God the Almighty says: {And if you deny, then nations before you have denied} meaning, if you have conveyed to you what befell them of torment and punishment for disobeying the messengers, {And the Messenger has no duty except to convey the clear message} meaning, the Messenger is only responsible for conveying to you the message that God the Almighty has commanded him to convey. God misguides whom He wills and guides whom He wills, so strive for yourselves to be among the happy ones. Qatada said about His statement: {And if you deny, then nations before you have denied}, he said: He is consoling his Prophet, peace and blessings be upon him. This from Qatada implies that the first statement was interrupted and he interrupted with this to His statement: {And what was the answer of his people?} Ibn Jarir also stated this in this manner. What is apparent from the context is that all of this is from the words of Abraham, peace be upon him, as evidence against them to prove the Resurrection, because he said after all of this: {And what was the answer of his people?} And God knows best.

Fath al-Qadir

16- **And Abraham, when he said to his people** Abraham is in the accusative case in apposition to Noah. An-Nasa'i said: It is in apposition to the ha' in **We made it**, and it was said that it is in the accusative case with an implied meaning: that is, remember Abraham. And when he said is in the accusative case in apposition to the circumstantial case: that is, and We sent Abraham at the time when he said to his people, **Worship God**, or We made Abraham a sign at the time when he said this: or remember Abraham at the time when he said, with the circumstantial case being a substitute for inclusion from Abraham. **Worship God and fear Him**, that is, single Him out in worship and specialize in it and fear Him lest you

associate anything with Him. **That is better for you**, that is, worshipping God and fearing Him is better for you than polytheism, and there is no good in polytheism ever. However, He addressed them in consideration of their belief, **if you should know** something of knowledge, or you should know a knowledge by which you can distinguish between what is good and what is evil. The majority of scholars read it and Abraham in the accusative case, and the reason for that is what we have presented. Al-Nakha'i, Abu Ja'far, and Abu Hanifa read it with the nominative case as the subject and the predicate is understood: that is, among the messengers was Abraham.

Tafsir al-Baghawi

God Almighty says: 16- **And Abraham**, meaning: We sent Abraham, **when he said to his people, 'Worship God and fear Him,'** obey God and fear Him, **that is better for you, if you only knew.**

Tafsir al-Baidawi

16- **And Abraham** is in apposition to *Noah* or in the accusative case with the omission of *remember*, and it is read in the nominative case with the assumption that among the messengers was Abraham. **When he said to his people, 'Worship God,'** is an adverbial phrase for **We sent**, meaning that We sent him when his mind was complete and his vision was perfected such that he knew the truth and commanded people to follow it, or it is a substitute for it with a substitute of inclusion if it is understood as *remember*. "And fear Him. That is better for you," than what you are upon. **If you should know**, good and evil and distinguish what is good from what is evil, or if you were looking at matters with the view of knowledge rather than the view of ignorance.

Surat al-Ankabut 29:17

You only worship idols besides God and invent falsehood. Indeed, those you worship besides God do not possess for you any provision. So seek provision from God and worship Him and be grateful to Him. To Him you will be returned.

Surat al-Ankabut 29:17

You only worship idols besides God and invent falsehood. Indeed, those you worship besides God do not possess for you any provision. So seek provision from God and worship Him and be grateful to Him. To Him you will be returned.

Tafsir al-Jalalayn

17 - **You only worship idols besides God** meaning other than Him **and you invent falsehood** you falsely say that idols are partners of God **Indeed, those you worship besides God do not possess for you any provision** they are not able to provide you **so seek provision from God** ask it from Him (and worship Him and be grateful to Him. To Him you will be returned)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what His friend Abraham said to his al-Nas 114: You people only worship idols besides God, meaning an example.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **You only worship idols besides God** means statues.

The commentators differed in their interpretation of His statement, **And you invent falsehood**. Some of them said: It means: And you fabricate lies.

Who said that?

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And you invent falsehood**, he said: You fabricate a lie.

Others said: You say lies.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And you invent falsehood**, meaning: And you say falsehood.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And you invent falsehood**, meaning: you tell lies.

Others said: Rather, the meaning of this is: And you are fabricating falsehood.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement, **And you invent falsehood**, he said: You carve and depict falsehood.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you invent falsehood**: meaning you make idols.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you invent falsehood**, the idols that they carve with their own hands.

The most correct of the sayings is the one that says: It means: And you fabricate a lie. The meaning of creation has been previously explained in a way that makes it unnecessary to repeat it here. So the interpretation of the statement is: You only worship idols besides God, and you fabricate lies and falsehood. In fact, in His statement *falsehood* it is rejected by *only*, like the saying of the one who says: You only do such and such, and you only do such and such. All the reciters of the regions read **and you create falsehood** with a light kha' from His statement **and you create** and a damma on the lam: from creation. It was reported from Abu Abd al-Rahman al-Sulami that he read **and you create falsehood** with a fatha on the kha' and a shaddah on the lam from creation.

The correct reading in this regard, according to us, is what the reciters of the regions have said, due to the consensus of the authoritative reciters on it.

And His statement, **Indeed, those you worship other than God do not possess for you any provision**, meaning, the Most High, that your idols that you worship cannot provide you with anything. **So seek provision from God**, meaning, seek provision from God, not from your idols, and you will attain what you seek from that. **And worship Him**, meaning, humble yourself before Him. **And be grateful to Him**, for His provision to you and His blessings that He has bestowed upon you. It is said, **I thanked Him** and **I was grateful to Him**, which is more eloquent than **I thanked Him**. And His statement, **To Him you will return**, meaning, to God you will return from your worship of death, and He will ask you about what you are doing of your worship of other than Him, while you are His servants and His creation, and you live in His blessings and eat from His provisions.

Tafsir al-Qurtubi

God the Almighty says: **You only worship idols besides God** meaning statues. Abu Ubaidah said: The Dammah is what is made from gold, silver, or copper, and the idol is what is made from plaster or stones. Al-Jawhari: An idol is a statue, and the plural is wathn and awthun, lions and lions. **And you create falsehood** Al-Hasan said: The meaning of **you create** is that you

carve, so the meaning is that you only worship idols and you manufacture them. Mujahid said: *lfk* is lying, and the meaning is that you worship idols and create lies. Abu Abd Al-Rahman read: **and you create**. It was also read: **you create** meaning to increase from creation, and **you create** from **you lie** meaning to lie and fabricate. It was also read: *afka* and there are two interpretations: that it is a verbal noun like *kadhab* and *laab* and *lfk* is a lightened form of it like *kadhab* and *al-lfk* and it is an adjective on the basis of *fa'*, meaning a false creation, meaning of falsehood and invalidity. **And (idols)** is in the accusative case because of **you worship** and *what* is a conjunction. It is permissible to raise *awthān* in the nominative case other than in the Qur'an, making *what* the subject of *an*, and **you worship** its relative clause, and the *ha'* was deleted due to the length of the noun and making *awthān* the predicate of *in*. As for *takhalafūn ifkān*, it is in the accusative case because of the verb and nothing else. And likewise, **They do not possess for you provision, so seek provision from God** meaning direct your desire for your provisions to God, so ask Him alone and not anyone else.

Tafsir Ibn Kathir

God Almighty tells us about His servant, messenger, and friend, Abraham, the leader of the monotheists, that he called his people to worship God alone, with no partner, and to be sincere to Him in piety, and to seek provision from Him alone, with no partner, and to make Him one in gratitude, for He is the One to whom thanks are due for blessings, and no one else gives them. So He said to his al-Nas 114: **Worship God and fear Him**, meaning, be sincere in worship and fear of Him. **That is better for you, if you only knew**, meaning, if you do that, good will come to you in this world and the next, and evil will be warded off from you in this world and the next. Then God Almighty informed us that the idols they worship do not harm or benefit, and you only invented names for them and called them gods, but they are created like you. This is how Al-Awfi narrated it from Ibn Abbas, and Mujahid and Al-Suddi said the same. Al-Walibi narrated from Ibn Abbas: **And you fabricate falsehood**, meaning, you carve them into idols. Mujahid said the same in one narration, as did Ikrimah, Al-Hasan, Qatadah, and others, and it was chosen by him. Ibn Jarir, may God have mercy on him. And it does not possess for you provision. **So seek provision from God**. This is more expressive in restriction, like His saying: **You alone do we worship, and You alone do we ask for help**. "My Lord, build for me near You a house in Paradise." For this reason, He said: **So seek** meaning, ask from God provision, meaning not from anyone else, because no one else possesses anything. **And worship Him and be grateful to Him**, meaning eat from His provision and worship Him alone, and be grateful to Him for what He has bestowed upon you. **To Him you will be returned**, meaning on the Day of Resurrection, when He will reward every worker for his work.

God the Almighty says: {And if you deny, then nations before you have denied} meaning, if you have conveyed to you what befell them of torment and

punishment for disobeying the messengers, {And the Messenger has no duty except to convey the clear message} meaning, the Messenger is only responsible for conveying to you the message that God the Almighty has commanded him to convey. God misguides whom He wills and guides whom He wills, so strive for yourselves to be among the happy ones. Qatada said about His statement: {And if you deny, then nations before you have denied}, he said: He is consoling his Prophet, peace and blessings be upon him. This from Qatada implies that the first statement was interrupted and he interrupted with this to His statement: {And what was the answer of his people?} Ibn Jarir also stated this in this manner. What is apparent from the context is that all of this is from the words of Abraham, peace be upon him, as evidence against them to prove the Resurrection, because he said after all of this: {And what was the answer of his people?} And God knows best.

Fath al-Qadir

17- **You only worship idols besides God**. Abraham explained to them that they worship things that neither benefit nor harm, nor hear nor see, and idols are statues. Abu Ubaid said: An idol is what is made of gold, silver, or copper, and an idol is what is made of plaster or stone. Al-Jawhari said: An idol is a statue, and the plural is *awthān*. **And you create falsehood**, meaning you lie, based on the meaning of **you create** being **you lie**. It is also possible that it means: you work and you carve, meaning you teach them and you carve them for falsehood. Al-Hasan said: The meaning of **you create** being **you carve** is: you only worship idols and you make them. The majority read **you create** with a fatha on the first letter, a sukoon on the kha, and a damma on the lam, the present tense of *create*, and *falsehood* with a kasra on the hamza and a sukoon on the fa. Ali ibn Abi Talib, Zaid ibn Ali, Al-Salami, and Qatadah read it with a fatha on the kha and a shaddah on the lam, and the original is **you create**. It was narrated on the authority of Zayd ibn Ali that he read it with a damma on the ta' and a shaddah on the lam, but with a kasra. Ibn al-Zubayr and Fudayl ibn Warqan read it with a fatha on the hamza and a kasra on the fa'. It is a verbal noun like *kadhbah*, or an adjective for a deleted verbal noun, meaning a fabricated creation. **Indeed, those you worship other than God do not possess for you any provision** meaning they are not able to provide you with any provision. **So seek provision from God** meaning direct your desire for your provisions to God, for He is the One with whom all provision is, so ask Him from His bounty and affirm His Oneness alone. **And be grateful to Him** meaning for His blessings, for gratitude causes them to continue and is a reason for more of them. It is said, **I thanked Him and I thanked Him** "To Him you will return" through death and then by resurrection, not to anyone else.

Tafsir al-Baghawi

17- **You only worship idols besides God**, statues, and **you invent falsehood**, you tell lies. Mujahid said: You make idols with your own hands and call them gods.

Surat al-Ankabut 29:17

You only worship idols besides God and invent falsehood. Indeed, those you worship besides God do not possess for you any provision. So seek provision from God and worship Him and be grateful to Him. To Him you will be returned.

Indeed, those you worship besides God do not possess for you any provision, they are not able to provide for you, **so seek**, so ask, “with God is provision, and worship Him and be grateful to Him. To Him you will be returned.”

Tafsir al-Baidawi

17- **You only worship idols besides God and invent falsehood.** You lie falsely in calling them gods and claiming their intercession with God, or you make them and carve them for falsehood, which is evidence of the evil of what they are doing in that it is false and invalid. It was read **(you create)** from the word *create* for emphasis, **(and you create)** from the word *create* for affectation, and *falsehood* as a source like *lie* or an adjective meaning a creation of falsehood. **Indeed, those you worship besides God do not possess for you any provision** is a second proof of the evil of that in that it is not worthy of anything, and *provision* could be a source meaning they cannot provide for you or that it refers to the one provided for, and its indefiniteness is for generalization. **So seek provision from God** all of it, for He is the Owner of it. **And worship Him and be grateful to Him** by seeking His demands through your worship, and by thanking Him for the blessings He has bestowed upon you, or by being prepared to meet Him with them, for **to Him you will return** is read with the ta' open.

Surat al-Ankabut 29:18

And if you deny, then nations before you have denied. And the Messenger has no duty except to clearly convey.

Tafsir al-Jalalayn

18 - **And if you deny** that is, you deny me, O people of Mecca **then nations before you have denied** before me **and the Messenger has no duty except to convey clearly** except to convey clearly in these two stories as consolation for the Prophet, may God bless him and grant him peace, and God Almighty said about his people

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And if you, O people, deny Our Messenger Muhammad, may God bless him and grant him peace, in what he called you to of the worship of your Lord, who created you and provided for you, and the disavowal of idols, then groups before you denied their messengers in what the messengers called them to of the truth, so God's wrath descended upon them and His immediate punishment descended upon them. So your way is the same as their way in what is descending upon you because of your denial of him. **And the Messenger has no duty except to convey clearly** means: Muhammad has no duty except to convey to you God's message and to deliver to you what his Lord commanded him to convey to you. What is meant by **clear conveyance** is that he makes clear to those who hear him what is intended by it and understands what is meant by it.

Tafsir al-Qurtubi

The Almighty said: **And if you deny, then nations before you have denied.** It was said: It is from the words of Abraham, meaning that denying is the habit of the infidels, and the messengers are only responsible for conveying the message.

Tafsir Ibn Kathir

God Almighty tells us about His servant, messenger, and friend, Abraham, the leader of the monotheists, that he called his people to worship God alone, with no partner, and to be sincere to Him in piety, and to seek provision from Him alone, with no partner, and to make Him one in gratitude, for He is the One to whom thanks are due for blessings, and no one else gives them. So He said to his al-Nas 114: **Worship God and fear Him**, meaning, be sincere in worship and fear of Him. **That is better for you, if you only knew**, meaning, if you do that, good will come to you in this world and the next, and evil will be warded off from you in this world and

the next. Then God Almighty informed us that the idols they worship do not harm or benefit, and you only invented names for them and called them gods, but they are created like you. This is how Al-Awfi narrated it from Ibn Abbas, and Mujahid and Al-Suddi said the same. Al-Walibi narrated from Ibn Abbas: **And you fabricate falsehood**, meaning, you carve them into idols. Mujahid said the same in one narration, as did Ikrimah, Al-Hasan, Qatadah, and others, and it was chosen by him. Ibn Jarir, may God have mercy on him. And it does not possess for you provision. **So seek provision from God.** This is more expressive in restriction, like His saying: **You alone do we worship, and You alone do we ask for help.** "My Lord, build for me near You a house in Paradise." For this reason, He said: **So seek** meaning, ask **from God provision**, meaning not from anyone else, because no one else possesses anything. **And worship Him and be grateful to Him**, meaning eat from His provision and worship Him alone, and be grateful to Him for what He has bestowed upon you. **To Him you will be returned**, meaning on the Day of Resurrection, when He will reward every worker for his work.

God the Almighty says: {And if you deny, then nations before you have denied} meaning, if you have conveyed to you what befell them of torment and punishment for disobeying the messengers, {And the Messenger has no duty except to convey the clear message} meaning, the Messenger is only responsible for conveying to you the message that God the Almighty has commanded him to convey. God misguides whom He wills and guides whom He wills, so strive for yourselves to be among the happy ones. Qatada said about His statement: {And if you deny, then nations before you have denied}, he said: He is consoling his Prophet, peace and blessings be upon him. This from Qatada implies that the first statement was interrupted and he interrupted with this to His statement: {And what was the answer of his people?} Ibn Jarir also stated this in this manner. What is apparent from the context is that all of this is from the words of Abraham, peace be upon him, as evidence against them to prove the Resurrection, because he said after all of this: {And what was the answer of his people?} And God knows best.

Fath al-Qadir

18- **And if you deny, then nations before you have denied.** It was said that this is from the words of Abraham: That is, if you deny me, then that has happened to others before you. And it was said that it is from the words of God Almighty: That is, if you deny Muhammad, then that was the custom of the disbelievers with those who came before. **And the Messenger has no duty except to convey clearly** to his people to whom he was sent, and he is not responsible for guiding them, and that is not within his power.

Tafsir al-Baghawi

18- **And if you deny, then nations before you denied**, such as Aad, Thamud, and others, and they were destroyed, **and the Messenger's duty is only to convey**

Surat al-Ankabut 29:18

And if you deny, then nations before you have denied. And the Messenger has no duty except to clearly convey.

clearly.

Tafsir al-Baidawi

18- **And if you deny** “And if you deny me,” **Nations before you have denied** “of the messengers before me.” Their denial did not harm them, but rather it harmed themselves as it caused the punishment that befell them. So too is your denial. **And the Messenger has no duty except to deliver the clear message** that removes doubt, and he is not required to believe or lie. So the verse and what follows it are from the story of *Abraham* until His saying **So what was the answer of his people** It is possible that it is an objection by mentioning the affair of the Prophet, may God bless him and grant him peace, and the Quraysh and demolishing their doctrine and the threat for their evil deeds, mediating between the two sides of his story in that its context is to console the Messenger of God, may God bless him and grant him peace, and to relieve him, by saying that his father, the friend of God, may God’s prayers be upon them both, was afflicted with a similar affliction as he was afflicted with the polytheism of the people and their denial, and his situation among them was like the situation of Abraham among his people.

Surat al-Ankabut 29:19

Have they not seen how God originates creation and then repeats it? Indeed, that, for God, is easy.

Tafsir al-Jalalayn

19 - **Have they not seen how** with the letter Ya and the letter Taa they look **God begins creation then** it is with the letter Damma and it is read with the letter Fatha from Badaa and Abadaa meaning that is, He creates them from the beginning **He repeats it** it is *if* creation as He began them **that is easy** for what was mentioned of the first and second creation *God*. Say) how do they deny the second?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Have they not seen how God begins the creation of things as a little child, then a young boy, then a mature man, then an adult? It is said from this: He began and returned, and began and returned, two expressions with one meaning. And His statement, **Then He will return it**, means then He will return it after its annihilation and decay, just as He began it the first time, a new creation. This is not difficult for Him. **Indeed, that, for God, is easy**, is easy just as it was easy for Him to begin it.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Have they not seen how God originates creation and then repeats it?**: by resurrection after death.

Tafsir al-Qurtubi

The Almighty says: **Have they not seen how God originates creation?** The general reading is with the letter *ya* as a statement and a rebuke to them, and this is the preference of Abu Ubaid and Abu Hatim. Abu Ubaid said: When mentioning the nations, it is as if he said, **Have they not seen the nations how?** Abu Bakr, Al-A'mash, Ibn Waththab, Hamzah, and Al-Kisa'i read *tarawa* with the letter *ta* as an address, because of His statement, **And if you deny**. It has also been said that **And if you deny** is an address to Quraysh and is not from the words of Abraham. **Then He will repeat it** means succession and resurrection. It has also been said that the meaning is, **Have they not seen how God originates the fruits, so they come to life and then perish, then He will repeat them forever?** Likewise, He begins the creation of man, then takes possession of him after creating from him a son, and from the son a son. And likewise with all other animals. So if you see His ability to originate and bring into existence, then

He is able to repeat. **Indeed, that, for God, is easy**, because when He wants a thing, He says to it, *Be*, and it is.

Tafsir Ibn Kathir

God Almighty says, informing us about Abraham, peace be upon him, that he guided them to prove the resurrection which they deny, based on what they witness in themselves of God's creation of them after they were nothing worth mentioning, then they found and became hearing and seeing people. He who began this is able to restore it, for it is easy for Him and simple for Him. Then He guided them to consider what is in the horizons of the observable signs of God's creation of things: the heavens and what is in them of luminous fixed and moving planets, the earths and what is in them of cradles and mountains, valleys and wildernesses and deserts, trees and rivers, fruits and seas. All of that indicates their occurrence in themselves, and the existence of their Creator, the Doer and Chooser, who says to the thing, *Be*, and it is. For this reason, He said: **Have they not seen how God originates creation and then repeats it? Indeed, that, for God, is easy**. Like His Almighty saying: **And it is He who originates creation and then repeats it, and that is easier for Him**. Then God Almighty said: "Say, 'Travel through the earth and observe how He originated creation. Then God will produce the final creation.'" **On the Day of Resurrection, 'Indeed, God is over all things competent.'** This position is similar to the Almighty's saying: **We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth**. And like the Almighty's saying: **Or were they created by nothing, or were they the creators? Or did they create the heavens and the earth? Rather, they are not certain**.

And the Almighty's saying: **He punishes whom He wills and has mercy on whom He wills** means that He is the ruling judge who does what He wills and rules as He wants. There is no one to question His ruling, and He is not questioned about what He does, while they will be questioned. He has the creation and the command, and whatever He does, He is just, because He is the Owner who does not wrong by the weight of an atom, as came in the hadith narrated by the people of the Sunnah: **If God were to punish the inhabitants of His heavens and the inhabitants of His earth, He would punish them, and He is not unjust to them**. For this reason, the Almighty said: **He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned** meaning you will be returned on the Day of Resurrection.

And the Almighty says: **And you will not escape [God] on earth or in heaven**. That is, none of the inhabitants of His heavens or earth can escape Him. Rather, He is the Supreme over His servants, so everything that fears Him is in need of Him, and He is independent of anything other than Him. "And you have not besides God any protector or helper. And those who disbelieve in the signs of God and in the meeting with Him" that is, they deny them and disbelieve in the Hereafter. **Those have despaired of My mercy**. That is, they have no share in it. **And those will have a painful punishment**.

Surat al-Ankabut 29:19

Have they not seen how God originates creation and then repeats it? Indeed, that, for God, is easy.

That is, a severe, painful punishment in this world and the Hereafter.

Fath al-Qadir

19- **Have they not seen how God originates creation and then repeats it?** The majority read **or have they not seen** with a fat-ha as report, and this reading was chosen by Abu Ubaid and Abu Hatim. Abu Ubaid said: It is as if he said: Or have they not seen the nations. Abu Bakr, Al-A'mash, Ibn Waththab, Hamzah, and Al-Kisa'i read it with a fat-ha as an address from Ibrahim to the Quraysh, and it was said that it is an address from God to the Quraysh. The majority read **how does he begin** with a nas-ha of the lower form from abda yabda'. Al-Zubayri, Isa bin Umar, and Abu Amr read it with a fat-ha from bada yabda'. Al-Zuhri read **How He began** and the meaning is "Have they not seen how God creates them initially as a drop of semen, then a clot, then a lump of flesh, then He breathes the spirit into him, then brings him out into the world, then He takes him after that?" And so it is with all the animals and all the plants. So if you see the ability of God Almighty to begin and bring into existence, then He is able to bring them back. The hamza is to deny their not being seen, and the waw is to connect to something understood, **Indeed, that is easy for God**, because if He wants something, He says to it, *Be*, and it is.

Tafsir al-Baghawi

19- **Have they not seen how God begins creation?** How He creates them initially as a drop of semen, then a clot, then a lump of flesh, **then He returns him** in the Hereafter at the resurrection. **Indeed, that is easy for God.**

Tafsir al-Baidawi

19- **Have they not seen how God begins creation** from matter and from other things, and he read

Hamza, Al-Kisa'i and Abu Bakr with the letter *ta* on the basis of the saying and it was read

(He begins). Then He will bring it back is a statement of the return after death, connected to **Have they not seen** and not to **He begins**, for seeing does not occur to Him. It is permissible to interpret the return as meaning that He creates in every year something like what was in the previous year of plants and fruits and the like, and it is connected to **He begins**. "That" refers to the return or to what was mentioned of the two matters. **For God is easy**, for He does not need anything in His action.

Surat al-Ankabut 29:20

Say, "Travel through the land and observe how He began creation. Then God will produce the final creation. Indeed, God is over all things competent."

Tafsir al-Jalalayn

20 - **Say, Travel through the land and observe how He began creation** for those who came before you and caused them to die **Then God will produce the final creation** lengthened and shortened with the sukoon of the sheen **Indeed, God is over all things competent** and from this comes the beginning and the return.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Say, 'Travel through the land,'** God Almighty says to Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who deny resurrection after death, who reject reward and punishment: Travel through the land and see how God began things and how He created and brought them into existence. Just as He brought them into existence and brought them into existence at the beginning, it was not impossible for Him to bring them into existence at the beginning, so it is not impossible for Him to bring them into existence again. **Then God will bring about the final creation,** He says: Then God will bring about that final beginning after annihilation.

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: **Say, 'Travel through the land and observe how He began creation' - the creation of the heavens and the earth - 'Then God will produce the final creation' -** meaning the resurrection after death.

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 God will produce the final creation,** he said: It is life after death, which is the resurrection.

And His statement, **Indeed, God is over all things competent,** means that God Almighty says: Indeed, God is able to create all of His creation after its destruction in the same form it was before its destruction, and to do other things that He wills. Nothing He wills is beyond His power.

Tafsir al-Qurtubi

The Almighty said: **Say, 'Travel through the land.'** That is, tell them, O Muhammad, travel through the land.

And see how He began creation. Despite their multitude, varying forms, different languages, colors, and natures, and look at the dwellings of past generations, their destruction, and their traces, how He destroyed them, so that you may know thereby the perfection of God's power. **Then God will produce the final creation.** Abu Amr and Ibn Kathir read:

an-nasha'ah with a fat-ha on the shin, and they are two dialects like ra'fah and ra'afah and the like. Al-Jawhari said: God created him, and the noun is an-nasha'ah and an-nasha'ah, and with a long vowel, according to Abu Amr ibn al-Ala'. **Indeed, God has power over all things.**

Tafsir Ibn Kathir

God Almighty says, informing us about Abraham, peace be upon him, that he guided them to prove the resurrection which they deny, based on what they witness in themselves of God's creation of them after they were nothing worth mentioning, then they found and became hearing and seeing people. He who began this is able to restore it, for it is easy for Him and simple for Him. Then He guided them to consider what is in the horizons of the observable signs of God's creation of things: the heavens and what is in them of luminous fixed and moving planets, the earths and what is in them of cradles and mountains, valleys and wildernesses and deserts, trees and rivers, fruits and seas. All of that indicates their occurrence in themselves, and the existence of their Creator, the Doer and Chooser, who says to the thing, *Be*, and it is. For this reason, He said: **Have they not seen how God originates creation and then repeats it? Indeed, that, for God, is easy.** Like His Almighty saying: **And it is He who originates creation and then repeats it, and that is easier for Him.** Then God Almighty said: "Say, 'Travel through the earth and observe how He originated creation. Then God will produce the final creation.'" **On the Day of Resurrection, 'Indeed, God is over all things competent.'** This position is similar to the Almighty's saying: **We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.** And like the Almighty's saying: **Or were they created by nothing, or were they the creators? Or did they create the heavens and the earth? Rather, they are not certain.**

And the Almighty's saying: **He punishes whom He wills and has mercy on whom He wills** means that He is the ruling judge who does what He wills and rules as He wants. There is no one to question His ruling, and He is not questioned about what He does, while they will be questioned. He has the creation and the command, and whatever He does, He is just, because He is the Owner who does not wrong by the weight of an atom, as came in the hadith narrated by the people of the Sunnah: **If God were to punish the inhabitants of His heavens and the inhabitants of His earth, He would punish them, and He is not unjust to them.** For this reason, the Almighty said: **He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned** meaning you will be returned on the Day of Resurrection.

And the Almighty says: **And you will not escape [God]**

Surat al-Ankabut 29:20

Say, "Travel through the land and observe how He began creation. Then God will produce the final creation. Indeed, God is over all things competent."

on earth or in heaven. That is, none of the inhabitants of His heavens or earth can escape Him. Rather, He is the Supreme over His servants, so everything that fears Him is in need of Him, and He is independent of anything other than Him. "And you have not besides God any protector or helper. And those who disbelieve in the signs of God and in the meeting with Him" that is, they deny them and disbelieve in the Hereafter. **Those have despaired of My mercy.** That is, they have no share in it. **And those will have a painful punishment.** That is, a severe, painful punishment in this world and the Hereafter.

Fath al-Qadir

Then God, the Almighty, commanded Abraham to command his people to travel through the earth so that they might reflect and take heed. He said: 20- **Say, 'Travel through the earth and observe how He began creation.'** Despite their great multitude and the diversity of their colors, natures, and languages, and observe the dwellings of past generations and bygone nations and their traces, so that you may learn thereby the perfection of God's power. It was said that the meaning is: Say to them, O Muhammad, travel. The meaning of His statement, **Then God will produce the final creation**, is that God, who began the first creation and created it in that manner, will produce it a second creation at the resurrection. The sentence is in apposition to the sentence **Travel through the earth**, included with it in the scope of the statement. The sentence, **Indeed, God has power over all things**, is an explanation of what preceded it. The majority read **the creation** with a short vowel and a sukoon on the sheen. Ibn Kathir and Abu Amr read it with a long vowel and a fatha on the sheen, and they are two dialects like ra'fah and ra'fah. It is a verbal noun with the deletion of the extra letters, and the original is construction.

the diversity of species and conditions. **Then God will produce the final creation.** After the first creation, which is the performance. It and the repetition are two creations, in that each is an invention and a bringing forth from nothing. The explicit mention of God's name along with its occurrence is a beginning after its concealment in the beginning. The analogy is to limit it to indicate that the intended meaning is to explain the repetition, and that whoever is known to have the ability to create should be judged to have the ability to repeat because it is easier. The discussion of the conjunction is what was mentioned previously. The reading of *creation* is like compassion. **Indeed, God is over all things competent.** Because His power is due to His essence and the relation of His essence to all possibilities is equal, so He is able to create the final creation just as He was able to create the first creation.

Tafsir al-Baghawi

20 - **Say, 'Travel through the land and observe how He began creation.'** So look at their dwellings and their traces, how He began their creation. **Then God will produce the final creation.** That is, then God, who created it, will produce it a second creation after death. Just as it was not impossible for Him to produce it at first, it is not impossible for Him to produce it again.

Ibn Kathir and Abu Omar read: *Al-Nash'ah* with a fat-ha on the *shin* and extended wherever it occurs. The others read it with a sukoon on the *shin* and shortened, similar to *Al-Raafa* and *Al-Ra'fah*.

God is capable of everything.

Tafsir al-Baidawi

20- **Say, 'Travel through the land.'** The narration of God's words to Abraham or Muhammad, peace be upon them. **Then observe how He began creation.** In

Surat al-Ankabut 29:21

He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned.

Tafsir al-Jalalayn

21 - **He punishes whom He wills** His punishment **and has mercy on whom He wills** His mercy **and to Him you will be returned** you will be returned

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then God will create the final creation of His creation after their annihilation. He will punish whomever He wills among them for the crimes he committed during his lifetime, and He will have mercy on whomever He wills among them who repented, believed, and did righteous deeds. **And to Him you will be returned.** He says: And to Him you will return and be brought back.

Tafsir al-Qurtubi

The Almighty said: **And He punishes whom He wills** meaning with His justice. **And He has mercy on whom He wills** meaning with His grace. **And to Him you will be returned** means you will return and be returned. **And you will not frustrate Him on earth or in heaven** Al-Farra' said: Its meaning is **nor will those in heaven frustrate God** and it is ambiguous in Arabic, because of the pronoun that did not appear in the second part. It is like Hassan's saying:

So whoever among you satirizes the Messenger of God, praises him, and supports him, it is the same.

He wanted to praise and support him equally, so he implied *min*, as Abdurrahman ibn Zayd said. Similar to it is the saying of God, the Most High: **And there is not one of us but has a known position.** (37:164) meaning **who has**. The meaning is that the people of the earth on earth and the people of the heavens are not beyond God's power if they disobey Him. Qatib said: **Not even in the heavens if you were in them**, just as you say: **So-and-so cannot escape me in Basra or here**, meaning he cannot escape me in Basra if he went to it. It was said: They cannot escape on the earth or in the heavens. Al-Mubarrad said: The meaning is **not even in the heavens**, based on the fact that *min* is not a relative pronoun, but *tamun* is indefinite and **in the heavens** is an adjective for it, so the adjective was used in place of the noun. Ali ibn Salman rejected this and said: it is not permissible. He said: If the word *man* is indefinite, then it must be described, and its description is like the relative clause, and it is not permissible to delete the relative pronoun and leave the relative clause. He said: The meaning is that people were addressed with what they understand, and the meaning is that if you were in the sky, you

would not have been able to defeat God, as He said: **Even if you were in lofty towers** (An-Nisa': 87).

Tafsir Ibn Kathir

God Almighty says, informing us about Abraham, peace be upon him, that he guided them to prove the resurrection which they deny, based on what they witness in themselves of God's creation of them after they were nothing worth mentioning, then they found and became hearing and seeing people. He who began this is able to restore it, for it is easy for Him and simple for Him. Then He guided them to consider what is in the horizons of the observable signs of God's creation of things: the heavens and what is in them of luminous fixed and moving planets, the earths and what is in them of cradles and mountains, valleys and wildernesses and deserts, trees and rivers, fruits and seas. All of that indicates their occurrence in themselves, and the existence of their Creator, the Doer and Chooser, who says to the thing, *Be*, and it is. For this reason, He said: **Have they not seen how God originates creation and then repeats it? Indeed, that, for God, is easy.** Like His Almighty saying: **And it is He who originates creation and then repeats it, and that is easier for Him.** Then God Almighty said: "Say, 'Travel through the earth and observe how He originated creation. Then God will produce the final creation.'" **On the Day of Resurrection, 'Indeed, God is over all things competent.'** This position is similar to the Almighty's saying: **We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.** And like the Almighty's saying: **Or were they created by nothing, or were they the creators? Or did they create the heavens and the earth? Rather, they are not certain.**

And the Almighty's saying: **He punishes whom He wills and has mercy on whom He wills** means that He is the ruling judge who does what He wills and rules as He wants. There is no one to question His ruling, and He is not questioned about what He does, while they will be questioned. He has the creation and the command, and whatever He does, He is just, because He is the Owner who does not wrong by the weight of an atom, as came in the hadith narrated by the people of the Sunnah: **If God were to punish the inhabitants of His heavens and the inhabitants of His earth, He would punish them, and He is not unjust to them.** For this reason, the Almighty said: **He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned** meaning you will be returned on the Day of Resurrection.

And the Almighty says: **And you will not escape [God] on earth or in heaven.** That is, none of the inhabitants of His heavens or earth can escape Him. Rather, He is the Supreme over His servants, so everything that fears Him is in need of Him, and He is independent of anything other than Him. "And you have not besides God any protector or helper. And those who disbelieve in the signs of God and in the meeting with Him" that is, they deny them and disbelieve in the Hereafter. **Those have despaired of My mercy.** That is, they have no share in it. **And those will have a painful punishment.** That is, a severe, painful punishment in this world and

Surat al-Ankabut 29:21

He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned.

the Hereafter.

Fath al-Qadir

21- **He punishes whom He wills and has mercy on whom He wills.** That is, after the Hereafter, He, glory be to Him, punishes whom He wills, and they are the disbelievers and sinners, and He has mercy on whom He wills, and they are the believers in Him, those who believe in His messengers and act according to His commands and prohibitions. **And to Him you will return.** That is, you will return and be returned, not to anyone else.

Tafsir al-Baghawi

22- **He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned.**

Tafsir al-Baidawi

21- **He punishes whom He wills** His punishment. **And He has mercy on whom He wills** His mercy. **And to Him you will be returned** You will be returned.

Surat al-Ankabut 29:22

And you will not cause failure on earth or in heaven, and you have not besides God any protector or helper.

Tafsir al-Jalalayn

22 - **And you will not be able to escape** your Lord from comprehending you **on the earth or in the heaven** if you were in them, that is, you would not escape Him **and you have no protector or helper besides God** other than Him **to protect you from Him** (or helper) to protect you from His punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying, **And you will not escape Him on earth or in heaven**, Ibn Zayd said about that what:

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding His statement, **And you will not be able to frustrate Him on earth or in heaven**, he said: The people of the earths will not be able to frustrate Him on earth or the people of the heavens in heaven if they disobey Him. And he recited, **Not even the weight of an atom in the heavens or on earth, nor anything smaller than that or greater, but that it is in a clear book** (Yunus 10:61).

Some of the Arab scholars from Basra said about this: **You cannot frustrate those on earth, nor can you frustrate those in the heavens**. He said: This is one of the obscure Arabic words because of the pronoun that did not appear in the second sentence. He said: Similar to it is the statement of Hassan ibn Thabit:

Who among you insults the Messenger of God, praises him, and supports him?

He meant: And whoever supports and praises him, so he implied *who*. He said: And the listener might think that the support and praise belong to whom, this apparent meaning is true. And similar to it in speech is: Be more generous than he who came to you and came to your father, and be more generous than he who came to you but did not come to Zayd. You mean: And whoever did not come to Zayd, so the difference in the actions is sufficient from repeating who, as if he said: Whom he satirizes, and who praises him, and who supports him. And from this is the saying of God the Almighty: **And whoever is belittled by night and travels by day** (Al-Ra'd: 10). This statement is more correct in meaning to me than the other statement. If someone said: Its meaning is: And you will not be able to frustrate him on earth, and you will not be able to frustrate him even if you were in the heaven, that would be a correct school of thought.

And His statement, **And you have no protector or helper besides God**, means: O people, you have no protector or helper besides God to oversee your affairs, nor any helper to defend you against God if He intends evil for you, nor to prevent you from it if He inflicts His

punishment upon you.

Tafsir al-Qurtubi

God Almighty says: **And you have no protector or helper besides God**. It is permissible to say *helper* in the nominative case in the accusative case, and *from* is redundant.

Tafsir Ibn Kathir

God Almighty says, informing us about Abraham, peace be upon him, that he guided them to prove the resurrection which they deny, based on what they witness in themselves of God's creation of them after they were nothing worth mentioning, then they found and became hearing and seeing people. He who began this is able to restore it, for it is easy for Him and simple for Him. Then He guided them to consider what is in the horizons of the observable signs of God's creation of things: the heavens and what is in them of luminous fixed and moving planets, the earths and what is in them of cradles and mountains, valleys and wildernesses and deserts, trees and rivers, fruits and seas. All of that indicates their occurrence in themselves, and the existence of their Creator, the Doer and Chooser, who says to the thing, *Be*, and it is. For this reason, He said: **Have they not seen how God originates creation and then repeats it? Indeed, that, for God, is easy**. Like His Almighty saying: **And it is He who originates creation and then repeats it, and that is easier for Him**. Then God Almighty said: "Say, 'Travel through the earth and observe how He originated creation. Then God will produce the final creation.'" **On the Day of Resurrection, 'Indeed, God is over all things competent.'** This position is similar to the Almighty's saying: **We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth**. And like the Almighty's saying: **Or were they created by nothing, or were they the creators? Or did they create the heavens and the earth? Rather, they are not certain**.

And the Almighty's saying: **He punishes whom He wills and has mercy on whom He wills** means that He is the ruling judge who does what He wills and rules as He wants. There is no one to question His ruling, and He is not questioned about what He does, while they will be questioned. He has the creation and the command, and whatever He does, He is just, because He is the Owner who does not wrong by the weight of an atom, as came in the hadith narrated by the people of the Sunnah: **If God were to punish the inhabitants of His heavens and the inhabitants of His earth, He would punish them, and He is not unjust to them**. For this reason, the Almighty said: **He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned** meaning you will be returned on the Day of Resurrection.

And the Almighty says: **And you will not escape [God] on earth or in heaven**. That is, none of the inhabitants of His heavens or earth can escape Him. Rather, He is the Supreme over His servants, so everything that

Surat al-Ankabut 29:22

And you will not cause failure on earth or in heaven, and you have not besides God any protector or helper.

fears Him is in need of Him, and He is independent of anything other than Him. "And you have not besides God any protector or helper. And those who disbelieve in the signs of God and in the meeting with Him" that is, they deny them and disbelieve in the Hereafter. **Those have despaired of My mercy.** That is, they have no share in it. **And those will have a painful punishment.** That is, a severe, painful punishment in this world and the Hereafter.

Fath al-Qadir

22- **And you will not be able to frustrate God on earth or in heaven.** Al-Farra' said: Nor will those in heaven frustrate God therein. He said: It is as in the saying of Hassan:

So whoever among you satirizes the Messenger of God, praises him, and supports him, it is the same.

Anyone who praises Him and supports Him is the same. Similar to this is the statement of God the Almighty: **And there is not one of us but has a known station** meaning, except for he who has a known station. The meaning is that He, glory be to Him, is not defeated by the people of the earth or the people of the heavens in the heavens if they disobey Him. Qatrab said: The meaning of the verse is: **nor in the heaven if you were in it**, just as you say: So-and-so would not escape me here, nor in Basra," meaning, not in Basra if he went there. Al-Mubarrad said: The meaning is **nor anyone in the heaven**, based on the fact that *man* is not a relative pronoun but rather an indefinite noun, and **in the heaven** is an adjective for it, so the adjective was used in place of the noun. Ali bin Sulayman rejected this and said: **It is not permissible**, and he preferred what Qatrab said: **And you have not besides God any protector or helper** as an additional emphasis: meaning, you have no protector to support you nor any helper to aid you and ward off God's punishment from you.

Tafsir al-Baghawi

22- **And you will not cause failure on earth or in heaven.** If it is said: What is the point of his saying: **nor in heaven** and the address to humans, and they are not in heaven?

Al-Farra' said: Its meaning is that there is no miracle in the heavens, like the saying of Hassan ibn Thabit:

So whoever among you satirizes the Messenger of God, praises him, and supports him, it is the same.

He meant: Who praises Him and who supports Him? So he implied *who*, meaning: The people of the earth cannot defeat Him on earth, nor the people of the heavens in the heavens. Qatrab said: Its meaning is: You cannot defeat Him on earth or in the heavens, even if you were there, like a man saying: So-and-so cannot escape me here or in Basra, meaning: nor in Basra, even if he were there. **And you have besides**

God no protector or helper, meaning: no protector to protect you from Me, nor helper to defend you from My punishment.

Tafsir al-Baidawi

22 **And you will not escape** your Lord from comprehending you. **On earth or in heaven** if you flee from His judgment by hiding in the earth or descending into its depths, and fortifying yourself **in heaven** or the castles that are lost in it. And it was said **nor anyone in heaven** as Hassan said:

Who among you insults the Messenger of God, praises him, and supports him?

And you have no protector or helper besides God to protect you from any calamity that appears from the earth or descends from the sky and to repel it from you.

Surat al-Ankabut 29:23

And those who disbelieve in the verses of God and in meeting Him - those have despaired of My mercy, and those will have a painful punishment.

Tafsir al-Jalalayn

23 - **And those who disbelieve in the signs of God and the meeting with Him** meaning the Qur'an and the Resurrection **those have despaired of My mercy** My Paradise **and those will have a painful punishment** painful

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who disbelieved in God's proofs, denied His evidence, and rejected meeting Him and coming to Him on the Day of Resurrection, **those are the ones who have despaired of My mercy**. God Almighty says: Those are the ones who have despaired of My mercy in the Hereafter when they saw what I have prepared for them of punishment. And those are the ones who will have a painful punishment.

If someone were to say: How can he object with these verses, from His statement, **And if you deny, then nations before you denied...** to His statement, **Indeed in that are signs for a people who believe**, and he left out the pronoun in His statement, **So what was the response of his people?** which is from the story of Abraham. And His statement, **Indeed, those you worship other than God...** to His statement, "So seek provision from God and worship Him and be grateful to Him. To Him you will be returned."

It was said: He did that because the report of the matter of Noah, Abraham, and their people, and all the messengers and nations mentioned by God in this surah and others, is only a reminder from God Almighty to those whom He begins by mentioning before interrupting with the report, and a warning from Him to them that what happened to them will happen to them, so it is as if it was said in this place: So worship Him and be grateful to Him, to Him you will be returned. So you, the Quraysh, denied your Messenger Muhammad, just as those denied Abraham. Then He replaced **So you denied with And if you deny, then nations before you have denied**, since that indicates the report of their denial of their Messenger. Then He returned to the report of Abraham and his people, and completed his story and their story by saying: **So what was the answer of his people?**

Tafsir al-Qurtubi

The Almighty said: **And those who disbelieve in the signs of God and the meeting with Him** meaning in the

Quran according to the place, and the names are **those have despaired of My mercy** meaning of Paradise, and despair was attributed to them, and the meaning is they have despaired. These verses are an objection from God Almighty as a reminder and warning to the people of Mecca. Then the speech returns to the story of Abraham. He said.

Tafsir Ibn Kathir

God Almighty says, informing us about Abraham, peace be upon him, that he guided them to prove the resurrection which they deny, based on what they witness in themselves of God's creation of them after they were nothing worth mentioning, then they found and became hearing and seeing people. He who began this is able to restore it, for it is easy for Him and simple for Him. Then He guided them to consider what is in the horizons of the observable signs of God's creation of things: the heavens and what is in them of luminous fixed and moving planets, the earths and what is in them of cradles and mountains, valleys and wildernesses and deserts, trees and rivers, fruits and seas. All of that indicates their occurrence in themselves, and the existence of their Creator, the Doer and Chooser, who says to the thing, *Be*, and it is. For this reason, He said: **Have they not seen how God originates creation and then repeats it? Indeed, that, for God, is easy**. Like His Almighty saying: **And it is He who originates creation and then repeats it, and that is easier for Him**. Then God Almighty said: "Say, 'Travel through the earth and observe how He originated creation. Then God will produce the final creation.'" **On the Day of Resurrection, 'Indeed, God is over all things competent.'** This position is similar to the Almighty's saying: **We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth**. And like the Almighty's saying: **Or were they created by nothing, or were they the creators? Or did they create the heavens and the earth? Rather, they are not certain**.

And the Almighty's saying: **He punishes whom He wills and has mercy on whom He wills** means that He is the ruling judge who does what He wills and rules as He wants. There is no one to question His ruling, and He is not questioned about what He does, while they will be questioned. He has the creation and the command, and whatever He does, He is just, because He is the Owner who does not wrong by the weight of an atom, as came in the hadith narrated by the people of the Sunnah: **If God were to punish the inhabitants of His heavens and the inhabitants of His earth, He would punish them, and He is not unjust to them**. For this reason, the Almighty said: **He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned** meaning you will be returned on the Day of Resurrection.

And the Almighty says: **And you will not escape [God] on earth or in heaven**. That is, none of the inhabitants of His heavens or earth can escape Him. Rather, He is the Supreme over His servants, so everything that fears Him is in need of Him, and He is independent of anything other than Him. "And you have not besides God any protector or helper. And those who disbelieve

Surat al-Ankabut 29:23

And those who disbelieve in the verses of God and in meeting Him - those have despaired of My mercy, and those will have a painful punishment.

in the signs of God and in the meeting with Him” that is, they deny them and disbelieve in the Hereafter. **Those have despaired of My mercy.** That is, they have no share in it. **And those will have a painful punishment.** That is, a severe, painful punishment in this world and the Hereafter.

Fath al-Qadir

23- **And those who disbelieve in the signs of God and the meeting with Him** means the signs of revelation or of creation, or both. And they disbelieved in the meeting with God: that is, they denied the resurrection and what comes after it and did not act upon what the Messengers of God, the Most High, informed them of. The reference in His statement, *Those* is to the disbelievers in the signs and the meeting, and it is the subject and predicate **have despaired of My mercy** meaning that in this world they are hopeless of God's mercy. What was revealed of God's Books and what His Messengers informed them of did not work on them. It was said that the meaning is that they will despair on the Day of Resurrection of God's mercy, which is Paradise. The meaning is that they have lost hope of mercy. **And those will have a painful punishment.** God, the Most High, repeated the reference for emphasis, and described the punishment as being painful to indicate that it is extremely severe.

Tafsir al-Baghawi

23- **And those who disbelieve in the signs of God and the meeting with Him**, in the Qur'an and in the Resurrection, **those have despaired of My mercy**, in My Paradise, **and those will have a painful punishment.** These verses are a reminder and warning to the people of Mecca, and they are interjected in the story of Abraham.

Tafsir al-Baidawi

23- **And those who disbelieve in the signs of God** in the proofs of His Oneness or in His Books. **And the meeting with Him** in the Resurrection. **Those have despaired of My mercy** meaning they will despair of it on the Day of Resurrection. The past tense was used to emphasize and emphasize it, or they have despaired in this world because they deny the Resurrection and recompense. **And those will have a painful punishment** because of their disbelief.

Surat al-Ankabut 29:24

But the answer of his people was only that they said, **Kill him or burn him.** But God saved him from the Fire. Indeed in that are signs for a people who believe.

Tafsir al-Jalalayn

24 - God Almighty said in the story of Abraham, peace be upon him: **And the answer of his people was only that they said, 'Kill him or burn him.'** But God saved him from the Fire into which they had thrown him by making it cool and safe for him. **Indeed in that** his saving from it **are signs** which are that it does not affect him despite its greatness and its extinguishing and the creation of a garden in its place in a short time **for a people who believe** who believe in the Oneness of God and His power because they are the ones who benefit from it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The only response of the people of Abraham to him when he said to them: Worship God and fear Him. That is better for you, if you only knew. was that some of them said to one another: Kill him or burn him with fire. So they did. They wanted to burn him with fire, so they set fire to him and threw him into it. But God saved him from it and did not let it prevail over him. Rather, He made it cool and safe for him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And the answer of the people of Abraham was only that they said, 'Kill him or burn him.'** So God saved him from the Fire. He said: Ka'b said: **I did not burn him except his chains.** "Indeed in that are signs for a people who believe." God Almighty says: Indeed in Our saving of Abraham from the Fire, when he was thrown into it while it was blazing, and making it cool and safe for him, there are proofs and arguments for a people who believe in the proofs and arguments when they see and witness.

Tafsir al-Qurtubi

God Almighty says: **But the answer of his people** when he called them to God Almighty **was only that they said, 'Kill him or burn him.'** Then they agreed to burn him. **But God saved him from the Fire** meaning from its harm. **There are certainly signs in that** meaning in saving him from the great Fire so that it did not burn him after he was thrown into it. The general reading is: *Jawab* with the accusative of the ba' as the predicate of kana and **that they said** is in the nominative case as the subject of kana. Salim Al-Aftas and Amr bin Dinar read: *Jawab* with the nominative case as the subject of kana and *that* is in the accusative case as the predicate.

Tafsir Ibn Kathir

God Almighty says, informing about the people of Abraham in their disbelief, stubbornness, obstinacy, and rejection of truth by falsehood, that they had no answer after this statement of Abraham, which included guidance and clarification, **except that they said, 'Kill him or burn him.'** This is because the proof was established against them and the argument was directed at them, so they turned to using their influence and the power of their kingdom, **They said, 'Build for him a structure and throw him into the Hellfire.'** So they intended a plot against him, but **We made them the lowest.** This is because they gathered a great deal of firewood for a long time, and surrounded it, then they set fire to it, so its flame rose to the heavens, and no fire greater than it had ever been lit. Then they went to Abraham, tied him up, and threw him into the pan of the catapult, then they threw him into it, so God made it cool and safe for him, and he emerged from it unharmed after he had remained in it for days. For this and similar reasons, God made him an imam for the people, for he sacrificed his soul to the Most Merciful and his body to the fire. He generously offered his son as a sacrifice and gave his money to the guests, and for this reason all people of religions united in their love for him.

And the Almighty's saying: **So God saved him from the Fire** means He saved him from it by making it cool and safe for him. "Indeed in that are signs for a people who believe. And He said, 'You have only taken idols besides God, out of affection among yourselves in worldly life.'" He is saying to his people, rebuking them and rebuking them for their evil deeds in their worship of idols: **You have only taken these to gather to worship them in this world, out of friendship and affection among you for one another in worldly life.** This is according to the reading of those who put affection between you in the accusative case as an object for it. As for the reading in the nominative case, its meaning is that you have taken this only to obtain affection for you in this world. **Then on the Day of Resurrection** this situation will be reversed, and this friendship and affection will remain as hatred and animosity. Then **some of you will disbelieve in others** meaning you will deny what was between you. **And some of you will curse one another** meaning the followers will curse the followed, and the followed will curse the followers. **Whenever a nation enters, it will curse its sister.** And the Almighty said: **Friends on that Day will be enemies to one another, except for the righteous.** And He said: Here: **Then on the Day of Resurrection, some of you will disbelieve in others and curse one another, and your refuge will be the Fire,** the verse, meaning that your destiny and return after the gathering places of Resurrection will be to the Fire, and you will have no helper to aid you, nor any savior to rescue you from the punishment of God. This is the state of the disbelievers, but as for the believers, it is different from that.

Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Abu Asim al-Thaqafi told us, al-Rabi' ibn Ismail ibn Amr ibn Sa'id ibn Ja'dah ibn Hubayrah

Surat al-Ankabut 29:24

But the answer of his people was only that they said, "Kill him or burn him." But God saved him from the Fire. Indeed in that are signs for a people who believe.

al-Makhzumi told us, on the authority of his father, on the authority of his grandfather, on the authority of Umm Hani', the sister of Ali ibn Abi Talib, who said: The Prophet, may God bless him and grant him peace, said to me: "I will tell you that God Almighty will gather the first and the last on the Day of Resurrection on one plain. Who knows where the two ends will be?" She said: **God and His Messenger know best.** Then a caller will call from beneath the Throne: **O people of monotheism.** They will look up—Abu Asim said: **They will raise their heads.** Then he will call: "O people of monotheism. Then he will call a third time: "O people of monotheism, God has forgiven you." He said: "The people will stand up, having clung to one another in the injustices of this world—meaning the oppressions—then he will call: "O people of monotheism, let some of you forgive others, and upon God is the reward."

Tafsir al-Baidawi

24- **And what was the answer of his people** Abraham's people to him. It was read in the nominative case as the subject and predicate. **Except that they said, 'Kill him or burn him.'** This was the saying of some of them, but when it was said about them and the rest accepted it, it was attributed to all of them. **So God saved him from the Fire** meaning, so they threw him into the Fire, and God saved him from it by making it cool and safe for him. **There are certainly in that** in saving him from it *signs* which are his protection from the harm of the Fire and its extinguishing, despite its magnitude, in a short time and the creation of a garden in its place. **For a people who believe** because they are the ones who will benefit from examining it and contemplating it.

Fath al-Qadir

24- **And the answer of his people was only that they said, 'Kill him or burn him.'** This is a return to the address of Abraham after the objection to what preceded from the address of Muhammad, may God bless him and grant him peace, according to the opinion of those who said: His saying, **Say, 'Travel through the land,'** is an address to Muhammad, may God bless him and grant him peace. As for the opinion of those who said: It is an address to Abraham, peace be upon him, the speech is in its context, previously and subsequently: that is, some of them said to each other when consulting among themselves: Do one of the two mentioned things to Abraham, then they agreed to burn him. **So God saved him from the Fire** and made it cool and safe for him. **Indeed in that,** that is, in God's saving of Abraham, **are clear signs,** that is, clear indications and apparent signs of the greatness of God's power and the wonder of His creation: since they lit that great fire and threw him into it, and it did not burn him or affect him at all, but rather it became in a state contrary to what is the nature of its element of heat and burning. Rather, the believers were singled out, because they are the ones who consider the signs of God. Glory be to Him. As for those other than them, they are unaware of that. The majority of scholars read **the answer to his people** in the accusative case as the predicate of *kana* and what follows it is its subject. Salim al-Aftas, Amr ibn Dinar, and al-Hasan read it in the nominative case as the subject of *kana* and what follows it is in the accusative case as the predicate.

Tafsir al-Baghawi

Then He, the Most High, said:

24- **And the only answer of his people was that they said, 'Kill him or burn him.'** But God saved him from the Fire, and made it cool and safe for him. **Indeed in that are signs for a people who believe,** who believe.

Surat al-Ankabut 29:25

And he said, "You have only taken idols besides God out of affection between you in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

Tafsir al-Jalalayn

25 - And Abraham said, **You have only taken idols besides God** to worship them, and *what* is a source of affection between you, the predicate of *in* and in the accusative reading it is an object for it, and *what* is the entire meaning: you have loved one another in worshipping them **in the life of this world, then on the Day of Resurrection some of you will disbelieve in others** the leaders will disown the followers **and some of you will curse others** the followers will curse the leaders **and your refuge** the destination of all of you is **the Fire, and you will have no helpers** from it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what Abraham said to his al-Nas 114: "And Abraham said to his al-Nas 114: O my people, you have only taken idols besides God."

The reciters differed in reading his statement **affection between you**. The majority of the reciters of Medina and Ash-Sham, and some of the Kufians, read it *affection* in the accusative case, affection without adding **between you** in the accusative case. Some of the Kufians read it as **affection between you** in the accusative case, adding affection to his statement **between you**, and lowering **between you**. It is as if those who read his statement *affection* in the accusative case directed the meaning of the speech: to **Indeed, O people, you have taken idols out of affection between you**. So they made *inna* a single letter, and applied his statement **you have taken** to the idols, so they lowered it to mean: You have taken them out of affection between you in this worldly life, loving one another in worshipping them, and being kind to one another in serving them, and communicating with one another on their behalf. Some of the reciters of Mecca and Basra read it as **affection between you** in the nominative case, adding affection to *between*, and lowering *between*. Those who read it like that made in **ma** two letters, with the interpretation: Indeed, those whom you have taken idols other than God, it is only your affection. For the world, so they raised affection on the report of *inna*. It may be permissible that they read it that way, raising it by saying *inna* so that it is a single letter, and the report is finite at his saying **you have only taken idols besides God** then the report begins and it is said: Your affection for those idols will not benefit you, it is only affection between you in your worldly life, then it is cut off, and if this meaning is intended, the affection is raised by the description by his saying **in the worldly life** and it may be permissible

that they intended by raising the affection, raising it on the pronoun *it*.

These three readings are close in meaning, because those who took idols as gods to worship, took them as a source of affection among themselves, and they had affection in this worldly life, but then it was cut off from them. So whichever of them the reader reads, he is correct, because the meanings are close, and the reading of each one of them is well-known among the readers of the regions.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And he said: 'You have only taken 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.'" He said: Every friendship in this world will become enmity for its people on the Day of Resurrection, except the friendship of the righteous.

And His statement, **Then on the Day of Resurrection, some of you will disbelieve in others and curse each other**, God Almighty says: Then on the Day of Resurrection, O you who love each other in worshipping idols and statues, and who continue to serve them when you come to your Lord and witness the painful torment that God has prepared for you in this world through your mutual love and affection, some of you will disbelieve in each other: He says: Some of you will disown each other and curse each other.

And His statement, **And your refuge is the Fire**, God Almighty says: And the destination of all of you, O idol worshippers and what you worship, is the Fire. **And you will have no helpers**, He says: And you, O people who have taken gods other than God, have no love among yourselves, no helpers to help you against God when He burns you in the Fire of Hell, and save you from His punishment.

Tafsir al-Qurtubi

God the Almighty said: **And Abraham said, 'You have only taken idols besides God out of affection among you in worldly life.'** Hafs and Hamzah read: **affection among you**. Ibn Kathir, Abu Amr, and Al-Kisa'i read: **affection among you**. Al-A'mash narrated from Abu Bakr from Asim and Ibn Wathab and Al-A'mash read: **affection among you**. The rest read: **affection among you**. As for Ibn Uthair's reading, there are three interpretations. Al-Zajaj mentioned two of them: The first is that affection is raised as a predicate of *in* and *ma* is in the meaning of *who*. The meaning is that what you have taken as idols besides God is affection among you. The other interpretation is that it is an implied subject, meaning it is affection or that is affection among you. The meaning is your gods or your group is affection among you. Ibn al-Anbari said: *idols* is a good pause for those who raised the affection by implying that it is affection between you,

Surat al-Ankabut 29:25

And he said, "You have only taken idols besides God out of affection between you in worldly life. Then on the Day of Resurrection you will disbelieve in one another and curse one another, and your refuge will be the Fire, and you will have no helpers."

and for those who raised the affection as a predicate if they did not pause. The third reason that he did not mention is that *affection* is raised as a subject and **in the life of this world** is its predicate. As for adding *affection* to **between you**, then he made **between you** a noun not a circumstance, and grammarians say he made it a direct object for breadth. Sibawayh said: O thief of the house tonight. It is not permissible for it to be added to it while it is a circumstance for a reason that is not the place to mention it. And whoever raised *affection* and added a nun to it, then it has the meaning of what was mentioned, and **between you** in the accusative case as a circumstance. And whoever lowered *affection* and did not add a nun to it, made it a direct object by the occurrence of the taking on it and made *only* a single letter and did not make it in the meaning of the one who. It is permissible to put affection in the accusative case as a direct object, as you say: I came to you seeking good, and I intended to have affection for so-and-so **between you** in the genitive case. Whoever puts the nun on *affection* and puts it in the accusative case, then it is as mentioned **between you** in the accusative case without an addition. Ibn al-Anbari said: Whoever reads: **affection between you** and **affection between you** does not stop at the idols, but stops at the life of this world. The meaning of the verse is that they made the idols love one another for the sake of them and for their worship in this world. **Then on the Day of Resurrection some of you will disbelieve in others and curse one another**, the idols will disown their worshippers and the leaders will disown the common people, as God the Almighty said: **Friends that Day will be enemies to one another, except for the righteous.** (al-Zukhruf 43:67) **And your refuge is the Fire** is addressed to idol worshippers, both leaders and followers. It has been said that idols are included in it, as God Almighty says: **Indeed, you and what you worship besides God are fuel for Hell** (Al-Anbiya': 98).

Tafsir Ibn Kathir

God Almighty says, informing about the people of Abraham in their disbelief, stubbornness, obstinacy, and rejection of truth by falsehood, that they had no answer after this statement of Abraham, which included guidance and clarification, **except that they said, 'Kill him or burn him.'** This is because the proof was established against them and the argument was directed at them, so they turned to using their influence and the power of their kingdom, **They said, 'Build for him a structure and throw him into the Hellfire.' So they intended a plot against him, but We made them the lowest.** This is because they gathered a great deal of firewood for a long time, and surrounded it, then they set fire to it, so its flame rose to the heavens, and no fire greater than it had ever been lit. Then they went to Abraham, tied him up, and threw him into the pan of the catapult, then they threw him into it, so God made it cool and safe for him, and he emerged from it

unharmd after he had remained in it for days. For this and similar reasons, God made him an imam for the people, for he sacrificed his soul to the Most Merciful and his body to the fire. He generously offered his son as a sacrifice and gave his money to the guests, and for this reason all people of religions united in their love for him.

And the Almighty's saying: **So God saved him from the Fire** means He saved him from it by making it cool and safe for him. "Indeed in that are signs for a people who believe. And He said, 'You have only taken idols besides God, out of affection among yourselves in worldly life.'" He is saying to his people, rebuking them and rebuking them for their evil deeds in their worship of idols: **You have only taken these to gather to worship them in this world, out of friendship and affection among you for one another in worldly life.**

This is according to the reading of those who put affection between you in the accusative case as an object for it. As for the reading in the nominative case, its meaning is that you have taken this only to obtain affection for you in this world. **Then on the Day of Resurrection** this situation will be reversed, and this friendship and affection will remain as hatred and animosity. Then **some of you will disbelieve in others** meaning you will deny what was between you. **And some of you will curse one another** meaning the followers will curse the followed, and the followed will curse the followers. **Whenever a nation enters, it will curse its sister.** And the Almighty said: **Friends on that Day will be enemies to one another, except for the righteous.** And He said: Here: **Then on the Day of Resurrection, some of you will disbelieve in others and curse one another, and your refuge will be the Fire,** the verse, meaning that your destiny and return after the gathering places of Resurrection will be to the Fire, and you will have no helper to aid you, nor any savior to rescue you from the punishment of God. This is the state of the disbelievers, but as for the believers, it is different from that.

Ibn Abi Hatim said: Muhammad ibn Ismail al-Ahmasi told us, Abu Asim al-Thaqafi told us, al-Rabi' ibn Ismail ibn Amr ibn Sa'id ibn Ja'dah ibn Hubayrah al-Makhzumi told us, on the authority of his father, on the authority of his grandfather, on the authority of Umm Hani', the sister of Ali ibn Abi Talib, who said: The Prophet, may God bless him and grant him peace, said to me: "I will tell you that God Almighty will gather the first and the last on the Day of Resurrection on one plain. Who knows where the two ends will be?" She said: **God and His Messenger know best.** Then a caller will call from beneath the Throne: **O people of monotheism.** They will look up—Abu Asim said: **They will raise their heads.** Then he will call: "O people of monotheism. Then he will call a third time: "O people of monotheism, God has forgiven you." He said: "The people will stand up, having clung to one another in the injustices of this world—meaning the oppressions—then he will call: "O people of monotheism, let some of you forgive others, and upon God is the reward."

Fath al-Qadir

25- **And he said, 'You have only taken, besides God, idols out of affection among you in worldly life.'** That is, Ibrahim said to his al-Nas 114: that is, to foster affection among you and to maintain contact by worshipping them, and for fear that affection would be lost if you abandoned worshipping them. Ibn Kathir, Abu Amr, and Al-Kisa'i read **mawaddah baynakum** in the nominative case, **mawaddah** without a tanween, and adding it to baynakum. Al-A'mash and Ibn Wathab read **mawaddah** in the nominative case, but with a tanween. Nafi', Ibn Amir, and Abu Bakr read **mawaddah** in the accusative case, but with a tanween, and **baynakum** in the accusative case, as an adverbial phrase. Hamzah and Hafs read it in the accusative case, adding **mawaddah baynakum** to **baynakum**. As for the nominative reading, Al-Zajaj mentioned two interpretations for it: The first is that it is in the nominative case as a predicate of **inna** in **inna takhadhum** and made **ma** its description, and the meaning is: Indeed, what you have taken, besides God, are idols out of affection among you. The second interpretation is that it is an implied subject: that is, it is affection or that is affection. Meaning: It is the affection that brought you together to worship idols and take them. It was said that it is possible for affection to be raised by the subject and its predicate is in the worldly life. Whoever reads with the affection raised with a tanween, then his interpretation is like the first reading, and he puts the accusative between you as a circumstantial word. Whoever reads with the affection lowered and does not put a tanween on it makes it you took them and makes **innama** a single letter for the sake of limitation, and so on for whoever puts it in the accusative and its nun. It is permissible for the accusative in these two readings to be on the basis that affection is the cause, so it is the object for the sake of which, and on the reading of the nominative, the second object of you have taken is omitted: that is, idols as gods, and on the assumption that what is in his saying **you have only taken** is a relative pronoun, the first object is its pronoun: that is, you have taken it, and the second object is idols. **Then on the Day of Resurrection some of you will disbelieve in others** that is, some of those who took idols and worshipped them will disbelieve in others of them, so the leaders will disown the followers and the followers will disown the leaders. It was said that the meaning is that the idol worshippers will disown the idols and the idols will disown those who worshipped them. **And some of you will curse one another** that is, each group will curse the Hereafter according to the two mentioned interpretations. **And your refuge is the Fire** that is, the disbelievers. It was said that the idols are included in that: that is, it is your home to which you take refuge. **And you will have no helpers** to save you from it by their support for you.

Tafsir al-Baghawi

25- **And he said**, meaning Abraham to his al-Nas 114: **You have only taken idols besides God out of affection between you.** Ibn Kathir, Al-Kisa'i, Abu Amr, and Ya'qub read: affection in the nominative case

without a tanween, between you in the genitive case with the addition of the meaning: Those whom you have taken idols besides God are affection between you, **in the life of this world**, then it ends and is of no benefit in the hereafter.

Hamza and Hafs put the word **mawaddah** in the accusative case without a tanween, as an addition to the word **itkhidat** being used on it.

Others read it as **mawaddah** with the accusative ending **baynakum** meaning: You only took these idols as a form of affection between you in this worldly life, coming together to worship them and continuing to worship them in this world.

Then on the Day of Resurrection, some of you will disbelieve in others and curse others. The idols will disown their worshippers, the leaders will disown their followers, and the followers will curse the leaders. **And your refuge**, all of you worshippers and those worshipped, **will be the Fire, and you will have no helpers.**

Tafsir al-Baidawi

25- **And He said, 'You have only taken idols besides God, out of affection between you in worldly life.'** That is, so that you may love one another and maintain contact by meeting to worship them. The second object of **you have taken** is omitted. It is possible that **mawdah** is the second object by estimating an added word, that is, you have taken idols as a cause of affection between you, or by interpreting it as **the beloved**. Nafi' and Abu Bakr read it with a tanween, making **between you** the subject, and the correct view is what preceded. Ibn Kathir, Abu Amr, Al-Kisa'i, and Ruways read it with a raised tanween, making **between you** the predicate of a deleted subject, that is, it is beloved or a cause of affection between you. The sentence is an attribute of **idols** or the predicate of **inna** on **innama** as a source or relative, and the pronoun is omitted, which is the first object. It was read with a raised tanween and added with a fatha on **between you**, just as it was read **la qadda taqadah bainum** and it was read **it is only affection between you**. Then on the Day of Resurrection, some of you will disbelieve in others and curse some of you. Some of them say: "That is, the discord and mutual cursing between you, or between you and the idols, is based on the dominance of those addressed, as God Almighty says: "And they will be against them." **And your refuge is the Fire, and you will have no helpers** to save you from it.

Surat al-Ankabut 29:26

So Lot believed him and said, "Indeed, I will emigrate to my Lord. Indeed, it is He who is the Exalted in Might, the Wise."

Surat al-Ankabut 29:26

So Lot believed him and said, "Indeed, I will emigrate to my Lord. Indeed, it is He who is the Exalted in Might, the Wise."

Tafsir al-Jalalayn

26 - **So Lot believed in him** he believed in Abraham **and he said** Abraham **Indeed, I am an emigrant** from my people **to my Lord** as my Lord had commanded me and he left his people and emigrated from the blackness of Iraq to the Levant **Indeed, it is He who is the Exalted in Might** in His kingdom **the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So Abraham, the friend of God, believed Lot, **and said, 'Indeed, I am emigrating to my Lord.'** He says: And Abraham said: I am emigrating from the home of my people to my Lord, to Syria.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **So Lot believed him**, he said: Lot spoke the truth, **and said, 'Indeed, I am emigrating to my Lord,'** he said: He is Abraham.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **So Lot believed him**, meaning, Lot believed him, **and said, 'Indeed, I am emigrating to my Lord,'** he said: They both emigrated from Kutha, which is one of the plains of Kufa, to Ash-Sham. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say, "There will be migration after migration, when the people of the earth will move to the place of migration of Abraham, but the worst of its people will remain on the earth until it spits them out, defiles them, and gathers them into the Fire with the apes and pigs."

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **So Lot believed him**, he said: Lot believed him, Abraham believed him. He said: Have you seen the believers, did they not believe in what the Messenger of God, may God bless him and grant him peace, brought? He said: So belief is confirmation. And regarding His statement, **Indeed, I will emigrate to my Lord**, he said: His emigration was to Syria.

Ibn Zayd said in the hadith, "The wolf that spoke to the

man, so he told the Prophet, may God bless him and grant him peace, about him, and the Messenger of God, may God bless him and grant him peace, said: So I, Abu Bakr, and Umar believed him, but neither Abu Bakr nor Umar was with him." Meaning, I believed him: I believed him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding His statement, **So Lot believed him and said, 'Indeed, I am emigrating to my Lord,'** he said: To Harran. Then he was ordered to go to Ash-Sham, to which Abraham had emigrated, and he was the first to emigrate. He says, **So Lot believed him and said, 'Indeed, I am emigrating,'**... the verse.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Ad-Dahhak say regarding His statement, **So Lot believed him and said, 'Indeed, I am emigrating to my Lord,'** that it refers to Abraham who said: **Indeed, I am emigrating to my Lord.**

And His statement, **Indeed, He is the Exalted in Might, the Wise**, means: Indeed, my Lord is the Exalted in Might who does not humiliate those whom He supports. Rather, He protects them from those who wish to harm them, and to Him is their migration. He is the Wise in His management of His creation and His disposition of them in whatever way He disposes of them.

Tafsir al-Qurtubi

God the Almighty says: **So Lot believed in him.** Lot was the first to believe in Abraham when he saw the fire as cool and safe for him. Ibn Ishaq said: Lot believed in Abraham and he was his nephew, and Sarah believed in him and she was his cousin. **And he said, 'Indeed, I am emigrating to my Lord.'** An-Nakha'i and Qatada said: The one who said, **Indeed, I am emigrating to my Lord** was Abraham, peace be upon him. Qatada said: He emigrated from Kutha, which is a village in the plains of Kufa, to Harran, then to Ash-Sham, with his nephew Lot bin Haran bin Tarikh, and his wife Sarah. Al-Kalbi said: He emigrated from the land of Harran to Palestine. He was the first to emigrate from the land of disbelief. Muqatil said: Abraham emigrated when he was seventy-five years old. It was said: The one who said, **Indeed, I am emigrating to my Lord** was Lot, peace be upon him. Al-Bayhaqi narrated on the authority of Qatada who said: The first person to migrate to God Almighty with his family was Uthman ibn Affan **may God be pleased with him.** Qatada said: I heard Al-Nadr ibn Anas say: I heard Abu Hamza, meaning Anas ibn Malik, say: Uthman ibn Affan set out with Ruqayyah, the daughter of the Messenger of God (peace and blessings be upon him), to the land of Abyssinia. The Messenger of God (peace and blessings be upon him) was slow to receive report of them. A woman from Quraysh came and said: O Muhammad, I saw your brother-in-law with his wife. He said: **In what state did you see them?** She said: I saw him carrying his wife on a donkey like this

beast and he was encouraging her. The Messenger of God (peace and blessings be upon him) said: May God accompany them both. Uthman is the most deserving of migrating with his family after Lot. Al-Bayhaqi said: This was regarding the first migration. As for the second migration to Abyssinia, it was, as Al-Waqidi claimed, in the fifth year of the mission of the Messenger of God (peace and blessings be upon him). **To my Lord** means to please my Lord and to what He commanded me. **For He is the Exalted in Might, the Wise.** This was mentioned earlier. Migration was discussed earlier in Surat An-Nisa' and elsewhere.

Tafsir Ibn Kathir

God the Almighty says, informing us about Abraham that Lot believed in him. It is said that he is Abraham's nephew. They say that he is Lot, son of Haran, son of Azar. That is, no one from his people believed in him except him and Sarah, the wife of Abraham the Friend of God. But it is said, how can we reconcile this verse with the hadith reported in the Sahih that when Abraham passed by that tyrant, he asked Sarah what she was to him. He said: My sister. Then he came to her and said: I told him that you are my sister, so do not lie to me, for there is no believer on the face of the earth except me and you. You are my sister in religion. It is as if what is meant by this - and God knows best - is that there are no two spouses on the face of the earth who are Muslims except me and you. For Lot, peace be upon him, believed in him from his people, and he migrated with him to the land of Ash-Sham. Then he was sent during the lifetime of Abraham to the people of Sodom and they settled there. What happened to them was what was mentioned above and what will come.

God the Almighty says: **And he said**, Indeed, I will emigrate to my Lord. **The pronoun in His statement**, And he said, **Indeed, I will emigrate**, may refer to Lot, because he is the closest of those mentioned. It may also refer to Abraham, Ibn Abbas and Ad-Dahhak said: He is the one referred to in His statement, **So Lot believed in him**, meaning from his people. Then He informed about him that he chose to emigrate from among them, seeking to make the religion manifest and to be able to do that. For this reason He said: **Indeed, it is He who is the Exalted in Might, the Wise**, meaning that honor belongs to Him, to His Messenger and to those who believe in him. He is Wise in His words, deeds, and predestined and legal rulings. Qatada said: They all emigrated from Kutha, which is from the plains of Kufa, to Ash-Sham. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: "There will be migration after migration, and the people of the earth will move to the place of Abraham's migration, and the worst of its people will remain on the earth until their land spits them out, and the spirit of God Almighty defiles them, and the fire gathers them with the monkeys and pigs, spending the night with them when they spend the night, and taking a nap with them when they take a nap, and eating whatever falls from them."

Imam Ahmad has supported this hadith, narrating it in full on the authority of Abdullah bin Amr bin Al-Aas,

who said: Abd Al-Razzaq told us, Muammar told us, on the authority of Qatadah, on the authority of Shahr bin Hawshab, who said: When the pledge of allegiance to Yazid bin Muawiyah came to us, I went to Ash-Sham and was informed of a position held by Nawf Al-Bakali. I went to him and a man came and the people separated, and he was wearing a cloak. It was Abdullah bin Amr bin Al-Aas. When Nawf saw him, he stopped talking. Abdullah said: I heard the Messenger of God, may God bless him and grant him peace, say: "There will be migration after migration, and the people will move to the migration of Ibrahim. Only the worst of its people will remain on the earth. Their land will spit them out, and the soul of the Most Merciful will detest them. The Fire will gather them with the monkeys and pigs, and it will spend the night with them when they spend the night, and it will take a nap with them when they nap, and it will eat whoever of them stayed behind." He said: And I heard the Messenger of God, may God bless him and grant him peace, say: "People of my nation will emerge from the east who will recite the Qur'an, but it will not go beyond their collarbones. Whenever a group of them emerges, it will cut off..." "Whenever a generation of them emerges, it will be cut off - until he counted it more than twenty times - whenever a generation of them emerges, it will be cut off until the Dajjal emerges among the rest of them." Imam Ahmad narrated it on the authority of Abu Dawud and Abd al-Samad, both of them on the authority of Hisham al-Dastawai on the authority of Qatada. Abu Dawud narrated it in his Sunan, and he said in the Book of Jihad (Chapter: What was said about residing in the Levant): Ubaydullah ibn Umar told us, Muadh ibn Hisham told us, my father told me on the authority of Qatada on the authority of Shahr ibn Hawshab on the authority of Abdullah ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "There will be migration after migration, and the people of the earth will move to the place of migration of Abraham, and the worst of its people will remain on the earth, their land will spit them out, the soul of the Most Merciful will detest them, and the Fire will gather them with the monkeys and pigs."

Imam Ahmad said: Yazid told us, Abu Janab Yahya bin Abi Hayya told us, on the authority of Shahr bin Hawshab, who said: I heard Abdullah bin Omar say: I saw us, and the owner of the dinar and dirham did not have more right to it than his Muslim brother. Then I saw us in the end now, and the dinar and dirham were dearer to each of us than his Muslim brother. I heard the Messenger of God, may God bless him and grant him peace, say: "If you follow the tails of cows, and engage in `inah transactions, and abandon jihad in the way of God, God will impose humiliation on your necks that will not be removed from you until you return to what you were upon and repent to God Almighty." And I heard the Messenger of God, may God bless him and grant him peace, say: "There will be migration after migration to the migration of your father Abraham until there remains on the earth only the worst of its people, and their land will spit them out, and the spirit of the Most Merciful will detest them, and the Fire will gather them with the monkeys and pigs, taking a nap with them when they nap, and spending the night with them where they spend the night, and whatever falls from

Surat al-Ankabut 29:26

So Lot believed him and said, "Indeed, I will emigrate to my Lord. Indeed, it is He who is the Exalted in Might, the Wise."

them will be for it." And I heard the Messenger of God, may God bless him and grant him peace, say: "A people will emerge From my nation, there are those who do evil deeds. They recite the Qur'an, but it does not go beyond their throats. Yazid said: I do not know of anyone who did not say that. One of you would consider his knowledge insignificant compared to their knowledge. They kill the people of Islam. Whenever they revolt, kill them. Whenever they revolt, kill them. Whenever they revolt, kill them. Whenever they revolt, kill them. Whenever a group of them rises, God kills them. The Messenger of God, may God bless him and grant him peace, repeated that twenty times or more, and I was listening.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Al-Hasan bin Al-Fadl told us, Abdullah bin Jaafar told us, Yaqoub bin Sufyan told us, Abu Al-Nadr Ishaq bin Ibrahim bin Yazid and Hisham bin Ammar Al-Dimashqi told us: Yahya bin Hamza told us, Al-Awza'i told us, on the authority of Nafi', and Abu Al-Nadr said, on the authority of someone who told him, on the authority of Nafi', on the authority of Abdullah bin Umar, that the Messenger of God, may God bless him and grant him peace, said: "The people of the Earth will migrate, migration after migration, to the place of migration of Abraham, until none remains but the wickedest of its people. The Earth will spit them out, the Spirit of the Most Merciful will detest them, and the Fire will gather them with the monkeys and pigs. It will spend the night with them wherever they spend the night, and it will take with it whatever they have lost." This is strange from the hadith of Nafi', and it appears that Al-Awza'i narrated it from a sheikh of his who was among the weak, and God knows best. His narration from the hadith of Abdullah bin Amr bin Al-Aas is closer to memory.

And the Almighty's saying: **And We gave him Isaac and Jacob** is like His saying: **So when he had left them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet** meaning that when he left his people, God comforted his eyes with the presence of a righteous son, a prophet, and a righteous son, a prophet, was born to him during his grandfather's lifetime. Similarly, God the Almighty said: **And We gave him Isaac and Jacob as an additional** meaning an addition, as God the Almighty said: **So We gave her good tidings of Isaac, and after Isaac, Jacob** meaning that a son would be born to this son during your lifetimes, who would comfort your eyes. And the fact that Jacob was a son to Isaac is stated in the Qur'an and confirmed by the Prophetic Sunnah. God the Almighty said: "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'" (10:14). And in the two Sahihs: "Indeed, the noble son of the noble son of the noble son of the noble is Joseph, son of Jacob, son of Isaac, son of Abraham, peace be upon them." As for what Al-Awfi narrated on the authority of Ibn Abbas, in his statement: **And We gave him Isaac and Jacob**, said: They are the

sons of Abraham, so its meaning is that the son of a son is like a son, for this matter is hardly hidden from anyone less than Ibn Abbas.

And the Almighty's saying: **And We placed among his descendants prophethood and the Book**. This is a great and noble garment, along with God's choosing him as a friend, and making him an imam for the people, by placing prophethood and the Book among his descendants. There was no prophet after Abraham, peace be upon him, except that he was from his lineage. All the prophets of the Children of Israel were from the lineage of Jacob, son of Isaac, son of Abraham, until the last of them was Jesus, son of Mary. He rose among their people, giving good tidings of the Arab Qurayshi Hashemite Prophet, the Seal of the Messengers, and the Master of the children of Adam in this world and the Hereafter, whom God chose from the heart of the pure Arabs, from the lineage of Ishmael, son of Abraham, peace be upon them both. There was no prophet from the lineage of Ishmael other than him, upon him be the best prayers and peace.

And His statement: **And We gave him his reward in this world, and indeed, in the Hereafter, he will be among the righteous**. That is, God combined for him the happiness of this world connected to the happiness of the Hereafter, so he had in this world ample and pleasant provision, a spacious home, a sweet spring, a good and righteous wife, beautiful praise, a good reputation, and everyone who loved him and supported him, as Ibn Abbas, Mujahid, Qatadah and others said: along with performing the obedience of God in all aspects, as God Almighty said: **And Abraham, who fulfilled**. That is, he carried out everything he was commanded to do and completed the obedience of his Lord. For this reason, God Almighty said: **And We gave him his reward in this world, and indeed, in the Hereafter, he will be among the righteous**. And God Almighty said: "Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associated others with God. * 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."

Fath al-Qadir

26- **So Lot believed him** meaning Abraham believed Lot and confirmed everything he brought. It was said that he did not believe in him until he saw that the fire would not burn him, and Lot was Abraham's nephew. **And he said, 'Indeed, I will emigrate to my Lord.'** Al-Nakha'i and Qatadah said: The one who said, **I will emigrate to my Lord** is Abraham. Qatadah said: He emigrated from Kutha, which is a village in the plains of Kufa, to Haran, then to Ash-Sham, with his nephew Lot and his wife Sarah. The meaning is: I am emigrating in accordance with wisdom.

Tafsir al-Baghawi

25- **So Lot believed him**, meaning: he believed him, and he was the first to believe Abraham, who was his nephew, **and he said**, meaning Abraham, **Indeed, I will emigrate to my Lord**, so he emigrated from Kufa, which was from the black lands of Kufa, to Harran, then to Ash-Sham, and with him were Lot and his wife Sarah, and he was the first to emigrate. Muqatil said: Abraham, peace be upon him, emigrated when he was seventy-five years old, **Indeed, it is He who is the Exalted in Might, the Wise**.

Tafsir al-Baidawi

26- **So Lot believed in him** he is his nephew and the first to believe in him, and it was said that he believed in him when he saw the fire did not burn him. **And he said**, Indeed, I am an emigrant" from my people. "To my Lord" to where He has commanded me. "Indeed, it is He who is the Exalted in Might" who protects me from my enemies. "The Wise" who does not command me except with what is best for me. It was narrated that he emigrated from Kutha from the plains of Kufa with Lot and his wife Sarah, his cousin, to Harran, then from there to Ash-Sham and settled in Palestine, and Lot settled in Sodom.

Surat al-Ankabut 29:27

And We bestowed upon him Isaac and Jacob and placed among his descendants prophethood and scripture and gave him his reward in this world. And indeed, in the Hereafter he will be among those who are grateful.

Surat al-Ankabut 29:27

And We bestowed upon him Isaac and Jacob and placed among his descendants prophethood and scripture and gave him his reward in this world. And indeed, in the Hereafter he will be among those who are grateful.

righteous

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Suyuti

27 - **And We bestowed upon him** after Ishmael **Isaac and Jacob** after Isaac **and We placed among his descendants prophethood** so all the prophets after Abraham are from his descendants **and the Scripture** meaning the books, that is, the Torah, the Gospel, the Psalms, and the Criterion **and We gave him his reward in this world** which is good praise among all people of religions **and indeed, in the Hereafter he will be among the righteous** who have the highest ranks.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave him from Ourselves Isaac, a son, and Jacob, after him, a son, a son.

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, **And We gave him Isaac and Jacob**, he said: They are the sons of Abraham.

His statement, **And We placed among his descendants prophethood and the Book**, means the plural, meaning the Books, but it was used in the same way as their saying, **The dirham and dinar became plentiful with so-and-so**.

And His statement, **And We gave him his reward in this world**, means, the Most High, the Majestic, says: And We gave him the reward for his suffering for Us in this world. *He* in addition to that, **in the Hereafter he will be among the righteous**. So there he will also have the reward of the righteous, and his share will not be diminished by what he was given in this world of reward for his suffering for God, in relation to what he will have with Him in the Hereafter.

It was said: The reward that God Almighty mentioned

that He gave to Abraham in this world is good praise and a righteous son.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We gave him his reward in this world**. He said: Praise.

Abu Al-Sa'ib told me, he said: Ibn Idris told us, on the authority of Layth, he said: Mujahid sent a man called Qasim to Ikrimah asking him about the statement of God, **And We gave him his reward in this world, and indeed, in the Hereafter, he will be among the righteous**. He said: He said, His reward in this world is that every religion supports him, and he is among the righteous in the sight of God. He said: So he returned to Mujahid and said: He hit the nail on the head.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Mandil, on the authority of someone who mentioned it, on the authority of Ibn Abbas: **And We gave him his reward in this world**. He said: The righteous son and praise.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And We gave him his reward in this world**, meaning: good mention.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And We gave him his reward in this world**, he said: Well-being, righteous deeds, and good praise. I will not find anyone from the religions who does not see Abraham and support him. **And indeed, in the Hereafter, he will be among the righteous**.

Tafsir al-Qurtubi

The Almighty says: **And We bestowed upon him Isaac** meaning that God bestowed upon him sons, so He bestowed upon him Isaac as a son and Jacob as a son's son. He bestowed upon him Isaac after Ishmael, and Jacob as a son of Isaac. **And We bestowed upon his descendants prophethood and the Scripture** God did not send a prophet after Abraham except from his loins. He used the singular form of the Scripture because He intended the source, like prophethood, and what is meant is the Torah, the Gospel, and the Criterion. So it is an expression of the plural. The Torah was sent down to Moses from the descendants of Abraham, the Gospel to Jesus from his descendants, and the Criterion to Muhammad from his descendants, may God's prayers and peace be upon him and upon them all. **And We gave him his reward in this world** means that all religions would agree upon him, as stated by Ikrimah. Sufyan narrated on the authority of Humayd ibn Qays who said: Saeed ibn Jubayr ordered a man to ask Ikrimah about the words of God, the Most High: **And We gave him his reward in**

this world. Ikrimah said: **All religions claim him and say he is one of us.** Saeed ibn Jubayr said: **He has spoken the truth.** Qatadah said: "It is similar to His words: "And We gave him good in this world" (An-Nahl 16:122), meaning a good outcome, righteous deeds, and good praise. This is because the people of his religion followed him. It was said: **We gave him his reward in this world** means that most of the prophets were from his descendants. **And indeed, in the Hereafter he will be among the righteous.** "In the Hereafter" is not included in the relative clause, but rather it is a clarification. This has been explained previously in Surat Al-Baqarah. All of this is an encouragement to follow the example of Abraham in being patient in adhering to the true religion.

Tafsir Ibn Kathir

God the Almighty says, informing us about Abraham that Lot believed in him. It is said that he is Abraham's nephew. They say that he is Lot, son of Haran, son of Azar. That is, no one from his people believed in him except him and Sarah, the wife of Abraham the Friend of God. But it is said, how can we reconcile this verse with the hadith reported in the Sahih that when Abraham passed by that tyrant, he asked Sarah what she was to him. He said: My sister. Then he came to her and said: I told him that you are my sister, so do not lie to me, for there is no believer on the face of the earth except me and you. You are my sister in religion. It is as if what is meant by this - and God knows best - is that there are no two spouses on the face of the earth who are Muslims except me and you. For Lot, peace be upon him, believed in him from his people, and he migrated with him to the land of Ash-Sham. Then he was sent during the lifetime of Abraham to the people of Sodom and they settled there. What happened to them was what was mentioned above and what will come.

God the Almighty says: **And he said,** Indeed, I will emigrate to my Lord. **The pronoun in His statement,** And he said, **Indeed, I will emigrate,** may refer to Lot, because he is the closest of those mentioned. It may also refer to Abraham, Ibn Abbas and Ad-Dahhak said: He is the one referred to in His statement, **So Lot believed in him,** meaning from his people. Then He informed about him that he chose to emigrate from among them, seeking to make the religion manifest and to be able to do that. For this reason He said: **Indeed, it is He who is the Exalted in Might, the Wise,** meaning that honor belongs to Him, to His Messenger and to those who believe in him. He is Wise in His words, deeds, and predestined and legal rulings. Qatada said: They all emigrated from Kutha, which is from the plains of Kufa, to Ash-Sham. He said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: "There will be migration after migration, and the people of the earth will move to the place of Abraham's migration, and the worst of its people will remain on the earth until their land spits them out, and the spirit of God Almighty defiles them, and the fire gathers them with the monkeys and pigs, spending the night with them when they spend the night, and taking a nap with them when

they take a nap, and eating whatever falls from them."

Imam Ahmad has supported this hadith, narrating it in full on the authority of Abdullah bin Amr bin Al-Aas, who said: Abd Al-Razzaq told us, Muammad told us, on the authority of Qatadah, on the authority of Shahr bin Hawshab, who said: When the pledge of allegiance to Yazid bin Muawiyah came to us, I went to Ash-Sham and was informed of a position held by Nawf Al-Bakali. I went to him and a man came and the people separated, and he was wearing a cloak. It was Abdullah bin Amr bin Al-Aas. When Nawf saw him, he stopped talking. Abdullah said: I heard the Messenger of God, may God bless him and grant him peace, say: "There will be migration after migration, and the people will move to the migration of Ibrahim. Only the worst of its people will remain on the earth. Their land will spit them out, and the soul of the Most Merciful will detest them. The Fire will gather them with the monkeys and pigs, and it will spend the night with them when they spend the night, and it will take a nap with them when they nap, and it will eat whoever of them stayed behind." He said: And I heard the Messenger of God, may God bless him and grant him peace, say: "People of my nation will emerge from the east who will recite the Qur'an, but it will not go beyond their collarbones. Whenever a group of them emerges, it will cut off..." "Whenever a generation of them emerges, it will be cut off - until he counted it more than twenty times - whenever a generation of them emerges, it will be cut off until the Dajjal emerges among the rest of them." Imam Ahmad narrated it on the authority of Abu Dawud and Abd al-Samad, both of them on the authority of Hisham al-Dastawai on the authority of Qatada. Abu Dawud narrated it in his Sunan, and he said in the Book of Jihad (Chapter: What was said about residing in the Levant): Ubaydullah ibn Umar told us, Muadh ibn Hisham told us, my father told me on the authority of Qatada on the authority of Shahr ibn Hawshab on the authority of Abdullah ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "There will be migration after migration, and the people of the earth will move to the place of migration of Abraham, and the worst of its people will remain on the earth, their land will spit them out, the soul of the Most Merciful will detest them, and the Fire will gather them with the monkeys and pigs."

Imam Ahmad said: Yazid told us, Abu Janab Yahya bin Abi Hayya told us, on the authority of Shahr bin Hawshab, who said: I heard Abdullah bin Umar say: I saw us, and the owner of the dinar and dirham did not have more right to it than his Muslim brother. Then I saw us in the end now, and the dinar and dirham were dearer to each of us than his Muslim brother. I heard the Messenger of God, may God bless him and grant him peace, say: "If you follow the tails of cows, and engage in `inah transactions, and abandon jihad in the way of God, God will impose humiliation on your necks that will not be removed from you until you return to what you were upon and repent to God Almighty." And I heard the Messenger of God, may God bless him and grant him peace, say: "There will be migration after migration to the migration of your father Abraham until there remains on the earth only the worst of its people, and their land will spit them out, and the spirit of the Most Merciful will detest them, and the Fire will gather

Surat al-Ankabut 29:27

And We bestowed upon him Isaac and Jacob and placed among his descendants prophethood and scripture and gave him his reward in this world. And indeed, in the Hereafter he will be among those who are grateful.

them with the monkeys and pigs, taking a nap with them when they nap, and spending the night with them where they spend the night, and whatever falls from them will be for it.” And I heard the Messenger of God, may God bless him and grant him peace, say: “A people will emerge From my nation, there are those who do evil deeds. They recite the Qur’an, but it does not go beyond their throats. Yazid said: I do not know of anyone who did not say that. One of you would consider his knowledge insignificant compared to their knowledge. They kill the people of Islam. Whenever they revolt, kill them. Whenever they revolt, kill them. Whenever they revolt, kill them. Whenever they revolt, kill them. Whenever a group of them rises, God kills them. The Messenger of God, may God bless him and grant him peace, repeated that twenty times or more, and I was listening.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Al-Hasan bin Al-Fadl told us, Abdullah bin Jaafar told us, Yaqoub bin Sufyan told us, Abu Al-Nadr Ishaq bin Ibrahim bin Yazid and Hisham bin Ammar Al-Dimashqi told us: Yahya bin Hamza told us, Al-Awza’i told us, on the authority of Nafi’, and Abu Al-Nadr said, on the authority of someone who told him, on the authority of Nafi’, on the authority of Abdullah bin Umar, that the Messenger of God, may God bless him and grant him peace, said: “The people of the Earth will migrate, migration after migration, to the place of migration of Abraham, until none remains but the wickedest of its people. The Earth will spit them out, the Spirit of the Most Merciful will detest them, and the Fire will gather them with the monkeys and pigs. It will spend the night with them wherever they spend the night, and it will take with it whatever they have lost.” This is strange from the hadith of Nafi’, and it appears that Al-Awza’i narrated it from a sheikh of his who was among the weak, and God knows best. His narration from the hadith of Abdullah bin Amr bin Al-Aas is closer to memory.

And the Almighty’s saying: **And We gave him Isaac and Jacob** is like His saying: **So when he had left them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet** meaning that when he left his people, God comforted his eyes with the presence of a righteous son, a prophet, and a righteous son, a prophet, was born to him during his grandfather’s lifetime. Similarly, God the Almighty said: **And We gave him Isaac and Jacob as an additional** meaning an addition, as God the Almighty said: **So We gave her good tidings of Isaac, and after Isaac, Jacob** meaning that a son would be born to this son during your lifetimes, who would comfort your eyes. And the fact that Jacob was a son to Isaac is stated in the Qur’an and confirmed by the Prophetic Sunnah. God the Almighty said: “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’” (10:14). And in the two Sahih: “Indeed, the noble son of the noble son of the noble son of the

noble is Joseph, son of Jacob, son of Isaac, son of Abraham, peace be upon them.” As for what Al-Awfi narrated on the authority of Ibn Abbas, in his statement: **And We gave him Isaac and Jacob**, said: They are the sons of Abraham, so its meaning is that the son of a son is like a son, for this matter is hardly hidden from anyone less than Ibn Abbas.

And the Almighty’s saying: **And We placed among his descendants prophethood and the Book**. This is a great and noble garment, along with God’s choosing him as a friend, and making him an imam for the people, by placing prophethood and the Book among his descendants. There was no prophet after Abraham, peace be upon him, except that he was from his lineage. All the prophets of the Children of Israel were from the lineage of Jacob, son of Isaac, son of Abraham, until the last of them was Jesus, son of Mary. He rose among their people, giving good tidings of the Arab Qurayshi Hashemite Prophet, the Seal of the Messengers, and the Master of the children of Adam in this world and the Hereafter, whom God chose from the heart of the pure Arabs, from the lineage of Ishmael, son of Abraham, peace be upon them both. There was no prophet from the lineage of Ishmael other than him, upon him be the best prayers and peace.

And His statement: **And We gave him his reward in this world, and indeed, in the Hereafter, he will be among the righteous**. That is, God combined for him the happiness of this world connected to the happiness of the Hereafter, so he had in this world ample and pleasant provision, a spacious home, a sweet spring, a good and righteous wife, beautiful praise, a good reputation, and everyone who loved him and supported him, as Ibn Abbas, Mujahid, Qatadah and others said: along with performing the obedience of God in all aspects, as God Almighty said: **And Abraham, who fulfilled**. That is, he carried out everything he was commanded to do and completed the obedience of his Lord. For this reason, God Almighty said: **And We gave him his reward in this world, and indeed, in the Hereafter, he will be among the righteous**. And God Almighty said: “Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associated others with God. * 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.”

Fath al-Qadir

It was said that the one who said, **I am emigrating to my Lord** was Lot, and the first is more appropriate because the pronoun in his saying, **And We bestowed upon him Isaac and Jacob** refers to Abraham, and likewise in his saying, **And We placed among his descendants prophethood and the Book**, and likewise in his saying, **And We gave him his reward in this world, and indeed, in the Hereafter, he will be among the righteous**. All of these pronouns refer to Abraham

without dispute: that is, God bestowed upon him children, so He bestowed upon him Isaac as a son for him and Jacob as a son for his son Isaac, and He placed among his descendants prophethood and the Book, so God did not send a prophet after Abraham except from his loins. The Book was made singular because the alif and lam in it denote the genus that includes the books, and what is meant is the Torah, the Gospel, the Psalms, and the Qur'an. The meaning of **And We gave him his reward in this world** is that he was given children in this world, and God informed him that prophethood would continue among them, and that is what would please his eye and increase his joy. It was said that his reward in this world is that the people of all religions claim him and say that he is one of them. It was said that He gave him righteous deeds in this world and a good outcome. **And indeed, in the Hereafter, he will be among the righteous.** That is, those who are perfect in righteousness and are deserving of abundant reward and gifts from the Lord, the Most High. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: God sent Noah when he was forty years old. He remained among his people for one thousand years less fifty, calling them to God. He lived sixty years after the flood until people had multiplied and spread. Abd ibn Humayd narrated on the authority of Ikrimah, who said: Noah's age before he was sent to his people and after he was sent was one thousand seven hundred years. Ibn Jarir narrated on the authority of Awf ibn Abi Shaddad, who said: God sent Noah to his people when he was three hundred and fifty years old. He remained among them for one thousand and fifty years, then he lived three hundred and fifty years after that. Ibn Abi Al-Dunya narrated in his book, **The Blame of the World**, on the authority of Anas ibn Malik, who said: The Angel of Death came to Noah and said: **O you who lived the longest, how did you find the world and its pleasures?** He said: **Like a man who entered a house with two doors, stood in the middle of the house for a while, then left through the other door.** Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse, **And We made it a sign for the worlds**, that he said: God left it as a sign, so it is on Mount Judi. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, **And you invent falsehood**, that he said: **You tell lies.** Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, **The Hereafter**, that he said: **It is life after death, which is the Resurrection.** Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated on his authority regarding the verse, **So Lot believed in him**, that he said: Lot believed Abraham. Abu Ya'la and Ibn Mardawayh narrated on the authority of Anas who said: "The first of the Muslims to migrate to Abyssinia with his family was Uthman ibn Affan. The Prophet (peace and blessings of God be upon him) said: 'May God be with them both. Uthman was the first to migrate to God with his family after Lot.'" Ibn Mandah and Ibn Asakir narrated on the authority of Asma' bint Abi Bakr who said: "Uthman migrated to Abyssinia and the Prophet (peace and blessings of God be upon him) said: 'He was the first to migrate after Abraham and Lot.'" Ibn Asakir, Al-Tabarani and Al-Hakim in Al-Kuna narrated

on the authority of Zaid ibn Thabit who said: The Messenger of God (peace and blessings of God be upon him) said: **There was no migration between Uthman, Ruqayyah and Lot.** Ibn Asakir narrated on the authority of Ibn Abbas who said: The first to migrate to the Messenger of God (peace and blessings of God be upon him) was Uthman ibn Affan just as Lot migrated to Abraham. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, {And We gave him Isaac and Jacob}, that he said: They are the sons of Abraham. And regarding his statement, {And We gave him his reward in this world}, he said: God commanded the people of religions to follow His religion, so there is no people of religions of any religion except that they say Abraham and are pleased with him. And these also narrated on his authority, regarding his statement, {And We gave him his reward in this world}, that he said: Good remembrance. And Ibn Jarir also narrated on his authority, that he said: The righteous son and praise. And the statement of Ibn Abbas, {They are the sons of Abraham}, perhaps he means his son and his son's son, because the son of a son is like a son, and something like this is not hidden from the likes of Ibn Abbas, for he is the scholar of this nation. And this narration on his authority is from the narration of Al-Awfi. And in the two Sahihs, **The noble one is the son of the noble one, the son of the noble one, the son of the noble one, is Joseph, son of Jacob, son of Ishaq, son of Abraham.**

Tafsir al-Baghawi

27- **And We bestowed upon him Isaac and Jacob, and placed among his descendants prophethood and the Book.** It is said that God did not send a prophet after Abraham except from his descendants. **And We gave him his reward in this world.** This is the good praise that all people of religions support. Al-Suddi said: It is the righteous son. It was also said that he saw his place in Paradise. **And indeed, in the Hereafter, he will be among the righteous.** This means: in the company of the righteous. Ibn Abbas said: Like Adam and Noah.

Tafsir al-Baidawi

27- **And We bestowed upon him Isaac and Jacob** a son and an additional gift when he despaired of having children from a barren old woman. That is why Ishmael is not mentioned. **And We bestowed upon his descendants prophethood** so that the number of prophets increased among them. **And the Book** he means by it the genus to include the four books. **And We gave him his reward** for his migration to Us. **In this world** by giving him a son at an untimely time, and good offspring and the continuation of prophethood among them and the people of religions growing towards him and praising and praying upon him until the end of time. **And indeed, in the Hereafter he will be among the righteous** among those who are perfect in righteousness.

Surat al-Ankabut 29:27

And We bestowed upon him Isaac and Jacob and placed among his descendants prophethood and scripture and gave him his reward in this world. And indeed, in the Hereafter he will be among those who are grateful.

Surat al-Ankabut 29:28

And Lot, when he said to his people, **Indeed, you commit an immorality such as no one before you has committed among the worlds.**

Tafsir al-Jalalayn

28 - And mention **and Lot when he said to his people, Indeed, you** by making the two hamzas pronounced, facilitating the second, and inserting an alif between them in both cases in both places **will certainly commit an immorality such as no one in the worlds has preceded you with** mankind and jinn.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And mention Lot, when he said to his al-Nas 114: **You indeed commit males, and no one among the worlds has ever done such a thing before you** meaning the immorality they were committing, which is committing males.

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

Who said that?

Muhammad bin Khalid bin Khidash and Yaqub bin Ibrahim told me: Ismail bin Ulayyah told us, on the authority of Ibn Abi Nujayh, on the authority of Amr bin Dinar, regarding His statement, **Indeed, you commit an immorality such as no one before you has committed before anyone in the world**, he said: No male had intercourse with another male until the people of Lot.

Tafsir al-Qurtubi

God the Almighty says: **And Lot, when he said to his people** Al-Kisa'i said: The meaning is, **And We saved Lot or We sent Lot**. He said: This interpretation is more preferable to me. It is also possible that the meaning is, "And mention Lot when he said to his people, rebuking or warning them: "Indeed, you commit an immorality such as no one before you has committed before among the worlds." **Do you** The reading of this and its explanation were presented previously in Surat Al-A'raf. The story of Lot and his people were presented previously in Al-A'raf and Hud as well. "And you block the way" It was said: They were highwaymen, said by Ibn Zayd. It was said: They used to take people from the roads to commit immorality, narrated by Ibn Shajarah. It was said: It means cutting off offspring by switching from women to men, said by Wahb ibn Munabbih. That is, they were satisfied with men instead of women. I said: Perhaps everyone was among them, so they used to rob the road to take money and commit indecency, and thus they were satisfied with women.

Tafsir Ibn Kathir

God the Almighty says, informing us about His Prophet Lot, peace be upon him, that he denounced his people for their evil deeds and the ugly actions they were doing in their intercourse with males from among the worlds, and no one from the children of Adam had done this before them. Yet, they disbelieved in God and belied His Messengers, and they disobeyed and blocked the way, meaning they stood in the way of people, killing them and taking their money. **And you commit evil in your gatherings**, meaning they do inappropriate words and actions in the gatherings in which they meet, and they do not denounce any of that from the other. Some say they used to come to each other in public, as Mujahid said. Some say they used to fart and laugh, as Aisha, may God be pleased with her, and Al-Qasim said. Some say they used to butt rams and pecked roosters, and all of that came from them, but they were worse than that.

Imam Ahmad said: Hammad bin Usamah told us, Hatim bin Abi Saghira told me, Samak bin Harb told us, on the authority of Abu Salih, the freed slave of Umm Hani', on the authority of Umm Hani', who said: I asked the Messenger of God (peace and blessings of God be upon him) about the verse: {And you commit evil in your assemblies} He said: {They attack the people of the road and ridicule them, and that is the evil which they used to do}. At-Tirmidhi, Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Abu Usamah Hammad bin Usamah, on the authority of Abu Yunus Al-Qushayri, on the authority of Hatim bin Abi Saghira, on his authority. Then At-Tirmidhi said: This is a hasan hadith which we do not know of except from the hadith of Hatim bin Abi Saghira, on the authority of Samak. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Muhammad bin Kathir told us, on the authority of Amr bin Qais, on the authority of Al-Hakam, on the authority of Mujahid: {And you commit evil in your assemblies} He said: whistling, playing with pigeons, jalahaq, begging in a gathering, and unbuttoning the buttons of a robe. And the Almighty said: **And the only answer of his people was that they said, 'Bring us the punishment of God, if you should be of the truthful.'** This was due to their disbelief, mockery, and stubbornness, and for this reason the Prophet of God sought help against them, saying: **My Lord, help me against the corrupting people.**

Fath al-Qadir

His statement: 28- "And Lot **is in the accusative case in apposition to Noah, or to Abraham, or by estimating mention**". Al-Kisa'i said: The meaning is, "And We saved Lot, **or** And We sent Lot When he said to his people **is an adverbial phrase for the agent in Lot** Indeed, you commit an immorality **Abu Amr, Hamza, Al-Kisa'i, and Abu Bakr read A'Inko**" with the interrogative form. The rest read it without the interrogative form. The immorality is the most hideous trait, and the phrase "No one among the worlds has preceded you in it" confirms the complete ugliness of this trait, and that they are unique in that, no one among the people, regardless of their race, has

Surat al-Ankabut 29:28

And Lot, when he said to his people, "Indeed, you commit an immorality such as no one before you has committed among the worlds."

preceded them in doing it.

Tafsir al-Baghawi

God Almighty said: 28- "And Lot, when he said to his people, 'Indeed you' - Abu Amr, Hamza, Al-Kisa'i, and Abu Bakr read: 'Indeed you' with the interrogative, and the rest read it without the interrogative, and they agreed on the interrogative of the second, 'to commit an immorality' - which is committing men, 'which no one in the world has preceded you with.'"

Tafsir al-Baidawi

28- **And Lot** is in apposition to Abraham or to what is in apposition to him. **When he said to his people, 'Indeed, you are committing an immorality'** the extremely ugly act. The two imams, Ibn Amir, and Hafs read it with a broken hamza as a statement, and the rest read it as a question, and they agreed on the question in the second. **No one in the world had done it before you** is a resumption establishing its immorality, as it is something that natures are disgusted with and souls avoid, until they committed it due to the wickedness of their nature.

Surat al-Ankabut 29:29

Do you indeed approach men and block the way and commit evil in your assemblies? And the only answer of his people was that they said, **Bring us the punishment of God, if you should be of the truthful.**

Tafsir al-Jalalayn

29 - **Do you indeed approach men and block the way** the path of passers-by by your indecent actions towards those who pass by you, so people leave you **and commit in your assemblies** your talk **the evil** some of you committing indecent acts towards others **So the answer of his people was only that they said, Bring us the punishment of God, if you should be of the truthful** in the ugliness of that and that the punishment will descend upon its doers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what Lot said to his al-Nas 114: **You people, you approach men from behind and you block the way.** He says: You block travelers with your evil actions. This is because, according to what was mentioned about them, they used to do that to any travelers who passed by them, or to strangers who came to their country.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you cut off the way**, he said: The way is the road. When a traveler passes by them, and he is a wayfarer, they cut him off and do that evil deed to him.

And His statement, **And you commit evil in your gatherings.** The people of interpretation differed regarding the evil that God meant, which these people were committing in their gatherings. Some of them said: It was because they were defecating in their gatherings.

Who said that?

Abdul Rahman bin Al-Aswad told me, he said: Muhammad bin Rabi'ah told us, he said: Ruh bin Atifa Al-Thaqafi told us, on the authority of Amr bin Mus'ab, on the authority of Urwah bin Al-Zubayr, on the authority of Aishah, regarding His statement, **And you commit evil in your assemblies**, he said: Flatulence.

Others said: Rather, it was because they were deleting those who passed by them.

Who said that?

Abu Kurayb and Ibn Wakee' told us: Abu Usamah told us, on the authority of Hatim ibn Abi Saghira, on the authority of Samak ibn Harb, on the authority of Abu Salih, on the authority of Umm Hani', who said: "I asked the Prophet, may God bless him and grant him peace, about his statement, 'And you commit evil in

your gatherings.' He said: They used to throw stones at the people of the road and make fun of them." So this was the evil that they used to commit.

Al-Rabi' told us, he said: Asad told us, he said: Abu Usamah told us, with his chain of transmission on the authority of the Prophet, may God bless him and grant him peace, the same.

Ahmad bin Abda Al-Dhabi told us: Salim bin Akhdar told us: Abu Yunus Al-Qushayri told us, on the authority of Samak bin Harb, on the authority of Abu Salih, the freed slave of Umm Hani', that Umm Hani' was asked about this verse: **And you commit evil in your gatherings.** She said: I asked the Messenger of God, may God bless him and grant him peace, about it, and he said: They used to throw people on the road and make fun of them.

Ibn Hamid told us: Yahya bin Wadh told us: Omar bin Abi Zaidah told us: I heard Ikrimah say about His statement, **And you commit evil in your gatherings**, he said: They used to harm the people of the road and insult those who passed by them.

Ibn Wakee' told us, he said: My father told me, on the authority of Omar bin Abi Zaida, he said: I heard Ikrimah say: Deletion.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And you commit evil in your gatherings.** He said: Everyone who passed by them, they would remove him, so he is the evil.

Al-Rabi'in narrated to us, saying: Asad narrated to us, saying: Sa'id ibn Zayd narrated to us, saying: Hatim ibn Abi Saghira narrated to us, saying: Samak ibn Harb narrated to us, on the authority of Badham, on the authority of Abu Salih, the freed slave of Umm Hani', on the authority of Umm Hani', who said: I asked the Messenger of God, may God bless him and grant him peace, about this verse: **And you commit evil in your gatherings.** He said: They used to sit on the road, and they would pick on wayfarers and make fun of them.

Some of them said: Rather, it was their committing of the obscene act in their gatherings.

Who said that?

Ibn Wakee' told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, who said: Some of them would come to each other in their gatherings, meaning his statement, **And you commit evil in your gatherings.**

Sulayman ibn Abd al-Jabbar told us: Thabit ibn Muhammad al-Laythi told us: Fadil ibn Ayyad told us, on the authority of Mansur ibn al-Mu'tamir, on the authority of Mujahid, regarding his statement, **And you commit evil in your gatherings**, he said: Some of them used to have intercourse with each other in gatherings.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid: **And you commit evil in your gatherings.** He said: Some of them would come to each other in gatherings.

Ibn Wakee' told us: My father told me, on the authority

Surat al-Ankabut 29:29

Do you indeed approach men and block the way and commit evil in your assemblies? And the only answer of his people was that they said, "Bring us the punishment of God, if you should be of the truthful."

of Sufyan, on the authority of Mansur, on the authority of Mujahid, who said: They used to have sexual intercourse with men in their gatherings.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And you commit in your assemblies evil**, he said: gatherings, and evil is their committing men.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And you commit evil in your gatherings**, he said: They used to commit immorality in their gatherings.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And you commit evil in your assemblies**, he said: Their assemblies are the gatherings, and evil is their filthy deeds that they used to do. They would intercept a rider, seize him, and ride him. And he recited, **Do you commit immorality while you are seeing? An-Naml 27:54**, and he recited, **No one has preceded you with it from among the worlds**.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And you commit evil in your gatherings**, meaning: in your gatherings.

The most correct of the sayings on this matter is the one that says: Its meaning is: And you insult those who pass by you in your gatherings, and you make fun of them, based on what we mentioned in the narration on the authority of the Messenger of God, may God bless him and grant him peace.

And His statement, **And the only answer of his people was that they said, 'Bring us the punishment of God, if you should be of the truthful.'** God Almighty says: The only answer of the people of Lot when he forbade them from what God hates of committing the indecencies that God has forbidden was that they said, **Bring us the punishment of God which you threaten us, if you should be of the truthful in what you say and the fulfillers of what you promise**.

Tafsir al-Qurtubi

God the Almighty says: **And you commit evil in your assemblies**. The club is the gathering. There is a difference of opinion regarding the evil that they used to commit there. A group said: They used to throw pebbles at women, and they would make light of strangers and those who spoke ill of them. "It was narrated by Umm Hani' from the Prophet (peace and blessings of God be upon him). Umm Hani' said: I asked the Messenger of God (peace and blessings of God be upon him) about the statement of God the Almighty: "And you commit evil in your assemblies."

He said: They used to throw pebbles at whoever passed by them and make fun of them. That was the evil that they used to commit." Narrated by Abu Dawud al-Tayalisi in his Musnad. It was mentioned by al-Nahhas, al-Tha'labi, al-Mahdawi, and al-Mawardi. Al-Tha'labi reported that Mu'awiyah said: The Prophet (peace and blessings of God be upon him) said: "The people of Lot used to sit in their gatherings, and every man would have a bowl of pebbles to throw. When a passerby passed by them, they would throw them, and whichever of them got it was more deserving of it." Meaning, he would go to commit the immoral act. This is what God said: **And you commit evil in your gatherings**. Aisha, Ibn Abbas, Al-Qasim bin Abi Buzah, and Al-Qasim bin Muhammad said: They used to fart in their gatherings. Mansour said on the authority of Mujahid: They used to come to men in their gatherings, and some of them would see others. Mujahid said: Among their practices were playing with pigeons, applying henna to their fingers, whistling, stoning, and abandoning modesty in all their affairs. Ibn Atiyyah said: These things may be found among some of the sinners among the nation of Muhammad (peace and blessings of God be upon him), so refraining from them is obligatory. Makhool said: In this nation there are ten of the morals of the people of Lot: chewing gum, applying henna to the fingers, untying the lower garment, plucking the fingers, wearing a turban around the head, interlocking them, throwing stones, whistling, slander, and sodomy. Ibn Abbas said: The people of Lot committed sins other than indecency, including being unjust to one another, insulting one another, farting in their gatherings, slandering, playing dice and chess, wearing dyed clothes, fighting with roosters, butting rams, applying henna to their fingers, men dressing like women and women like men, and imposing taxes on every passerby. Despite all this, they associated partners with God and they were the first to commit sodomy and lesbianism. When Lot (peace be upon him) confronted them with these abominations, they reverted to denial and obstinacy, saying: **Bring us the punishment of God**, meaning that that will not happen and cannot be done. They did not say this except because they were determined to believe his lie. It is not human nature for a stubborn person to say this. Then Lot, peace be upon him, sought help from his Lord, so He sent their 'Abilis angels to punish them. They came to Abraham first, bringing good report of Lot's victory over his people, as was explained previously in Hud and other surahs. Al-A'mash, Ya'qub, Hamzah, and Al-Kisa'i read: **We will surely save him and his family** with a light pronunciation. The rest stressed it. Ibn Kathir, Abu Bakr, Hamzah, and Al-Kisa'i read: **Indeed, We will save you and your family** with a light pronunciation. The rest stressed it. They are the two Ghattan: Anja and Naja mean the same thing, as was previously mentioned. Ibn 'Amir read: **Indeed, We will send down** with a heavy pronunciation, and this is the reading of Ibn 'Abbas. The rest stressed it.

Tafsir Ibn Kathir

God the Almighty says, informing us about His Prophet Lot, peace be upon him, that he denounced his people for their evil deeds and the ugly actions they were doing in their intercourse with males from among the worlds, and no one from the children of Adam had done this before them. Yet, they disbelieved in God and belied His Messengers, and they disobeyed and blocked the way, meaning they stood in the way of people, killing them and taking their money. **And you commit evil in your gatherings**, meaning they do inappropriate words and actions in the gatherings in which they meet, and they do not denounce any of that from the other. Some say they used to come to each other in public, as Mujahid said. Some say they used to fart and laugh, as Aisha, may God be pleased with her, and Al-Qasim said. Some say they used to butt rams and pecked roosters, and all of that came from them, but they were worse than that.

Imam Ahmad said: Hammad bin Usamah told us, Hatim bin Abi Saghira told me, Samak bin Harb told us, on the authority of Abu Salih, the freed slave of Umm Hani', on the authority of Umm Hani', who said: I asked the Messenger of God (peace and blessings of God be upon him) about the verse: {And you commit evil in your assemblies} He said: {They attack the people of the road and ridicule them, and that is the evil which they used to do}. At-Tirmidhi, Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Abu Usamah Hammad bin Usamah, on the authority of Abu Yunus Al-Qushayri, on the authority of Hatim bin Abi Saghira, on his authority. Then At-Tirmidhi said: This is a hasan hadith which we do not know of except from the hadith of Hatim bin Abi Saghira, on the authority of Samak. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Muhammad bin Kathir told us, on the authority of Amr bin Qais, on the authority of Al-Hakam, on the authority of Mujahid: {And you commit evil in your assemblies} He said: whistling, playing with pigeons, jalahaq, begging in a gathering, and unbuttoning the buttons of a robe. And the Almighty said: **And the only answer of his people was that they said, 'Bring us the punishment of God, if you should be of the truthful.'** This was due to their disbelief, mockery, and stubbornness, and for this reason the Prophet of God sought help against them, saying: **My Lord, help me against the corrupting people.**

Fath al-Qadir

Then the Almighty explained this indecency, saying: 29- **Do you indeed approach men** meaning, sodomize them **and block the way** It was said that they used to commit indecency with the travelers who passed by them, so when they did that, people stopped passing by them, and thus they blocked the way. Al-Farra' said: They used to intercept people on the roads with their evil deeds. It was also said that they used to block the way of passersby by killing and robbing them. It appears that they used to do whatever would cause them to block the way without being restricted to a specific reason. It was said that the meaning of blocking the way is to block offspring by switching from women to men. **And you commit evil in your gatherings** The club, assembly, and forum are the gatherings of

the people and their speakers.

There is a difference of opinion regarding the evil they used to do. Some say they used to throw pebbles at people, and hide from strangers. Some say they used to fart in their gatherings. Some say they used to come to men in their gatherings, and they could see each other. Some say they used to play with pigeons. Some say they used to dye their fingers with henna. Some say they used to compete with roosters and butt heads with rams. Some say they used to play dice and chess and wear dyed clothes. There is no objection to the fact that they used to do all of these evil deeds.

Al-Zajaj said: **This indicates that people should not associate with one another in evil and should not gather to mock and forbid.** When Lot denied what they were doing, they responded with what God said about them: **And the only answer of his people was that they said, 'Bring us the punishment of God, if you should be of the truthful.'** That is, they did not respond with anything except this statement, returning to denial, obstinacy, and stubbornness. We have already discussed this verse, and we have already mentioned in Surat al-Naml 27: **And the only answer of his people was that they said, 'Expel the family of Lot from your city.'** And we have already mentioned in Surat al-A'raf 7: **And the only answer of his people was that they said, 'Expel them from your city.'** These three places are combined in that Lot was steadfast in his guidance and repeatedly forbade them and threatened them. So they said to him first: **Bring us the punishment of God**, as in this verse. Then, when he did that a lot and did not remain silent, they said: **Expel them**, as in Al-A'raf and An-Naml. It was said that they said first: **Expel them from your city**, then they said a second time: **Bring us the punishment of God.**

Tafsir al-Baghawi

29- Do you indeed approach men and block the way?

This is because they were committing indecency with the travelers who passed by them, so the people did not allow them to pass by. It was also said: You block the way of offspring by preferring men over women, **and you commit evil in your assemblies**, the club, the assembly, and the forum: the assembly of the people and their speaker.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Al-Abbas bin Sahl bin Muhammad Al-Marwazi told us, my maternal grandfather Abu Al-Hasan Al-Mahmoudi told us, Muhammad bin Ishaq bin Khuzaymah told us, that Bishr bin Muadh told them, Yazid bin Zurai' told us, Hatim bin Abi Saghira told us, on the authority of Samak bin Harb, on the authority of Abu Salih, the freed slave of Umm Hani' bint Abi Talib, on the authority of Umm Hani', she said: I asked the Messenger of God, may God bless him and grant him peace, about his statement: **And you commit evil in your assemblies.** I said: What evil did they commit? He said: They would throw pebbles at the people of the streets and mock them. It is narrated that they would sit in their gatherings, and every man would have a bowl of pebbles with him. If a passerby passed by them, they would throw them at him, and whoever of them got it had the most right to it.

Surat al-Ankabut 29:29

Do you indeed approach men and block the way and commit evil in your assemblies? And the only answer of his people was that they said, "Bring us the punishment of God, if you should be of the truthful."

It was said that he would take what he had with him and marry him, and fine him three dirhams, and they had a judge for that.

Al-Qasim bin Muhammad said: They used to fart in their gatherings.

Mujahid said: They used to have intercourse with each other in their gatherings.

On the authority of Abdullah bin Salam, he said: Some of them would spit on each other.

On the authority of Makhul, he said: Among the behaviors of the people of Lot were chewing gum, applying henna to their fingers, untying their lower garments, whistling, slandering, and sodomy. **The response of his people**, when Lot denounced the shameful deeds they were doing, **was only that they said**, mockingly: **Bring us the punishment of God, if you should be of the truthful**, that the punishment was about to descend upon us. So at that point.

Tafsir al-Baidawi

29- Do you indeed approach men and block the way?

And you expose travelers to murder, theft of money, or indecency until the roads are blocked, or you block the way of offspring by turning away from tillage and doing what is not tillage. **And you commit in your assemblies** In your gatherings crowded with its people, and the club is only called for when its people are in it. **The evil** Such as sexual intercourse, farting, untying the garment, and other shameful acts, out of indifference to them. It was also said that it was slander and shooting rifles. **And the only answer of his people was that they said**, Bring us the punishment of God, if you should be of the truthful" In the ugliness of that or in the claim of prophethood understood from the rebuke.

Surat al-Ankabut 29:30

He said, **My Lord, help me against the corrupting people.**

Tafsir al-Jalalayn

30 - **He said, My Lord, support me** by fulfilling my words regarding bringing down punishment **on the corrupting people** who disobeyed by coming to men. So God answered his prayer.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And when Our messengers came to Abraham with the good tidings** from God of Isaac, and after Isaac, Jacob, **they said, 'Indeed, we are going to destroy the people of this city'** meaning: God's messengers said to Abraham: "Indeed, we are going to destroy the people of this city, the city of Sodom, which is the city of Lot. "Indeed, its people were wrongdoers" meaning: its people were wronging themselves by disobeying God and denying the Messenger of God, may God bless him and grant him peace.

Tafsir al-Qurtubi

God Almighty said: **He said, 'My Lord, help me against the corrupting people.'**

Tafsir Ibn Kathir

God the Almighty says, informing us about His Prophet Lot, peace be upon him, that he denounced his people for their evil deeds and the ugly actions they were doing in their intercourse with males from among the worlds, and no one from the children of Adam had done this before them. Yet, they disbelieved in God and belied His Messengers, and they disobeyed and blocked the way, meaning they stood in the way of people, killing them and taking their money. **And you commit evil in your gatherings**, meaning they do inappropriate words and actions in the gatherings in which they meet, and they do not denounce any of that from the other. Some say they used to come to each other in public, as Mujahid said. Some say they used to fart and laugh, as Aisha, may God be pleased with her, and Al-Qasim said. Some say they used to butt rams and pecked roosters, and all of that came from them, but they were worse than that.

Imam Ahmad said: Hammad bin Usamah told us, Hatim bin Abi Saghira told me, Samak bin Harb told us, on the authority of Abu Salih, the freed slave of Umm Hani', on the authority of Umm Hani', who said: I asked the Messenger of God (peace and blessings of God be upon him) about the verse: {And you commit evil in

your assemblies} He said: {They attack the people of the road and ridicule them, and that is the evil which they used to do}. At-Tirmidhi, Ibn Jarir and Ibn Abi Hatim narrated it on the authority of Abu Usamah Hammad bin Usamah, on the authority of Abu Yunus Al-Qushayri, on the authority of Hatim bin Abi Saghira, on his authority. Then At-Tirmidhi said: This is a hasan hadith which we do not know of except from the hadith of Hatim bin Abi Saghira, on the authority of Samak. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Muhammad bin Kathir told us, on the authority of Amr bin Qais, on the authority of Al-Hakam, on the authority of Mujahid: {And you commit evil in your assemblies} He said: whistling, playing with pigeons, jalahaq, begging in a gathering, and unbuttoning the buttons of a robe. And the Almighty said: **And the only answer of his people was that they said, 'Bring us the punishment of God, if you should be of the truthful.'** This was due to their disbelief, mockery, and stubbornness, and for this reason the Prophet of God sought help against them, saying: **My Lord, help me against the corrupting people.**

Fath al-Qadir

Then, when Lot despaired of them, he asked God Almighty for victory over them, so 30- **He said, 'My Lord, help me against the corrupting people'** by sending down Your punishment upon them, and their corruption was due to what had previously happened of men coming to him and doing evil in their gathering, so God Almighty responded and sent His angels to punish them and commanded them to give Abraham good tidings before their punishment.

Tafsir al-Baghawi

30- **He said, Lot: My Lord, help me against the corrupt people**, by fulfilling my words about the punishment.

Tafsir al-Baidawi

30- **He said, 'My Lord, support me'** by bringing down the punishment. **Upon the corrupting people** by following immorality and establishing it among those who came after them. He described them thus as an exaggeration in bringing down the punishment and indicating that they are more deserving of the punishment being hastened for them.

Surat al-Ankabut 29:31

And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of this city. Indeed, its people have been wrongdoers."

Surat al-Ankabut 29:31

And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of this city. Indeed, its people have been wrongdoers."

Tafsir al-Jalalayn

31 - **And when Our messengers came to Abraham with the good tidings** of Isaac and Jacob after him **they said, Indeed, we will destroy the people of this city** the city of Lot **indeed, its people were wrongdoers** disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And when Our messengers came to Abraham with the good tidings...** to His statement, **We know best who is in it**, he said: Abraham argued with the angels about the people of Lot to leave them alone. He said: Have you seen if there are ten houses of Muslims in it, would you leave them alone? The angels said: There are not ten houses in it, nor five, nor four, nor three, nor two. He said: So he grieved for Lot and his family, and said, **Indeed, Lot is in it**. They said: We know best who is in it. We will surely save him and his family, except for his wife; she was among those who remained behind. This is what He said, "He argues with Us concerning the people of Lot. Indeed, Abraham was forbearing, compassionate, and frequently turning back [to God]." (Hud 11:74-75). The angels said: "O Abraham, turn away from this. Indeed, the command of your Lord has come, and there will come upon them a punishment that cannot be averted." **Hud 76**

Then God sent Gabriel, peace be upon him, to them, and he blew up the city and everything in it with one of his wings, turning it upside down, and he pursued them with stones in every land.

Tafsir al-Qurtubi

God Almighty says: "And when Our messengers came to Abraham with the good tidings, they said, 'Indeed, we will destroy the people of this city. Indeed, its people were wrongdoers.'"

Tafsir Ibn Kathir

When Lot, peace be upon him, sought help from God

Almighty against them, God sent angels to help him. They passed by Abraham, peace be upon him, in the form of guests. He brought them what a guest should have. When he saw that they had no interest in food, he disliked them and was afraid of them. They began to comfort him and give him the good report of the presence of a righteous son from his wife Sarah, who was present and was amazed by that, as was explained in Surat Hud and Surat Al-Hijr. When the good report came to Abraham and they told him that they had been sent to destroy the people of Lot, he began to defend himself, hoping that God would guide them. And when they said, **Indeed, we will destroy the people of this city**, he said, **Indeed, Lot is among them**. They said, "We know best who is in it. We will surely save him and his family, except for his wife; she was among those who remained behind," meaning among those who were destroyed, because she had been collaborating with them in their disbelief, transgression, and plotting. Then they left him and entered upon Lot in the form of handsome young men. When he saw them like that, *bad*. "And he was distressed by their situation." That is, he was distressed by their situation. If he hosted them, he feared for them from his people, and if he did not host them, he feared for them from them, and he did not know about their situation at the present time. "They said, 'Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind. Indeed, We are going to send down upon the people of this city a punishment from the sky because they used to commit wickedness.'" That is because Gabriel, peace be upon him, uprooted their city from the depths of the earth, then raised it to the clouds of heaven, then turned it upside down on them. God sent upon them stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. God made in their place a foul, stinking lake, and made them a lesson until the Day of Calling. They are among the most severely punished people on the Day of Resurrection. For this reason, God Almighty said, **And We have certainly left of it a clear sign**, that is, clear **for a people who understand**, just as God Almighty said, "And indeed, you pass by them in the morning and by night. Then will you not reason?"

Fath al-Qadir

And for this reason He said: 31- **And when Our messengers came to Abraham with the good tidings**, meaning the good tidings of a son, who was Isaac, and of a son's son, who was Jacob, **they said, 'Indeed, we will destroy the people of this city,'** meaning they said this statement to Abraham, and the city was the city of Sodom, in which the people of Lot were, and the phrase **Indeed, its people were wrongdoers** is an explanation for the destruction: meaning that We destroyed them for this reason.

Tafsir al-Baghawi

31- **And when Our messengers came to Abraham with the good tidings**, from God, of Isaac and Jacob, **they**

said, **'Indeed, we will destroy the people of this city,'** meaning the people of Lot, and the city was Sodom, **indeed, its people were wrongdoers.**

Tafsir al-Baidawi

31- **And when Our messengers came to Abraham with the good tidings,** the good tidings of a son and the voluntary offering. **They said, 'Indeed, we will destroy the people of this city,'** the city of Sodom. The addition is verbal because the meaning is future tense. **Indeed, its people were wrongdoers,** an explanation for their destruction because of their insistence and persistence in their wrongdoing, which is disbelief and various types of sins.

Surat al-Ankabut 29:32

He said, "Indeed, within it is Lot." They said, "We know best who is within it. We will surely save him and his family, except for his wife; she was among those who remained behind."

Surat al-Ankabut 29:32

He said, **Indeed, within it is Lot**. They said, "We know best who is within it. We will surely save him and his family, except for his wife; she was among those who remained behind."

Tafsir al-Jalalayn

32 - **He said** Abraham (Indeed, Lot is in it. They said) the messengers (We know best who is in it. We will surely save him) with the emphasis and the emphasis **and his family, except his wife; she was among those who remained behind** those who remained in the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Abraham said to the messengers from the angels - when they said to him, "Indeed, We will destroy the people of this city. Indeed, its people were wrongdoers," and they did not exclude anyone from them, as they described them as wrongdoers -: There is Lot in it, and he is not among the wrongdoers, rather he is one of the messengers of God, and one of the people of faith in Him, and obedience to Him. So the messengers said to him, **We know best who is in it** of the wrongdoers who disbelieve in God than you, and Lot is not among them, rather he is, as you said, one of the friends of God, to save him and his family from the destruction that is descending upon the people of his city **except his wife, she was among those who remained behind** those whom the ages and days kept alive, and their lives and ages were prolonged, and she is to perish from among the people of Lot with her people.

Tafsir al-Qurtubi

God Almighty said: "He said, 'Indeed, within it is Lot.' They said, 'We know best who is within it. We will surely save him and his family, except his wife; she was among those who remained behind.'"

Tafsir Ibn Kathir

When Lot, peace be upon him, sought help from God Almighty against them, God sent angels to help him. They passed by Abraham, peace be upon him, in the form of guests. He brought them what a guest should have. When he saw that they had no interest in food, he disliked them and was afraid of them. They began to comfort him and give him the good report of the presence of a righteous son from his wife Sarah, who

was present and was amazed by that, as was explained in Surat Hud and Surat Al-Hijr. When the good report came to Abraham and they told him that they had been sent to destroy the people of Lot, he began to defend himself, hoping that God would guide them. And when they said, **Indeed, we will destroy the people of this city**, he said, **Indeed, Lot is among them**. They said, "We know best who is in it. We will surely save him and his family, except for his wife; she was among those who remained behind," meaning among those who were destroyed, because she had been collaborating with them in their disbelief, transgression, and plotting. Then they left him and entered upon Lot in the form of handsome young men. When he saw them like that, *bad*. "And he was distressed by their situation." That is, he was distressed by their situation. If he hosted them, he feared for them from his people, and if he did not host them, he feared for them from them, and he did not know about their situation at the present time. "They said, 'Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind. Indeed, We are going to send down upon the people of this city a punishment from the sky because they used to commit wickedness.'" That is because Gabriel, peace be upon him, uprooted their city from the depths of the earth, then raised it to the clouds of heaven, then turned it upside down on them. God sent upon them stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. God made in their place a foul, stinking lake, and made them a lesson until the Day of Calling. They are among the most severely punished people on the Day of Resurrection. For this reason, God Almighty said, **And We have certainly left of it a clear sign**, that is, clear for a people who understand, just as God Almighty said, "And indeed, you pass by them in the morning and by night. Then will you not reason?"

Fath al-Qadir

32- **He said, 'Indeed, in it is Lot.'** That is, Abraham said to them: **Indeed, in this city that you are about to destroy is Lot, so how will you destroy it?** "They said, 'We know best who is in it,' of the good and the evil, and We know better than anyone else where Lot is, 'We will surely save him and his family' from the punishment." Al-A'mash, Hamzah, Ya'qub, and Al-Kisa'i read **We will surely save him** with a light pronunciation, while the rest read it with a heavy pronunciation, **Except his wife, she was among those who remained behind**, meaning those who remained in the punishment. This is a word shared between the past and the future, and its investigation has been presented above. It has also been said that the meaning is: among those who remain in the city upon which the punishment will descend, so she will be punished among them and not be saved among those who are saved.

Tafsir al-Baghawi

32- **He said**, Abraham said to the messengers: "Indeed, Lot is in it. They said," meaning: The angels said: "We know best who is in it. We will surely save him." Hamza, Al-Kisa'i, and Ya'qub read: **We will surely save him** with a light pronunciation, and the rest read it with a heavy pronunciation, **and his family, except his wife, who was among those who remained behind**, meaning: those who remained in the punishment.

Tafsir al-Baidawi

32- **He said, 'Therein is Lot.'** This is an objection to them that there are those in it who were not wronged, or a counter to the obligation with the deterrent, which is the Prophet being among them. "They said, 'We know best who is in it. We will surely save him and his family.'" This is an acknowledgment of his statement while claiming greater knowledge of it and that they were not unaware of it, and an answer to it by specifying the family to those other than him and his family, or the timing of the destruction by expelling them from it, and in it is a delay in explaining the address. **Except his wife, she was among those who remained behind**, those who remained in the punishment or the village.

Surat al-Ankabut 29:33

And when Our messengers came to Lot, he was distressed by them and felt straitened for them, and they said, "Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind."

Surat al-Ankabut 29:33

And when Our messengers came to Lot, he was distressed by them and felt straitened for them, and they said, "Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind."

Tafsir al-Jalalayn

33 - **And when Our messengers came to Lot, he was distressed because of them** he was saddened by them **and was straitened by them** because they were handsome in the form of guests, so his people feared for them, so they informed him that they were messengers of his Lord (and they said, "Do not fear and do not grieve. Indeed, We will save you and your family, except your wife; she will be among those who remained behind.") The accusative of **your family** is in apposition to the position of the kaf.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And when Our messengers came to Lot** from the angels, **he was distressed by them**. He says: The angels were distressed by their coming to him, because they were his guests, so they distressed him by that. So His saying, **he was distressed by them** means he did to them what distressed him by that.

It was reported on the authority of Qatada that he used to say: He had a bad opinion of his people, and he was very rude to his guest.

Al-Hasan bin Yahya told us that: Abd al-Razzaq told us that Muammar told us on his authority: **And he was fed up with them**. He said: He was fed up with their hospitality because he knew of the evil deeds of his people.

As Bishr told us, he said: Thabit Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when Our messengers came to Lot, he was distressed by them and felt straitened for them**, he said: with the hospitality, fearing for them because of what he knew of the evil of his people.

And His statement, **And they said, 'Do not fear and do not grieve,'** means, **The messengers said to Lot, 'Do not fear for us, lest your people reach us, and do not grieve over what we have told you about who we will destroy.'** That is because the messengers said to him, **O Lot, indeed we are messengers of your Lord; they will never reach you, so set out with your family during a part of the night** (Hud 11:81). **Indeed, We will save you** from the punishment that is about to descend upon your people, **and your family**, meaning, and We will save your family with you, **except your wife**, for she

will perish with those of her people who will perish. She was among those who survived and lived long lives.

Tafsir al-Qurtubi

God Almighty says: "And when Our messengers came to Lot, he was distressed because of them and felt straitened for them and said, 'Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind.'"

Tafsir Ibn Kathir

When Lot, peace be upon him, sought help from God Almighty against them, God sent angels to help him. They passed by Abraham, peace be upon him, in the form of guests. He brought them what a guest should have. When he saw that they had no interest in food, he disliked them and was afraid of them. They began to comfort him and give him the good report of the presence of a righteous son from his wife Sarah, who was present and was amazed by that, as was explained in Surat Hud and Surat Al-Hijr. When the good report came to Abraham and they told him that they had been sent to destroy the people of Lot, he began to defend himself, hoping that God would guide them. And when they said, **Indeed, we will destroy the people of this city**, he said, **Indeed, Lot is among them**. They said, "We know best who is in it. We will surely save him and his family, except for his wife; she was among those who remained behind," meaning among those who were destroyed, because she had been collaborating with them in their disbelief, transgression, and plotting. Then they left him and entered upon Lot in the form of handsome young men. When he saw them like that, *bad*. "And he was distressed by their situation." That is, he was distressed by their situation. If he hosted them, he feared for them from his people, and if he did not host them, he feared for them from them, and he did not know about their situation at the present time. "They said, 'Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind. Indeed, We are going to send down upon the people of this city a punishment from the sky because they used to commit wickedness.'" That is because Gabriel, peace be upon him, uprooted their city from the depths of the earth, then raised it to the clouds of heaven, then turned it upside down on them. God sent upon them stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. God made in their place a foul, stinking lake, and made them a lesson until the Day of Calling. They are among the most severely punished people on the Day of Resurrection. For this reason, God Almighty said, **And We have certainly left of it a clear sign**, that is, clear **for a people who understand**, just as

God Almighty said, "And indeed, you pass by them in the morning and by night. Then will you not reason?"

Fath al-Qadir

33- **And when Our messengers came to Lot, he was distressed by them** meaning when the messengers came to Lot after they had left Abraham, he was distressed by them: meaning something happened to him that upset him and he feared it, because he thought they were human beings, so he feared for them from his people because they were in the best human form, and the word *that* in *that* is an additional word for emphasis. **And he felt constricted by them** meaning he was unable to manage them and he was sad and his chest felt constricted, and the constriction of the arm is a metaphor for inability, as is said in the metaphor for poverty: his hand felt constricted, and the explanation of this has been presented in full in Surat Hud. When the angels witnessed the grief and distress that had befallen him, they said, **Do not fear or grieve.** That is, do not fear for us from your people and do not grieve, for they cannot defeat us. **Indeed, We will save you and your family,** from the punishment that God has commanded us to inflict upon them. **Except for your wife; she will be among those who remain behind.**

They informed Lot of what they had done of destroying his people and saving him and his family except for his wife, just as they had informed Abraham. Hamzah, Al-Kisa'i, Shu'bah, Ya'qub, and Al-A'mash read *manjuk* with a light sukoon. The rest read it with a shaddah.

Al-Mubarrad said: The kaf in *manjuk* is in the genitive case, and it is not permissible to connect the apparent noun to the pronoun in the genitive case, so the second was taken to mean the meaning, and the interpretation became: And We will save your family.

someone with short arms cannot attain. **And they said,** when they saw the signs of distress on him, **Do not fear and do not grieve,** about their ability to overpower us. **Indeed, We will save you and your family, except for your wife, who is among those who remain behind.** Hamza, Al-Kisa'i, and Ya'qub read *lanjanjinah* **We will save him** and *manjook* **We will save you** with a light pronunciation. Abu Bakr and Ibn Kathir agreed with the second pronunciation. The position of the kaf is the accusative according to the preferred opinion, and **your family** is the accusative with an implied verb or by being connected to its position according to the original.

Tafsir al-Baghawi

33- **And when Our messengers came to Lot, he thought they were human, he was distressed by them and was distressed by them,** by their coming, **and they said, 'Do not fear,' from your people against Us, "and do not grieve,"** by Our destruction of them, **Indeed, We will save you and your family, except your wife; she will be among those who remain behind.** Ibn Kathir, Hamza, Al-Kisa'i, Abu Bakr, and Ya'qub read: **saving you** with a light pronunciation, and the others read it with a heavy pronunciation.

Tafsir al-Baidawi

33- **And when Our messengers came to Lot, he was distressed by them.** He was distressed and grieved because of them, fearing that his people would intend evil against them. *That* is a conjunction to emphasize the two actions and their connection. **And he felt straitened by them.** He felt straitened by their situation and the management of their affairs, meaning he felt straitened by his ability, as they say, **his hand became straitened,** and in contrast, **his ability was broadened by such-and-such,** if he was able to bear it. This is because someone with long arms can attain what

Surat al-Ankabut 29:34

Indeed, We are going to send down upon the people of this city a punishment from the sky because they used to commit wickedness.

Surat al-Ankabut 29:34

Indeed, We are going to send down upon the people of this city a punishment from the sky because they used to commit wickedness.

Tafsir al-Jalalayn

34 - **Indeed, We will send down** with emphasis and stress **upon the people of this city a punishment** a torment **from the sky because** of the action with which **they were defiant** that is, because of their defiantness.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what the messengers said to Lot: **We are going to send down, O Lot, upon the people of this city, Sodom, a punishment from the sky**, meaning torment.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, We will send down upon the people of this city a punishment**: meaning torment.

We have previously explained the meaning of the Rajaz and the statements of the interpreters of the Qur'an, which makes it unnecessary to repeat it here.

His saying, **Because they were committing sins**, means: Because they were committing sins against God and committing immoral acts.

Tafsir al-Qurtubi

God Almighty says: **Indeed, We will send down upon the people of this city a punishment from the sky because they were defiantly disobedient**.

Tafsir Ibn Kathir

When Lot, peace be upon him, sought help from God Almighty against them, God sent angels to help him. They passed by Abraham, peace be upon him, in the form of guests. He brought them what a guest should have. When he saw that they had no interest in food, he disliked them and was afraid of them. They began to comfort him and give him the good report of the presence of a righteous son from his wife Sarah, who was present and was amazed by that, as was explained in Surat Hud and Surat Al-Hijr. When the good report came to Abraham and they told him that they had been sent to destroy the people of Lot, he began to defend himself, hoping that God would guide them. And when they said, **Indeed, we will destroy the**

people of this city, he said, **Indeed, Lot is among them**. They said, "We know best who is in it. We will surely save him and his family, except for his wife; she was among those who remained behind," meaning among those who were destroyed, because she had been collaborating with them in their disbelief, transgression, and plotting. Then they left him and entered upon Lot in the form of handsome young men. When he saw them like that, *bad*. "And he was distressed by their situation." That is, he was distressed by their situation. If he hosted them, he feared for them from his people, and if he did not host them, he feared for them from them, and he did not know about their situation at the present time. "They said, 'Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind. Indeed, We are going to send down upon the people of this city a punishment from the sky because they used to commit wickedness.'" That is because Gabriel, peace be upon him, uprooted their city from the depths of the earth, then raised it to the clouds of heaven, then turned it upside down on them. God sent upon them stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. God made in their place a foul, stinking lake, and made them a lesson until the Day of Calling. They are among the most severely punished people on the Day of Resurrection. For this reason, God Almighty said, **And We have certainly left of it a clear sign**, that is, clear **for a people who understand**, just as God Almighty said, "And indeed, you pass by them in the morning and by night. Then will you not reason?"

Fath al-Qadir

34- **Indeed, We are going to send down upon the people of this city a punishment from the sky**. This sentence is a resumption of explaining their destruction, which is understood from the specificity of salvation to him and his people. The punishment is torment, meaning torment from the sky, and it is the stoning. It was also said that it is their burning with a fire descending from the sky. It was also said that it is the subsidence and stones as in other places. The meaning of subsidence being from the sky is that the command for it was sent down from the sky. Ibn Amir read *manzilun* with a shaddah. Ibn Abbas read it the same way. The rest read it with a tafsir. The ba' in **because they were sinning** is for a reason: that is, because of their sinning.

Tafsir al-Baghawi

34- **Indeed, We will send down**, Ibn Amir read it with emphasis, and the others read it with emphasis, **upon the people of this town a punishment**, a torment, **from the sky**, Muqatil said: subsidence and stones, **because they were defiant**.

Tafsir al-Baidawi

34- **Indeed, We are going to send down upon the people of this city a punishment from the sky** a torment from it that was called this because it disturbs the one being tormented by their saying *irtajaz* if he is shaken, meaning he is disturbed. Ibn Amir read *manzilun* with emphasis. **Because they were sinning** because of their sin.

Surat al-Ankabut 29:35

And We have certainly left of it a clear sign for a people who understand.

Surat al-Ankabut 29:35

And We have certainly left of it a clear sign for a people who understand.

Tafsir al-Jalalayn

35 - **And We have certainly left of it a clear sign** apparent, which is the traces of its destruction **for a people who understand** who reflect.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly left behind from our deed which We did to them a sign, meaning: a clear and admonishing lesson, for a people who understand God's arguments and reflect on His admonitions. And that clear sign is, in My view, the forgiveness of their traces and the lessons of their landmarks.

It was mentioned on the authority of Qatada regarding this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We have certainly left of it a clear sign for a people who understand**. He said: It is the stones that were rained down upon them.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **From it is a clear sign**, he said: a lesson.

Tafsir al-Qurtubi

God Almighty said: **And We have certainly left of it a clear sign for a people who use reason**. Qatada said: They are the stones that were left. Abu Al-Aaliyah said the same. It was also said: Some people from this nation will be stoned with them. Ibn Abbas said: They are the traces of their ruined homes. Mujahid said: It is the black water on the surface of the earth. All of that will remain, so there is no contradiction.

Tafsir Ibn Kathir

When Lot, peace be upon him, sought help from God Almighty against them, God sent angels to help him. They passed by Abraham, peace be upon him, in the form of guests. He brought them what a guest should have. When he saw that they had no interest in food, he disliked them and was afraid of them. They began to comfort him and give him the good report of the

presence of a righteous son from his wife Sarah, who was present and was amazed by that, as was explained in Surat Hud and Surat Al-Hijr. When the good report came to Abraham and they told him that they had been sent to destroy the people of Lot, he began to defend himself, hoping that God would guide them. And when they said, **Indeed, we will destroy the people of this city**, he said, **Indeed, Lot is among them**. They said, "We know best who is in it. We will surely save him and his family, except for his wife; she was among those who remained behind," meaning among those who were destroyed, because she had been collaborating with them in their disbelief, transgression, and plotting. Then they left him and entered upon Lot in the form of handsome young men. When he saw them like that, *bad*. "And he was distressed by their situation." That is, he was distressed by their situation. If he hosted them, he feared for them from his people, and if he did not host them, he feared for them from them, and he did not know about their situation at the present time. "They said, 'Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind. Indeed, We are going to send down upon the people of this city a punishment from the sky because they used to commit wickedness.'" That is because Gabriel, peace be upon him, uprooted their city from the depths of the earth, then raised it to the clouds of heaven, then turned it upside down on them. God sent upon them stones of layered baked clay, marked with your Lord, and they are not far from the wrongdoers. God made in their place a foul, stinking lake, and made them a lesson until the Day of Calling. They are among the most severely punished people on the Day of Resurrection. For this reason, God Almighty said, **And We have certainly left of it a clear sign**, that is, clear **for a people who understand**, just as God Almighty said, "And indeed, you pass by them in the morning and by night. Then will you not reason?"

Fath al-Qadir

35- **And We left from it a clear sign**. That is, We left from the city a clear sign and indication, which are the traces of the stones they stoned and the ruins of the homes. Mujahid said: It is the black water remaining on the surface of their land. There is nothing wrong with interpreting the verse to refer to all of what was mentioned, but it was specifically for those who have reason, because they are the ones who understand that those traces are a lesson for whoever sees them to consider.

Tafsir al-Baghawi

35- **And We have certainly left among them**, of the cities of Lot, **a clear sign**, a clear lesson, **for a people who understand**, who ponder the signs as people of understanding do. Ibn Abbas said: The clear sign is the traces of their ruined homes. Qatada said: They are the stones with which they were destroyed, which God left until the first of this nation saw them. Mujahid said: They are the appearance of black water on the

surface of the earth.

Tafsir al-Baidawi

35- **And We have certainly left of it a clear sign** which is its common story or the traces of the ruined homes, and it was said that it was the rain-soaked stones, for they remained after that, and it was said that it was the remainder of its blackened rivers. **For a people who understand** who use their minds to gain insight and contemplate, and it is related to **We left** or *sign*.

Surat al-Ankabut 29:36

And to Madyan [We sent] their brother Shu'aib. He said, "O my people, worship God and hope for the Last Day and do not commit abuse on the earth, spreading corruption."

Surat al-Ankabut 29:36

And to Madyan [We sent] their brother Shu'aib. He said, **O my people, worship God and hope for the Last Day and do not commit abuse on the earth, spreading corruption.**

Tafsir al-Jalalayn

36 - We sent **and to Madyan [We sent] their brother Shu'ayb, and he said, O my people, worship God and hope for the Last Day** Fear Him, which is the Day of Resurrection **and do not commit abuse on the earth, spreading corruption** a state confirming its agent from 'utha with a kasra on the triangular letter, corrupted.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And I sent to Madyan their brother Shu'ayb, and he said to them: O my people, worship God alone, and humble yourselves before Him in obedience, and submit to Him in worship. **And hope for the Last Day** meaning: And hope through your worship of Me for the reward of the Last Day, which is the Day of Resurrection. **And do not commit abuse on the earth, spreading corruption** meaning: And do not increase your disobedience to God on the earth, and do not persist in it, but repent to God for it and turn back.

Some scholars of Arabic language interpreted the phrase **And hope for the Last Day** to mean **And fear the Last Day**. Other scholars of Arabic language rejected this and said: **We do not find hope in the sense of fear in Arabic speech unless it is accompanied by denial.**

Tafsir al-Qurtubi

The Almighty said: **And to Madyan We sent their brother Shu'ayb** meaning, We sent to Madyan, and their mention and corruption have already been made in *Al-A'raf* and *Hud*. **And hope for the Last Day** Yunus the grammarian said: meaning, fear the Hereafter in which there is recompense for deeds. **And do not commit abuse on the earth, spreading corruption** meaning, do not disbelieve, for it is the root of all corruption. *Uthw* and *Uthy* are the most severe forms of corruption. *Uthy* and *Uthy* have the same meaning. This has already been mentioned. It has also been said: **And hope for the Last Day** meaning, believe in it, for the people used to deny it.

Tafsir Ibn Kathir

God the Almighty tells us about His servant and

messenger Shuaib, peace be upon him, that he warned his people, the people of Madyan, and ordered them to worship God alone, with no partner, and to fear God's wrath, punishment, and might on the Day of Resurrection. He said: **O my people, worship God and hope for the Last Day**. Ibn Jarir said: Some of them said that it means **fear the Last Day**. This is similar to God the Almighty's saying: **For whoever hopes in God and the Last Day**. And His saying: **And do not commit abuse on the earth, spreading corruption**. He forbade them from spreading corruption on the earth, which is striving in it and transgressing against its people. This was because they were reducing the measures and weights and blocking the way for people. This was in addition to their disbelief in God and His Messenger. So God destroyed them with a great earthquake that shook their land, and a shout that tore hearts from their throats, and the punishment of the Day of Shadow that snatched souls from their homes. It was the punishment of a tremendous day. Their story has been presented in detail in Surat Al-A'raf, Hud, and Ash-Shu'ara. And his saying: **And they became in their homes, prostrate**. Qatada said: Dead. Another said: Some of them had been thrown on top of others.

Fath al-Qadir

36- **And to Madyan We sent their brother Shu'ayb** meaning, We sent him to them. He, his lineage, and his people were mentioned previously in Surat Al-A'raf and Surat Hud. **He said, 'O my people, worship God'** meaning, single Him out in worship and single Him out for it. **And hope for the Last Day** meaning, anticipate it and do deeds today that will repel His punishment from you. Yunus the grammarian said: Its meaning is, fear the Hereafter in which is the recompense for deeds. **And do not commit abuse on the earth, spreading corruption**. Al-'athu, 'athu, is the most severe form of corruption. Its explanation has been mentioned above.

Tafsir al-Baghawi

36- **And to Madyan [We sent] their brother Shu'ayb**, meaning: And We sent to Madyan their brother Shu'ayb, **and he said, 'O my people, worship God and hope for the Last Day,'** meaning: and fear, **and do not commit abuse on the earth, spreading corruption.**

Tafsir al-Baidawi

36- "And to Madyan [We sent] their brother Shu'ayb. He said, 'O my people, worship God and hope for the Last Day.' And do what you hope for reward for. So the effect was made in place of the cause. It was said that it is from hope in the sense of fear. "And do not commit abuse on the earth, spreading corruption."

Surat al-Ankabut 29:37

But they denied him, and the earthquake seized them, and they lay within their homes prostrate.

Tafsir al-Jalalayn

37 - **But they denied him, so the earthquake seized them** a severe earthquake **and they became within their homes, kneeling** kneeling on their knees, dead.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So the people of Madyan denied Shu'aib regarding the message he brought them from God, so the trembling of the punishment seized them, and they lay dead within their homes, some of them on top of others.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they became dead in their homes:** meaning dead.

Tafsir al-Qurtubi

God Almighty says: **But they denied him, so the earthquake seized them, and they became within their homes, fallen down.**

Tafsir Ibn Kathir

God the Almighty tells us about His servant and messenger Shuaib, peace be upon him, that he warned his people, the people of Madyan, and ordered them to worship God alone, with no partner, and to fear God's wrath, punishment, and might on the Day of Resurrection. He said: **O my people, worship God and hope for the Last Day.** Ibn Jarir said: Some of them said that it means **fear the Last Day.** This is similar to God the Almighty's saying: **For whoever hopes in God and the Last Day.** And His saying: **And do not commit abuse on the earth, spreading corruption.** He forbade them from spreading corruption on the earth, which is striving in it and transgressing against its people. This was because they were reducing the measures and weights and blocking the way for people. This was in addition to their disbelief in God and His Messenger. So God destroyed them with a great earthquake that shook their land, and a shout that tore hearts from their throats, and the punishment of the Day of Shadow that snatched souls from their homes. It was the punishment of a tremendous day. Their story has been presented in detail in Surat Al-A'raf, Hud, and Ash-Shu'ara. And his saying: **And they became in their homes, prostrate.** Qatada said: Dead. Another said: Some of them had been thrown on top of others.

Fath al-Qadir

37- **So the earthquake seized them** meaning the earthquake. It was mentioned in Surat Hud **And the shriek seized those who did wrong** meaning the shriek of Gabriel, which was the cause of the earthquake. **So they became in their homes, prostrate** meaning they became in their country or homes, prostrate on their knees, dead.

Tafsir al-Baghawi

37- **But they denied him, so the earthquake seized them, and they became within their homes, fallen down.**

Tafsir al-Baidawi

37- **But they denied him, so the earthquake seized them** the severe earthquake, and it was said that it was the cry of Gabriel, peace be upon him, because hearts tremble at it. **So they became in their homes** in their country or their houses, and it was not pluralized to avoid confusion. *Kneeling* kneeling on their knees, dead.

Surat al-Ankabut 29:38

And 'Aad and Thamud. Their dwellings have already become clear to you. And Satan made their deeds pleasing to them and averted them from the way, while they were able to see.

Surat al-Ankabut 29:38

And 'Aad and Thamud. Their dwellings have already become clear to you. And Satan made their deeds pleasing to them and averted them from the way, while they were able to see.

Tafsir al-Jalalayn

38 - We destroyed 'Aad and Thamud with the declension and leaving it with the meaning of the neighborhood and the tribe **and it has become clear to you** their destruction **from their dwellings** in Al-Hijr and Yemen **and Satan made their deeds pleasing to them** of disbelief and sins **and averted them from the path** the path of truth **and they were discerning** with insight

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And remember, O people, 'Aad and Thamud, and it has become clear to you from their dwellings that they were ruined and empty of them because of Our attacks upon them and the descent of Our power upon all of them. **And Satan made their deeds pleasing to them** meaning: Satan made their disbelief in God and their denial of His messengers seem good to them. **So he averted them from the path** meaning: He turned them back by making what was pleasing to them of disbelief seem good to them, from the path of God, which is belief in Him and His messengers and what they brought them from their Lord. **And they were discerning** meaning: They were discerning in their misguidance, admiring it, thinking that they were on the right path and correct, while they were on the path of misguidance.

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, my uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And He turned them away from the path, and they were seeing the truth**, meaning: They were seeing the truth in their religion.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told me, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **and they were discerning** in misguidance.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they were discerning** in their misguidance, admiring it.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I

heard Al-Dahhak say, in his statement, **and they were discerning**, he said: in their religion.

Tafsir al-Qurtubi

The Almighty says: **And 'Aad and Thamud**. Al-Kisa'i said: Some of them said that it refers to the beginning of the surah, meaning, **And We certainly tested those before them and tested 'Aad and Thamud**. He said: I prefer it to be conjoined with **and the earthquake seized them** and seized 'Aad and Thamud. Al-Zajjaj claimed that the meaning is, **And We destroyed 'Aad and Thamud**. It was also said that the meaning is, "And remember 'Aad when We sent to them Hud, but they denied him, so We destroyed them. And to Thamud also, We sent Salih, but they denied him, so We destroyed them with the blast, just as We destroyed 'Aad with the barren wind." **And indeed, O company of disbelievers, there are signs from their dwellings** in Al-Hijr and Al-Ahqaf, indicating their destruction, so the subject of **making clear** was omitted. **And Satan made their deeds pleasing to them**, meaning their vile deeds, so they thought them exalted. **So He averted them from the path**, meaning from the path of truth. **And they had insight**. There are two opinions on this: One of them is: **And they had insight into their misguidance**. This was said by Mujahid. The second is: **They had insight and knew the truth from falsehood through clear proofs**. This opinion is more likely because one only says **so-and-so has insight** if he knows something in its true form. Al-Farra' said: **They were rational people with insight, but their insight did not benefit them**. It was also said: **They came and it was clear to them that the punishment had befallen them**.

Tafsir Ibn Kathir

God Almighty tells us about these nations who denied the Messengers, how He annihilated them and diversified their punishment, and took revenge on them. The people of Hud, peace be upon him, lived in Al-Ahqaf, which is close to Hadramaut in Yemen. The people of Thamud, the people of Salih, lived in Al-Hijr, close to Wadi Al-Qura. The Arabs knew their dwellings well and passed by them often. There was Qarun, the owner of abundant wealth and the keys to heavy treasures. Pharaoh, the king of Egypt in the time of Moses, and his minister Haman, the Copts who disbelieved in God Almighty and His Messenger, may God bless him and grant him peace, **So We seized each one for his sin**, meaning his punishment was appropriate for him. **And among them were those upon whom We sent a storm of stones**, and they were the people of Aad. This was because they said: Who is stronger than us? Then a fierce, cold wind came upon them, blowing very violently, carrying gravel from the earth and throwing it upon them, uprooting them from the earth, raising a man from the earth to the height of the sky, then turning him back on his head and

smashing him, so that he remained a body without a head, as if they were trunks of hollowed-out palm trees. **And among them were those whom the blast seized** - they were Thamud. The proof was established against them and the evidence was made clear to them from that she-camel from which the rock split, just as they had asked him, and despite this they did not believe, but rather continued in their transgression and disbelief, and threatened the Prophet of God, Salih, and those who believed with him, and promised them that they would expel them and stone them. Then a blast came upon them that silenced their voices and movements. **And among them were those whom We caused the earth to swallow** - they were Qarun, who transgressed, transgressed, and rebelled, and disobeyed the Most High Lord, and walked on the earth exultantly, and rejoiced and wasted himself, and believed that he was better than others, and strutted in his gait, so God caused the earth to swallow him and his home. The earth, and he will continue to sink into it until the Day of Resurrection. **And among them were those We drowned**, namely Pharaoh, his minister Haman, and their entire army. They were drowned in a single morning, so none of them escaped. **And God would not have wronged them**, that is, in what He did to them, **but they were wronging themselves**. That is, He only did that to them as a recompense for what their hands had earned. What we have mentioned is the apparent context of the verse, which is a case of twisting and spreading, which is that He mentioned the nations who denied, then He said, **So each We seized for his sin**, that is, of those mentioned. I only drew attention to this because Ibn Jurayj narrated that Ibn Abbas said, in His statement, **And among them were those upon whom We sent a storm of stones**, that is, the people of Lot. **And among them were those We drowned**, that is, the people of Noah. This is disconnected from Ibn Abbas, as Ibn Jurayj did not meet him. Then God mentioned in this Surah the destruction of the people of Noah by the flood, and the people of Lot by the sending down of punishment from the sky, and He prolonged the context and the separation between that and this context. Qatada said, **And among them were those upon whom We sent a storm of stones**, meaning the people of Lot, **and among them were those whom the blast seized**, meaning the people of Shu'ayb. This is also far-fetched for what came before, and God knows best.

Fath al-Qadir

38- **And 'Aad and Thamud**. Al-Kisa'i said: Some of them said that it refers to the beginning of the surah: meaning, We certainly tried those before them, and We tried 'Aad and Thamud. He said: I would prefer it to be: **And the earthquake seized them**, meaning, **and seized 'Aad and Thamud**. Al-Zajaj said: The meaning is: And We destroyed 'Aad and Thamud. It was also said that the meaning is: And remember 'Aad and Thamud when We sent to them Hud and Salih. **And it has become clear to you from their dwellings**, meaning, it has become clear to you, O community of disbelievers, from their dwellings in Al-Hijr and Al-Ahqaf, signs from which you may be admonished and reflect. The subject of **has become clear** is omitted. **And Satan made their deeds pleasing to them**, which

they do of disbelief and disobedience to God, **and averted them**, with this beautification, **from the path**, meaning the clear path leading to the truth. **And they were perceptive**, meaning people of insight by which they are able to know the truth through substitution. Al-Farra' said: They were wise men with insight, but their insight did not benefit them. It was said that the meaning is: They were insightful about their disbelief and misguidance, and were impressed by it, thinking that they were on the right path and seeing that their matter was right. So he described them as having insight in this regard, considering what was in their souls.

Tafsir al-Baghawi

38- **And 'Aad and Thamud**, meaning: We destroyed 'Aad and Thamud, **and it has become clear to you**, O people of Mecca, **from their dwellings**, their homes in Al-Hijr and Yemen, **and Satan made their deeds pleasing to them and averted them from the path**, from the path of truth, **while they were seeing clearly**. Muqatil, Al-Kalbi, and Qatadah said: They were conceited about their religion and their misguidance, thinking that they were on the right path, while they were on falsehood. The meaning is that they were seeing clearly in their own eyes.

Al-Farra' said: They were wise and insightful.

Tafsir al-Baidawi

38- **'Aad and Thamud** are in the accusative case due to the omission of *remember* or a verb indicated by what preceded it, such as **we destroyed**. Hamzah, Hafs, and Ya'qub read **and Thamud** without the accusative case, interpreting it as a tribe. **And it has become clear to you from their dwellings** meaning, some of their dwellings have become clear to them, or their destruction from the perspective of their dwellings if you look at them when you pass by them. **And Satan made their deeds pleasing to them** of disbelief and sins. **So he averted them from the path** the straight path that the messengers had shown them. **And they were discerning** able to see and discern, but they did not do so, or they were clear that the punishment would not befall them due to the messengers informing them, but they persisted until they perished.

Surat al-Ankabut 29:39

And Korah and Pharaoh and Haman. And Moses had certainly come to them with clear proofs, but they were arrogant upon the land, and they were not forerunners.

Surat al-Ankabut 29:39

And Korah and Pharaoh and Haman. And Moses had certainly come to them with clear proofs, but they were arrogant upon the land, and they were not forerunners.

Tafsir al-Jalalayn

39 - We destroyed **Qarun, Pharaoh, and Haman, and Moses had already come to them before with clear proofs** the clear arguments **but they were arrogant in the land and were not forerunners** in avoiding Our punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And remember, O Muhammad, Korah, Pharaoh, and Haman. They all came to Moses with clear proofs, meaning clear signs, but they were arrogant on earth and refused to believe in the clear signs and to follow Moses, peace be upon him. **And they were not forerunners**: God Almighty says: And they were not forerunners of Us by themselves, so that they would escape Us, but We had power over them.

Tafsir al-Qurtubi

The Almighty said: **And Qarun, Pharaoh, and Haman.** Al-Kisa'i said: If you wish, it can be interpreted as referring to 'Aad, and it would be what it is. Or if you wish, it can be interpreted as **and He averted them from the path** and Qarun, Pharaoh, and Haman were averted. It was also said: That is, We destroyed these people after the messengers came to them. **So they were arrogant in the land** from the truth and from the worship of God. **And they were not forerunners** meaning, they would have failed. It was also said: Forerunners in disbelief, but many centuries preceded them in disbelief, so We destroyed them.

Tafsir Ibn Kathir

God Almighty tells us about these nations who denied the Messengers, how He annihilated them and diversified their punishment, and took revenge on them. The people of Hud, peace be upon him, lived in Al-Ahqaf, which is close to Hadramaut in Yemen. The people of Thamud, the people of Salih, lived in Al-Hijr, close to Wadi Al-Qura. The Arabs knew their dwellings well and passed by them often. There was Qarun, the owner of abundant wealth and the keys to heavy treasures. Pharaoh, the king of Egypt in the time of Moses, and his minister Haman, the Copts who disbelieved in God Almighty and His Messenger, may

God bless him and grant him peace, **So We seized each one for his sin**, meaning his punishment was appropriate for him. **And among them were those upon whom We sent a storm of stones**, and they were the people of Aad. This was because they said: Who is stronger than us? Then a fierce, cold wind came upon them, blowing very violently, carrying gravel from the earth and throwing it upon them, uprooting them from the earth, raising a man from the earth to the height of the sky, then turning him back on his head and smashing him, so that he remained a body without a head, as if they were trunks of hollowed-out palm trees. **And among them were those whom the blast seized** - they were Thamud. The proof was established against them and the evidence was made clear to them from that she-camel from which the rock split, just as they had asked him, and despite this they did not believe, but rather continued in their transgression and disbelief, and threatened the Prophet of God, Salih, and those who believed with him, and promised them that they would expel them and stone them. Then a blast came upon them that silenced their voices and movements. **And among them were those whom We caused the earth to swallow** - they were Qarun, who transgressed, transgressed, and rebelled, and disobeyed the Most High Lord, and walked on the earth exultantly, and rejoiced and wasted himself, and believed that he was better than others, and strutted in his gait, so God caused the earth to swallow him and his home. The earth, and he will continue to sink into it until the Day of Resurrection. **And among them were those We drowned**, namely Pharaoh, his minister Haman, and their entire army. They were drowned in a single morning, so none of them escaped. **And God would not have wronged them**, that is, in what He did to them, **but they were wronging themselves**. That is, He only did that to them as a recompense for what their hands had earned. What we have mentioned is the apparent context of the verse, which is a case of twisting and spreading, which is that He mentioned the nations who denied, then He said, **So each We seized for his sin**, that is, of those mentioned. I only drew attention to this because Ibn Jurayj narrated that Ibn Abbas said, in His statement, **And among them were those upon whom We sent a storm of stones**, that is, the people of Lot. **And among them were those We drowned**, that is, the people of Noah. This is disconnected from Ibn Abbas, as Ibn Jurayj did not meet him. Then God mentioned in this Surah the destruction of the people of Noah by the flood, and the people of Lot by the sending down of punishment from the sky, and He prolonged the context and the separation between that and this context. Qatada said, **And among them were those upon whom We sent a storm of stones**, meaning the people of Lot, **and among them were those whom the blast seized**, meaning the people of Shu'ayb. This is also far-fetched for what came before, and God knows best.

Fath al-Qadir

39- **And Qarun, Pharaoh, and Haman.** Al-Kisa'i said: If

you wish, it can be attributed to 'Aad and it would have what it had. If you wish, it can be attributed to their being prevented from the path, meaning Qarun, Pharaoh, and Haman were prevented. It was also said that the meaning is: And We destroyed these people after the messengers came to them. **So they were arrogant in the land** from worshipping God. **And they were not forerunners**, meaning they would not have missed out. It is said that his seeker missed out: if he missed him. It was also said that they were not forerunners in disbelief, but many centuries had preceded them in it.

Tafsir al-Baghawi

39- **And Qarun, Pharaoh, and Haman**, meaning: We destroyed these people, **and Moses had already come to them with clear proofs**, with evidence, **but they were arrogant in the land and were not forerunners**, meaning: they were not able to escape Our punishment.

Tafsir al-Baidawi

39- **And Korah, Pharaoh, and Haman** is in apposition to 'Aad, and *Korah* is mentioned first due to the nobility of his lineage. **And Moses had already come to them with clear proofs, but they were arrogant upon the land, and they were not forerunners**. Rather, the command of God overtakes those who seek it first if they miss it.

Surat al-Ankabut 29:40

So We seized each for his sin. Among them were those upon whom We sent a storm of stones, and among them were those whom the shriek seized, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And it was not God who wronged them, but they were wronging themselves.

Surat al-Ankabut 29:40

So We seized each for his sin. Among them were those upon whom We sent a storm of stones, and among them were those whom the shriek seized, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And it was not God who wronged them, but they were wronging themselves.

Tafsir al-Jalalayn

40 - **So each of them** of those mentioned (We seized for his sin. Among them was he upon whom We sent a violent storm) a violent wind with pebbles, like the people of Lot **and among them was he whom the blast seized** like Thamud **and among them was he whom We caused the earth to swallow** like Qarun **and among them was he whom We drowned** like the people of Noah, Pharaoh, and his people **and God would not wrong them** to punish them without sin **but they were wronging themselves** by committing sin.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We seized all these nations that We mentioned to you, O Muhammad, with Our punishment. **And among them were those upon whom We sent a storm of stones.** They were the people of Lot, upon whom God rained stones of layered baked clay. The Arabs call the violent wind that is in small pebbles, snow, hail, or ice a storm. From this comes the saying of Al-Akhtal:

And I knew that when the tithes depart, the hedgehogs throw them northward.

The tree throws hail from its snow until it sleeps on the tree, stumbling over it.

Al-Farazdaq said:

We are receiving the northern Levant, which will be struck by hailstones like scattered cotton.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **And among them were those upon whom We sent a violent storm of stones** - the people of Lot.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And among them**

were those upon whom We sent a violent storm of stones - and they were the people of Lot - **And among them were those whom the blast seized.**

The interpreters differed about who was meant by this. Some of them said: They are Thamud, the people of Salih.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **And among them were those whom the blast seized** - Thamud.

Others said: Rather, they are the people of Shuaib.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And among them were those whom the blast seized** - the people of Shuaib.

The correct thing to say about this is that God has informed us about Thamud and the people of Shu'ayb from the people of Madyan that He destroyed them with the blast in His Book in a place other than this. Then He, the Most High, said to His Prophet, may God bless him and grant him peace: **Among the nations We destroyed were those upon whom We sent a storm of stones, and among them were those whom the blast seized.** He did not specify in this report some of the nations whom the blast seized over others, and both nations, I mean Thamud and Madyan, were seized by the blast.

And His saying, **And among them were those whom We caused the earth to swallow up**, meaning Qarun.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **And among them were those whom We drowned** were the people of Noah.

Others said: Rather, they are the people of Pharaoh.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And among them were those whom We drowned** were the people of Pharaoh.

The correct thing to say about this is: It refers to the people of Noah, Pharaoh, and his people, because God did not specify one nation over the other, and He had destroyed them before this report was revealed about them, so they are both meant by it.

And His statement, **And God would not wrong them**,

but they were wronging themselves, means, the Most High, the Majestic, says: And God would not have destroyed these nations whom He destroyed for the sins of others, thus wronging them by destroying them without their justification. Rather, He destroyed them for their sins, their disbelief in their Lord, and their ingratitude for His blessings upon them, despite His continuous kindness to them and the abundance of His favors upon them. But they were wronging themselves by their misuse of their Lord's blessings, their turning away from His favors, their worship of other than Him, and their disobedience to the One upon whom He bestowed blessings.

Tafsir al-Qurtubi

The Almighty says: **So We seized each one for his sin.** Al-Kisa'i said: **So each one** is from the root word **We seized** meaning We seized each one for his sin. **And among them were those upon whom We sent a violent storm** meaning the people of Lot. A violent storm brings small pebbles. It is used for every punishment. **And among them were those whom the blast seized** meaning Thamud and the people of Madyan. **And among them were those whom We caused the earth to swallow** meaning Qarun. **And among them were those whom We drowned** the people of Noah and the people of Pharaoh. **And God would not wrong them** because He warned them, gave them respite, sent messengers to them, and removed any excuse.

Tafsir Ibn Kathir

God Almighty tells us about these nations who denied the Messengers, how He annihilated them and diversified their punishment, and took revenge on them. The people of Hud, peace be upon him, lived in Al-Ahqaf, which is close to Hadramaut in Yemen. The people of Thamud, the people of Salih, lived in Al-Hijr, close to Wadi Al-Qura. The Arabs knew their dwellings well and passed by them often. There was Qarun, the owner of abundant wealth and the keys to heavy treasures. Pharaoh, the king of Egypt in the time of Moses, and his minister Haman, the Copts who disbelieved in God Almighty and His Messenger, may God bless him and grant him peace, **So We seized each one for his sin**, meaning his punishment was appropriate for him. **And among them were those upon whom We sent a storm of stones**, and they were the people of Aad. This was because they said: Who is stronger than us? Then a fierce, cold wind came upon them, blowing very violently, carrying gravel from the earth and throwing it upon them, uprooting them from the earth, raising a man from the earth to the height of the sky, then turning him back on his head and smashing him, so that he remained a body without a head, as if they were trunks of hollowed-out palm trees. **And among them were those whom the blast seized** - they were Thamud. The proof was established against them and the evidence was made clear to them from that she-camel from which the rock split, just as they had asked him, and despite this they did not believe, but rather continued in their transgression and

disbelief, and threatened the Prophet of God, Salih, and those who believed with him, and promised them that they would expel them and stone them. Then a blast came upon them that silenced their voices and movements. **And among them were those whom We caused the earth to swallow** - they were Qarun, who transgressed, transgressed, and rebelled, and disobeyed the Most High Lord, and walked on the earth exultantly, and rejoiced and wasted himself, and believed that he was better than others, and strutted in his gait, so God caused the earth to swallow him and his home. The earth, and he will continue to sink into it until the Day of Resurrection. **And among them were those We drowned**, namely Pharaoh, his minister Haman, and their entire army. They were drowned in a single morning, so none of them escaped. **And God would not have wronged them**, that is, in what He did to them, **but they were wronging themselves**. That is, He only did that to them as a recompense for what their hands had earned. What we have mentioned is the apparent context of the verse, which is a case of twisting and spreading, which is that He mentioned the nations who denied, then He said, **So each We seized for his sin**, that is, of those mentioned. I only drew attention to this because Ibn Jurayj narrated that Ibn Abbas said, in His statement, **And among them were those upon whom We sent a storm of stones**, that is, the people of Lot. **And among them were those We drowned**, that is, the people of Noah. This is disconnected from Ibn Abbas, as Ibn Jurayj did not meet him. Then God mentioned in this Surah the destruction of the people of Noah by the flood, and the people of Lot by the sending down of punishment from the sky, and He prolonged the context and the separation between that and this context. Qatada said, **And among them were those upon whom We sent a storm of stones**, meaning the people of Lot, **and among them were those whom the blast seized**, meaning the people of Shu'ayb. This is also far-fetched for what came before, and God knows best.

Fath al-Qadir

40- **So each We seized for his sin** meaning, We punished him for his disbelief and denial. Al-Kisa'i said: **So each We seized** meaning, We seized each one for his sin. **And among them were those upon whom We sent a violent storm** meaning, a wind that brought small pebbles and pelted them with them, and they were the people of Lot. **And among them were those whom the blast seized** meaning, the people of Thamud and the people of Madyan. **And among them were those whom We caused the earth to swallow** meaning, Qarun and his companions. **And among them were those whom We drowned** meaning, the people of Noah and the people of Pharaoh. **And God would not wrong them** for what He did to them, because He had sent His messengers to them and sent down His books to them. **But they were wronging themselves** by continuing to disbelieve, deny the messengers, and commit sins against God.

Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, the Exalted, {and you commit evil in your assemblies}, that he said: Your gathering. Al-Faryabi,

Surat al-Ankabut 29:40

So We seized each for his sin. Among them were those upon whom We sent a storm of stones, and among them were those whom the shriek seized, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And it was not God who wronged them, but they were wronging themselves.

Ahmad, Abd ibn Humayd, Al-Tirmidhi **who authenticated it**, Ibn Abi Al-Dunya in Kitab Al-Mustam, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh, Al-Bayhaqi in Al-Shu'ab and Ibn Asakir narrated on the authority of Umm Hani' bint Abi Talib, who said: "I asked the Messenger of God, peace and blessings be upon him, about the statement of God, the Exalted, {and you commit evil in your assemblies}. He said: They used to sit on the road and throw fun at wayfarers and ridicule them." Al-Tirmidhi said, after narrating it and classing it as good: We do not know it except from the hadith of Hatim ibn Abi Saghira on the authority of Samak. Ibn Mardawayh narrated on the authority of Jabir that the Prophet, peace and blessings be upon him, forbade throwing fun, which is the statement of God, the Exalted, {and you commit evil in your assemblies}. Ibn Mardawayh narrated on the authority of Ibn Umar regarding the verse, saying: It is throwing fun. Abd ibn Humayd narrated a similar statement on the authority of Ibn Abbas. Al-Bukhari narrated in his history, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh on the authority of Aisha regarding the verse, she said: flatulence. Al-Faryabi, Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated regarding His statement, **Then the earthquake seized them**, he said: the blast. And regarding His statement, **and they were seeing**, he said: in misguidance. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding His statement, **And among them were those upon whom We sent a storm of stones**, he said: the people of Lot. **And among them were those whom the blast seized**, he said: Thamud. **And among them were those whom We caused the earth to swallow**, he said: Qarun. **And among them were those We drowned**, he said: the people of Noah.

a violent wind with pebbles in it, or an angel who pelted them with it, like the people of Lot. **And among them were those whom the blast seized** like Midian and Thamud. **And among them were those whom We caused the earth to swallow** like Qarun. **And among them were those whom We drowned** like the people of Noah, Pharaoh, and his people. **And God would not wrong them** to treat them as an oppressor, punishing them without a crime, since that is not His habit, the Almighty, the Majestic. **But they were wronging themselves** by exposing themselves to punishment.

Tafsir al-Baghawi

40- "So We seized each one for his sin. Among them were those upon whom We sent a storm of stones," meaning the people of Lot. Haasib is the wind that carries pebbles, which are small pebbles. **And among them were those whom the blast seized**, meaning Thamud. **And among them were those whom We caused the earth to swallow**, meaning Qarun and his companions. **And among them were those whom We drowned**, meaning the people of Noah, Pharaoh and his people. **And God would not wrong them, but they were wronging themselves.**

Tafsir al-Baidawi

40- **So each** of the masculine genders. **We seized him for his sin** We punished him for his sin. **And among them were those upon whom We sent a violent storm**

Surat al-Ankabut 29:41

The example of those who take protectors other than God is like that of the spider who builds a house. And indeed, the flimsiest of houses is the house of the spider, if they only knew.

Tafsir al-Jalalayn

41 - **The example of those who take protectors other than God** idols from whom they hope to benefit **is like the example of the spider who takes a home** for herself to which she takes refuge. **And indeed, the weakest of homes is the spider's home** it does not protect from heat or cold. Thus the idols do not benefit their worshippers. **If they only knew** that, they would not have worshipped them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The parable of those who take gods and idols besides God as allies, hoping for their support and benefit when they need them, is that their cunning is weak, their narrative is ugly, and their choices for themselves are bad. It is like the spider in its weakness and lack of cunning. It takes a house for itself, so that it may shelter itself, but it does not avail it at all when it needs it. Likewise, these polytheists were not availed at all when God's command came upon them and His wrath descended upon them, by their allies whom they took besides God, and they did not ward off from themselves the wrath that God brought upon them by their worship of them.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **The example of those who take protectors other than God is like that of the spider who takes a home...** to the end of the verse. He said: That is an example that God has given for those who worship other than Him. Indeed, his example is like that of the spider's home.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **The example of those who take protectors other than God is like that of the spider.** He said: This is an example that God gave to the polytheist, the example of his god whom he calls upon other than God is like that of the spider's web. It is weak and flimsy and will not benefit him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The example of those who take protectors other than God is like that of the spider who takes a home.** He said: This is an example that God has given. Their protectors will not

avail them at all, just as the spider's home will not avail them at all.

And His statement, **And indeed, the flimsiest of houses** means: And indeed, the weakest of houses **is the spider's house, if they only knew.** God Almighty says: If these people who have taken protectors other than God knew, or their protectors whom they have taken other than God, in their lack of need for them, like the spider's house's lack of need for them, but they are ignorant of that, so they think that they are benefiting them and bringing them closer to God.

Tafsir al-Qurtubi

The Almighty says: **The parable of those who take protectors other than God is like that of the spider.** Al-Ahbash said: **Like the spider** is a complete pause, then he related its story and said: **has taken a house.** Ibn al-Anbari said: This is a mistake, because **has taken a house** is a relative clause for the spider, as if he said: **Like the one who has taken a house.** So it is not appropriate to pause at the relative clause without the relative pronoun. It is like his saying: **Like the donkey who carries volumes** (al-Jum'ah 62:5), so it is considered a relative clause for the donkey, and it is not appropriate to pause at the spider, because when he intended to liken its house that does not protect it from anything, the gods that do not benefit or harm were likened to it. **And indeed, the flimsiest of houses** meaning the weakest of houses **is the house of the spider.** Ad-Dahhak said: He struck an example of the weakness and frailty of their gods, so he likened them to the house of the spider. **If they only knew.** "If" is related to the house of the spider. That is, if they knew that worshipping idols is like making a spider's web, which does not benefit them at all, and that this is their example, they would not have worshipped it, because they know that a spider's web is weak. Grammarians said: The ta' in the word *al-'ankabut* **the spider** at the end is redundant because it is omitted in the diminutive and plural forms, and it is feminine. Al-Farra' reported that it is masculine and recited:

On their downpour, they have houses as if spiders had built them.

It is narrated:

On their rains, some of them have houses

Al-Jawhari and Al-Hatal said: It is the name of a mountain. The spider is the well-known small creature that weaves a delicate, loose web in the air. The plural is Anakeeb, Anakeeb, Akab, Akab, and Aakab. It has been said that it is called Ankab and Aknabah. The poet said:

As if a spider's web falls from its mines onto its reins

It is made smaller and is called *anikab*. It was narrated on the authority of Yazid ibn Maysarah that the spider is a devil that was transformed by God the Almighty. Ata' al-Khurasani said: The spider spun its web twice, once for David when Goliath was pursuing him, and once for the Prophet (peace and blessings of God be upon him), and that is why it was forbidden to kill it. It

Surat al-Ankabut 29:41

The example of those who take protectors other than God is like that of the spider who builds a house. And indeed, the flimsiest of houses is the house of the spider, if they only knew.

was narrated on the authority of Ali **may God be pleased with him** that he said: Purify your homes from the spider's web, for leaving it in the house causes inheritance for the poor, and preventing the consumption of yeast causes poverty.

Tafsir Ibn Kathir

This is a parable that God the Most High gave to the polytheists in their taking of gods besides God, hoping for their victory and provision, and clinging to them in times of hardship. They are in this regard like a spider's web in its weakness and frailty. These people have no gods in their hands, except like someone clinging to a spider's web, for it is of no use to them. If they had known this state, they would not have taken protectors besides God. This is in contrast to the believing Muslim whose heart is for God, and yet he does good deeds in following the Shari'ah, for he is holding on to the firmest handhold that will never break due to its strength and firmness.

Then God the Almighty said, threatening those who worship other than Him and associate others with Him, that He the Almighty knows what they do of deeds and knows what they associate with Him of rivals, and He will reward them according to their description, for He is Wise and Knowing. Then God the Almighty said: **And these examples We present to the people, and none will grasp them except those of knowledge.** That is, none will understand them and ponder them except those firmly grounded in knowledge and well-versed in it. Imam Ahmad said: Ishaq bin Isa told us, Ibn Lahi'ah told me on the authority of Abu Qabil on the authority of Amr bin Al-'As **may God be pleased with him** who said: I grasped a thousand examples from the Messenger of God (blessings and peace of God be upon him), and this is a great virtue of Amr bin Al-'As **may God be pleased with him** when God the Almighty says: **And these examples We present to the people, and none will grasp them except those of knowledge.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman told us, my father told us, Ibn Sinan told us on the authority of Amr bin Marra, who said: I have not passed a verse in the Book of God that I do not know except that it saddens me, because I heard God Almighty say: **And these examples We cite for the people, but none grasps them except those of knowledge.**

Fath al-Qadir

His statement: 41- **The parable of those who take protectors other than God** who befriend them and speak to them regarding their needs instead of God, whether they are inanimate or animal, living or dead, **is like the parable of the spider who takes a home** Its home does not benefit it at all, neither in heat nor cold nor rain. Likewise, what they take as protectors other than God will not benefit them in any way and will not benefit them at all. Al-Farra' said: It is a parable that God gave for those who take gods other than Him who

neither benefit them nor harm them, just as the spider's home does not protect it from heat nor cold. He said: It is not appropriate to stop at the spider because when it was intended to be likened to its home that does not protect it from anything, it was likened to the gods that do not benefit or harm it. It is permissible to stop at the spider that has made a home, so it is not appropriate to stop at the relative clause without the relative pronoun. The spider occurs in the singular and plural, masculine and feminine, and its plural is anakab and ankabutat. It is the small creature that weaves a fine web. It may also be called anakabat, and from this is the saying of the poet:

As if a house of thorns falls from its mines on its reins

And indeed, the flimsiest of houses is the spider's house. There is no house weaker than that which vermin take as a home, and nothing comes close to it in fragility and frailty. **If they only knew** that taking allies other than God is like taking a spider's home, or if they had any knowledge, they would have known this.

Tafsir al-Baghawi

41- **The parable of those who take protectors other than God**, meaning idols, hoping for their support and benefit, **is like that of the spider who takes a home**, for herself to take refuge in. Its home is extremely weak and frail, and does not protect it from heat or cold. Likewise, idols do not possess the power to benefit or harm their worshippers. **And indeed, the flimsiest of houses is the spider's home, if they only knew.**

Tafsir al-Baidawi

41- **The parable of those who take protectors other than God** is that they do not take Him as a trustee or a protector.

Like the spider who has made a home in what he has woven out of weakness and frailty, but that is even weaker, for this has a reality and some benefit, or like them in relation to a man who built a house from stone and plaster. Spider is used for singular and plural, masculine and feminine, and the taa' is like the taa' of taghut and it is pluralized as anakeeb, anakeeb, 'akab, 'akabah and a'kab. **And indeed, the flimsiest of houses is the spider's house** There is no house weaker or less protective from heat and cold than it. **If they only knew** They would refer to knowledge, they would know that this is their example and that their religion is weaker than that. It is possible that what is meant by the spider's house is their religion, and he named it thus to achieve the example, so the meaning would be: And indeed, the flimsiest of what is relied upon in religion is their religion.

Surat al-Ankabut 29:42

Indeed, God knows whatever they invoke besides Him, and He is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

42 - **Indeed, God knows what** meaning what **they call upon** they worship with the letter ya and the letter ta **other than Him** other than Him **of anything, and He is the Exalted in Might** in His kingdom **the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement **Indeed, God knows what you call upon**. The majority of the reciters in the regions read it **you call upon** with a ta' meaning addressing the polytheists of Quraysh. **Indeed, God O people knows what you call upon to other than Him of anything**. Abu Amr read it as **Indeed, God knows what they call upon** with a ya' meaning reporting about the nations. Indeed, God knows what these nations whom We destroyed call upon other than Him of anything.

The correct reading in this regard, in our view, is the reading of those who read with the letter ta', because if this were report about the nations that God mentioned that He destroyed, the statement would have been: God knows what they were calling for, because the people were not present at the time this report was revealed to the Prophet of God, since they had been destroyed and perished. Rather, it is said: God knows what you are calling for if it is intended to be report about those who are present, not about those who have perished.

The interpretation of the statement, if the matter is as we have described, is: God knows, O people, the condition of whatever you worship besides Him, and that it neither benefits you nor harms you if God intends evil for you, nor does it avail you at all. Indeed, it is like the spider's web in its lack of need for you.

And His statement, **And He is the Exalted in Might, the Wise**, means: And God is the Exalted in Might in His vengeance upon those who disbelieved in Him and associated others with Him in worship. So, you who associate others with Him, fear His punishment by believing in Him before it descends upon you, just as it descended upon the nations whose stories God has related to you in this Surah. For if His punishment descends upon you, your allies whom you have taken as allies other than Him will not benefit you, just as their allies whom they took other than Him did not benefit them before you. He is the Wise in His management of His creation. So He destroys whomever deserves destruction at the time when his destruction is good, and He delays whomever His creation delays his destruction until the time when his destruction is good.

Tafsir al-Qurtubi

The Almighty said: **Indeed, God knows whatever they invoke besides Him**. *ma* means *who* and *min* is for partialization. If it were redundant for emphasis, the meaning would have been reversed. The meaning is: Indeed, God knows the weakness of what they worship besides Him. Asim, Abu Amr, and Ya'qub read *yad'un* with a ya', which is the preferred choice of Abu Ubaid, due to the nations mentioned before it. The rest read it with a ta', indicating address.

Tafsir Ibn Kathir

This is a parable that God the Most High gave to the polytheists in their taking of gods besides God, hoping for their victory and provision, and clinging to them in times of hardship. They are in this regard like a spider's web in its weakness and frailty. These people have no gods in their hands, except like someone clinging to a spider's web, for it is of no use to them. If they had known this state, they would not have taken protectors besides God. This is in contrast to the believing Muslim whose heart is for God, and yet he does good deeds in following the Shari'ah, for he is holding on to the firmest handhold that will never break due to its strength and firmness.

Then God the Almighty said, threatening those who worship other than Him and associate others with Him, that He the Almighty knows what they do of deeds and knows what they associate with Him of rivals, and He will reward them according to their description, for He is Wise and Knowing. Then God the Almighty said: **And these examples We present to the people, and none will grasp them except those of knowledge**. That is, none will understand them and ponder them except those firmly grounded in knowledge and well-versed in it. Imam Ahmad said: Ishaq bin Isa told us, Ibn Lahī'ah told me on the authority of Abu Qabil on the authority of Amr bin Al-'As **may God be pleased with him** who said: I grasped a thousand examples from the Messenger of God (blessings and peace of God be upon him), and this is a great virtue of Amr bin Al-'As **may God be pleased with him** when God the Almighty says: **And these examples We present to the people, and none will grasp them except those of knowledge**. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman told us, my father told us, Ibn Sinan told us on the authority of Amr bin Marra, who said: I have not passed a verse in the Book of God that I do not know except that it saddens me, because I heard God Almighty say: **And these examples We cite for the people, but none grasps them except those of knowledge**.

Fath al-Qadir

42- **Indeed, God knows whatever they invoke besides Him**. "Ma is an interrogative, negative, or relative pronoun, and min" is for partialization or additional emphasis. It is said that this sentence is implied to say: that is, say to the disbelievers that God knows what

Surat al-Ankabut 29:42

Indeed, God knows whatever they invoke besides Him, and He is the Exalted in Might, the Wise.

they invoke besides Him. Abu Ali al-Farisi asserted that it is an interrogative, and if it is assumed to be negative, it is as if it was said: "Indeed, God knows that you do not invoke besides Him" meaning that what you invoke is nothing. And if it is assumed to be a relative pronoun, it is as if God knows those whom you invoke besides Him. It is possible that "**ma is a source, and min**" is an expression for the source. Asim, Abu Amr, and Yaquub read "yad'un" with the subjunctive ending. Abu Ubaid chose this reading because of the mention of the nations before this verse. The rest read it with the superlative ending as an address. "And He is the Exalted in Might, the Wise" is the predominant source, whose actions are extremely precise and perfect.

Tafsir al-Baghawi

42- **Indeed, God knows whatever they call upon besides Him, and He is the Exalted in Might, the Wise.**

The people of Basra and Asim read: **they call upon** with the letter *ya* to mention the nations before it, and the others read it with the letter *ta*.

Tafsir al-Baidawi

42- **Indeed, God knows whatever they call upon besides Him** with the omission of the statement, meaning, say to the disbelievers, **Indeed, God knows.** The two Basrans read it with the letter *ya* based on what preceded it. *Ma* is an interrogative noun governed by **you call upon** and *knows* is suspended from it. *Min* is for clarification or negation. *Min* is an addition and *Shay'* is the object of **you call upon** or a verbal noun. *Shay'* is a verbal noun or relative pronoun, the object of **you call upon** and the object of **you call upon** is its omitted pronoun. The discussion of the first two is to make them ignorant and to emphasize the example. The discussion of the last two is a threat to them. **And He is the Exalted in Might, the Wise** is an explanation of the two meanings, for it is extreme foolishness to associate something that is not considered anything with someone of this nature, and that inanimate things, in comparison to the One who is able and dominant over everything, who has attained the utmost knowledge and perfection of action, are like nonexistent things, and that the One with this description is able to punish them.

Surat al-Ankabut 29:43

And these examples We cite for the people, but none grasps them except those of knowledge.

Tafsir al-Jalalayn

43 - **And these examples** in the Qur'an **We present** We make them **for the people, but none will grasp them** understand them **except those of knowledge** who reflect.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And these examples We present to the people**, God Almighty says: And these examples, which are the likenesses and parallels, We present to the people. He says: We give examples of them and make them similar and use them as evidence for the people, as Al-A'sha said:

Do you remember the covenant of Tanmas when you gave me an example of sitting there?

None will comprehend it except those of knowledge.

God Almighty says: None will comprehend that they have been afflicted with these examples that We present to the people, and that they have the truth and correctness in what I have presented as an example, except those of knowledge about God and His signs.

Tafsir al-Qurtubi

The Almighty says: **And these examples We present** meaning this example and others mentioned in *Al-Baqarah*, *Al-Hajj*, and others. **We present them** we explain them to the people. But none will comprehend them except those of knowledge," meaning those of knowledge about God, as Jabir narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **The one who is knowledgeable is he who understands God, acts in obedience to Him, and avoids His wrath.**

Tafsir Ibn Kathir

This is a parable that God the Most High gave to the polytheists in their taking of gods besides God, hoping for their victory and provision, and clinging to them in times of hardship. They are in this regard like a spider's web in its weakness and frailty. These people have no gods in their hands, except like someone clinging to a spider's web, for it is of no use to them. If they had known this state, they would not have taken protectors besides God. This is in contrast to the believing Muslim whose heart is for God, and yet he does good deeds in following the Shari'ah, for he is holding on to the firmest handhold that will never break

due to its strength and firmness.

Then God the Almighty said, threatening those who worship other than Him and associate others with Him, that He the Almighty knows what they do of deeds and knows what they associate with Him of rivals, and He will reward them according to their description, for He is Wise and Knowing. Then God the Almighty said:

And these examples We present to the people, and none will grasp them except those of knowledge. That is, none will understand them and ponder them except those firmly grounded in knowledge and well-versed in it. Imam Ahmad said: Ishaq bin Isa told us, Ibn Lahi'ah told me on the authority of Abu Qabil on the authority of Amr bin Al-'As **may God be pleased with him** who said: I grasped a thousand examples from the Messenger of God (blessings and peace of God be upon him), and this is a great virtue of Amr bin Al-'As **may God be pleased with him** when God the Almighty says: **And these examples We present to the people, and none will grasp them except those of knowledge.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman told us, my father told us, Ibn Sinan told us on the authority of Amr bin Marra, who said: I have not passed a verse in the Book of God that I do not know except that it saddens me, because I heard God Almighty say: **And these examples We cite for the people, but none grasps them except those of knowledge.**

Fath al-Qadir

43- **And these examples We present to the people** meaning this example and other examples in the Qur'an We present to the people to alert them and bring what is beyond their understanding closer. **And none will grasp them** meaning they will understand them and comprehend the matter for which we presented them **except those of knowledge** of God, those firmly grounded in knowledge, who reflect and ponder what is recited to them and what they witness.

Tafsir al-Baghawi

43- **And these are examples**, similarities, and example: a common statement that includes comparing the other to the first, meaning: the examples of the Qur'an with which He likened the conditions of the infidels of this nation to the conditions of the infidels of the previous nations, **We present them**, we explain them, **to the people**, Muqatil said: to the infidels of Mecca, **and none understands them except those of knowledge**, meaning: none understands the examples except the scholars who understand from God.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told us, Ibn Barzah told us, Al-Harith Ibn Abi Usamah told us, Dawud Ibn Al-Muhber told us, Ibad Ibn Kathir told us, on the authority of Ibn Jurayj, on the authority of Ata' and Abu Al-Zubayr, on the authority of Jabir, "The Prophet, may God bless him and grant him peace, recited this verse: 'And these examples We present to the people, but none grasps them except those of knowledge.' He said: The knowledgeable one is he who understands what God says, acts in obedience to Him, and avoids His

Surat al-Ankabut 29:43

And these examples We cite for the people, but none grasps them except those of knowledge.

wrath.”

Tafsir al-Baidawi

43- **And these examples** meaning this example and others like it. **We present them to the people** to illustrate what is beyond their comprehension. **And none understands them** nor understands their beauty and benefit. **Except those of knowledge** who contemplate things as they should. “And it was narrated from him, may God bless him and grant him peace, that he recited this verse and said: The knowledgeable one is he who understands God, acts in obedience to Him, and avoids His wrath.”

Surat al-Ankabut 29:44

God created the heavens and the earth in truth. Indeed in that is a sign for the believers.

Tafsir al-Jalalayn

44 - God created the heavens and the earth in truth truly **There is certainly in that a sign** an indication of His Almighty power **for the believers** They were specifically mentioned because they are the ones who benefit from it in faith, unlike the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: God, O Muhammad, created the heavens and the earth alone, and He is the only One who created them. No partner shares with Him in their creation. **Indeed in that is a sign.** He says that in His creation is an argument for whoever believes in the arguments when he witnesses them, and the signs when he sees them.

Tafsir al-Qurtubi

God Almighty says: **God created the heavens and the earth in truth**, meaning with justice and equity. It was also said: with His speech and power, and that is the truth. **Indeed in that is a sign**, meaning a mark and indication, **for the believers**, the truthful.

Tafsir Ibn Kathir

God the Almighty says, informing us of His great power that He created the heavens and the earth in truth, meaning not in vain or playful ways, **That every soul may be recompensed for what it strives for**, "That He may recompense those who do evil for what they have done and recompense those who do good with good." And His statement, **Indeed in that is a sign for the believers**, meaning a clear indication that He the Almighty is the One who is unique in creation, management, and divinity. Then God the Almighty says, commanding His Messenger and the believers to recite the Qur'an, which is to recite it and convey it to the people, "And establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater." Meaning that prayer includes two things: abandoning immorality and wrongdoing, meaning that being consistent in it motivates one to abandon them. It was stated in the hadith narrated by Imran and Ibn Abbas, with a chain of transmission traceable to the Prophet, **Whoever's prayer does not prevent him from immorality and wrongdoing, it only increases his distance from God.**

Mention the effects mentioned in this regard

Ibn Abi Hatim said: Muhammad ibn Harun al-Mukharami al-Fallas narrated to us, Abd al-Rahman ibn Nafi' Abu Ziyad narrated to us, Umar ibn Abi Uthman narrated to us, al-Hasan narrated to us, on the authority of Imran ibn Husayn, who said: The Prophet, may God bless him and grant him peace, was asked about the statement of God, **Indeed, prayer prohibits immorality and wrongdoing.** He said: **Whoever's prayer does not prohibit immorality and wrongdoing, then there is no prayer for him.** Ali ibn al-Husayn narrated to us, Yahya ibn Abi Talhah al-Yarbu'i narrated to us, Abu Mu'awiyah narrated to us, on the authority of Layth, on the authority of Tawus, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever's prayer does not prohibit immorality and wrongdoing, then it only increases his distance from God.** At-Tabarani narrated it from the hadith of Abu Mu'awiyah.

Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Khalid bin Abdullah told us, on the authority of Al-Ala bin Al-Musayyab, on the authority of someone who mentioned it, on the authority of Ibn Abbas, regarding the statement of God, **Indeed, prayer prohibits immorality and wrongdoing**, he said: So whoever's prayer does not enjoin good and prohibits evil, his prayer only increases him in distance from God. This is a suspended narration. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Ali bin Hashim bin Al-Barid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Masoud, on the authority of the Prophet, peace and blessings be upon him, that he said: **There is no prayer for the one who does not obey prayer**, and obeying prayer is that it prohibits immorality and wrongdoing. Sufyan said, **They said, O Shu'aib, your prayer commands you.** Sufyan said: Yes, by God, it commands him and prohibits him.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) said - and Abu Khalid said once on the authority of Abdullah -: **There is no prayer for the one who does not obey the prayer, and obeying the prayer prevents him from indecency and wrongdoing.** The suspended narration is more authentic, as Al-A'mash narrated on the authority of Malik bin Al-Harith, on the authority of Abd Al-Rahman bin Yazid, who said: It was said to Abdullah: So-and-so prolongs his prayer. He said: Prayer is of no benefit except to the one who obeys it. Ibn Jarir said: Ali narrated to us, Ismail bin Muslim narrated to us, on the authority of Al-Hasan, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever performs a prayer that does not prevent him from indecency and wrongdoing, will only increase his distance from God because of it.** The most authentic in all of this are the suspended narrations from Ibn Mas'ud, Ibn Abbas, Al-Hasan, Qatadah, Al-A'mash and others, and God knows best.

Al-Hafiz Abu Bakr al-Bazzar said: Yusuf ibn Musa told us, Jarir - meaning Ibn Abd al-Hamid - told us, on the authority of al-A'mash, on the authority of Abu Salih, who said: I think it was on the authority of Jabir -

God created the heavens and the earth in truth. Indeed in that is a sign for the believers.

al-A'mash was uncertain - who said: "A man said to the Prophet, peace and blessings be upon him: So-and-so prays at night, but when morning comes, he steals." He said: **What you say will stop him.** Muhammad ibn Musa al-Jurashi told us, Ziyad ibn Abdullah told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, something similar, and he did not have any doubts. Then he said: This hadith has been narrated on the authority of al-A'mash by more than one person, and they differed in its chain of narration. More than one person narrated it on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, or someone else. Qais said, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir. Jarir and Ziyad said, on the authority of Abdullah, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Jabir.

Imam Ahmad said: Wakee' narrated to us, Al-A'mash narrated to us, Abu Salih narrated to us, on the authority of Abu Hurayrah, who said: "A man came to the Prophet (peace and blessings of God be upon him) and said: 'So-and-so prays at night, but in the morning he steals.' The Prophet (peace and blessings of God be upon him) said: 'What you say will stop him.'" Prayer also includes remembrance of God, which is the greatest requirement. For this reason, God the Almighty said: **And the remembrance of God is greater,** meaning greater than the first, **and God knows that which you do,** meaning He knows all your deeds and words. Abu Al-Aaliyah said about the verse: **Indeed, prayer prohibits immorality and wrongdoing,** that prayer has three characteristics, so any prayer that does not have any of these characteristics is not prayer: sincerity, fear of God, and remembrance of God. Sincerity commands one to do what is right, fear of God forbids what is wrong, and remembrance of God and the Qur'an commands and forbids what is wrong. Ibn 'Awn Al-Ansari said: When you are praying, then you are doing what is right, and it has kept you away from immorality and wrongdoing, and the remembrance of God that you are doing is greater.

Hammad ibn Abi Sulaiman said, **Prayer prohibits immorality and wrongdoing,** meaning as long as you are performing it. Ali ibn Abi Talha said on the authority of Ibn Abbas, regarding the verse, **And the remembrance of God is greater,** meaning: And the remembrance of God of His servants is greater when they remember Him than their remembering Him. This is what was narrated by more than one person on the authority of Ibn Abbas, and Mujahid and others said the same. Ibn Abi Hatim said, **Abu Saeed al-Ashj told us, Abu Khalid al-Ahmar told us, Dawud ibn Abi Hind told us, on the authority of a man, on the authority of Ibn Abbas, "And the remembrance of God is greater,** meaning: The remembrance of God when you eat and when you sleep. I said, **A companion of mine at home says something other than what you say.** He said, **What does he say?** I said, **God says, 'Remember Me; I will remember you.'** So the remembrance of God of us is greater than our remembrance of Him. He said, **He is truthful.** He said, "My father told us, al-Nufaili told us, Ismail told us, on the authority of Khalid, on the

authority of Ikrimah, on the authority of Ibn Abbas, regarding the verse, "And the remembrance of God is greater," he said, "It has two aspects. He said, The remembrance of God when He forbade it." He said, **And the remembrance of God of you is greater than your remembrance of Him.**

Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Ata ibn as-Sa'ib told us, on the authority of Abdullah ibn Rabi'ah, who said: Ibn Abbas said to me: Do you know what is meant by the words of God the Almighty: **And the remembrance of God is greater?** I said: Yes. He said: What is it? I said: Tasbeeh, tahmeed, and takbeer in prayer, reciting the Quran, and the like. He said: You have said something strange, but it is not like that. Rather, he only says: God's remembrance of you when He has commanded or forbidden something, if you remember Him, it is greater than your remembrance of Him. This has been narrated from Ibn Abbas through other chains of narration. It has also been narrated from Ibn Mas'ud, Abu al-Darda', Salman al-Farisi, and others, and Ibn Jarir chose it.

Fath al-Qadir

44- **God created the heavens and the earth in truth,** meaning with justice and equity, taking into account the interests of His servants in their creation. It has been said that what is meant by *truth* is His speech and His power, and the place of *truth* is the accusative case of circumstance. **Indeed in that is a sign for the believers,** meaning a great indication and a clear sign of His power and His uniqueness in divinity. He singled out the believers because they are the ones who benefit from that.

Tafsir al-Baghawi

God Almighty says: 44- **God created the heavens and the earth in truth,** meaning: for the truth and to demonstrate the truth. **Indeed in that,** in their creation, **is a sign,** indicating **for the believers,** of His power and His Oneness.

Tafsir al-Baidawi

44- **God created the heavens and the earth in truth** with the truth, not with the intention of falsehood, for the purpose of creating them is to convey goodness and indicate His essence and attributes, as He indicated by His saying: **Indeed in that is a sign for the believers,** because they are the ones who benefit from it.

Surat al-Ankabut 29:45

Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater. And God knows that which you do.

Tafsir al-Jalalayn

45 - **Recite what has been revealed to you of the Book** the Qur'an (and establish prayer. Indeed, prayer prohibits immorality and wrongdoing) legally, that is, its purpose as long as a person is in it **and the remembrance of God is greater** than other acts of obedience **and God knows what you do** so He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, *Recite* meaning read **what has been revealed to you** of the Book, meaning what was sent down to you from this Qur'an, **and establish prayer** meaning: perform the prayer that God has imposed upon you within its limits. **Indeed, prayer prohibits immorality and wrongdoing.** The people of interpretation differed regarding the meaning of the prayer mentioned in this place. Some of them said: It means the Qur'an that is recited in the place of prayer, or during prayer.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Abu al-Wafa, on the authority of his father, on the authority of Ibn Umar: **Indeed, prayer prohibits immorality and wrongdoing.** He said: The Qur'an that is recited in the mosques.

Others said: Rather, he meant prayer.

Who said that?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Indeed, prayer prohibits immorality and wrongdoing,** meaning: In prayer there is a limit and a deterrent from the sins of God.

Al-Qasim told us, he said: Al-Hussein told us, he said: Khalid bin Abdullah told us, on the authority of Al-Ala bin Al-Musayyab, on the authority of someone who mentioned it, on the authority of Ibn Abbas, regarding the statement of God, **Indeed, prayer prohibits immorality and wrongdoing.** Whoever's prayer does not prohibit immorality and wrongdoing, his prayer only increases his distance from God.

Al-Qasim told us, he said: Al-Hussein told us, he said: Khalid told us, he said: Al-Ala' bin Al-Musayyab said, on the authority of Samra bin Atiyah, he said: It was said to Ibn Masoud, **So-and-so prays a lot.** He said: **It only benefits the one who obeys it.**

He said: Al-Husayn told us, he said: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Malik bin Al-Harith, on the authority of Abd Al-Rahman bin Yazid, on the authority of Ibn Masoud, who said: He whose prayer does not command him to do good and forbid him from evil, will only increase his distance from God.

He said: Al-Husayn narrated to us, he said: Ali ibn Hashim ibn al-Barid narrated to us, on the authority of Juwaybir, on the authority of al-Dahhak, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, that he said: **There is no prayer for one who does not obey the prayer, and obedience to the prayer is that it forbids indecency and wrongdoing.** He said: Sufyan said: **They said, 'O Shu'ayb, does your prayer command you?'** (Hud 11:87). He said: Sufyan said: **Yes, by God, it commands him and forbids him.**

Ali said: Ismail bin Muslim narrated to us, on the authority of Al-Hasan, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever performs a prayer that does not forbid him from indecency and wrongdoing, will only increase his distance from God.**

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, he said: If prayer does not prevent him from indecency and wrongdoing, he said: Whoever's prayer prevents him from indecency and wrongdoing, he will only increase in distance from God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada and Al-Hasan, they said: He whose prayer does not prevent him from indecency and wrongdoing, will only increase his distance from God by doing so.

The correct thing to say about this is that prayer prevents indecency and wrongdoing, as Ibn Abbas and Ibn Masoud said.

If someone were to say: How does prayer prevent indecency and wrongdoing if what is recited in it is not intended? It would be said: It prevents whoever is in it, and prevents him from committing indecencies, because his preoccupation with it prevents him from being preoccupied with wrongdoing. For this reason, Ibn Mas'ud said: Whoever does not obey his prayer will only grow further from God. This is because his obedience to it means his establishment of its limits, and in his obedience to it he is deterred from indecency and wrongdoing.

Abu Hamid al-Himsi told us: Yahya ibn Saeed al-Attar told us: Arta'ah told us, on the authority of Ibn Awn, regarding the statement of God, **Indeed, prayer prohibits immorality and wrongdoing,** he said: When you are praying, then you are doing good, and it has kept you from immorality and wrongdoing. Immorality is adultery, and wrongdoing is disobeying God. Whoever commits an immorality or disobeys God in his prayer in a way that invalidates his prayer, then there is no doubt that his prayer is invalid.

And his saying, **And the remembrance of God is greater.** The people of interpretation differed in its interpretation. Some of them said: Its meaning is: And

Surat al-Ankabut 29:45

Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater. And God knows that which you do.

God's remembrance of you is better than His remembrance of you.

Who said that?

Yaqub ibn Ibrahim narrated to me, saying: Hisham narrated to us, saying: Ata ibn as-Sa'ib informed us, on the authority of Abdullah ibn Rabi'ah, who said: Ibn Abbas said to me: Do you know what is meant by His statement, **And the remembrance of God is greater?** I said: Yes. He said: What is it? I said: Tasbeeh, tahmeed, and takbeer in prayer, and reciting the Qur'an and the like. He said: You have said something strange, but it is not like that. Rather, He only says: God's remembrance of you when He has commanded or forbidden something, if you remember Him, is greater than your remembrance of Him.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Ata' ibn al-Sa'ib, on the authority of Ibn Rabi'ah, on the authority of Ibn Abbas, who said: God's remembrance of you is greater than your remembrance of Him.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Abdullah bin Rabi'ah, who said: Ibn Abbas asked me about the statement of God, **And the remembrance of God is greater**, so I said: Remembrance of Him through glorification, magnification, and the Qur'an is good, but remembrance of Him when performing forbidden acts is one's abstention from them. He said: You have said something amazing, but it is not as you said, but God's remembrance of you is greater than your remembrance of Him.

Ibn Bashir told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Abdullah ibn Rabi'ah, on the authority of Ibn Abbas, **And the remembrance of God is greater**. He said: God's remembrance of the servant is better than his remembrance of him.

Muhammad ibn al-Muthanna and Ibn Wakee' told us. Ibn al-Muthanna said: Abd al-A'la told me. Ibn Wakee' said: Abd al-A'la told us. He said: Dawud told us, on the authority of Muhammad ibn Abi Musa, who said: I was sitting with Ibn Abbas when a man came and asked Ibn Abbas about the remembrance of God being greater. Ibn Abbas said: Prayer and fasting. He said: That is the remembrance of God. A man said: I left a man in my house who said something other than this. He said: **And the remembrance of God is greater**. He said: God's remembrance of His servants is greater than the servants' remembrance of Him. Ibn Abbas said: By God, your companion has spoken the truth.

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, who said: A man came to Ibn Abbas and said: Tell me about the statement of God, **And the remembrance of God is greater**. He said: God's remembrance of you is greater than your remembrance of Him.

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Hammad ibn Salamah told us, on the authority of Dawud, on the authority of Ikrimah, **And the remembrance of God is greater**. He said: God's remembrance of the servant is better than his remembrance of Him.

Abu Hisham Al-Rafa'i told us: Ibn Fadil told us: Fadil bin Marzuq told us, on the authority of Atiyah: **And the remembrance of God is greater**. He said: It is His saying: **So remember Me, and I will remember you** (al-Baqarah 2:152). And God's remembrance of you is greater than your remembrance of Him.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **And the remembrance of God** of His servants when they remember Him **is greater** than your remembrance of Him.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the remembrance of God is greater**, he said: The remembrance of God by His servant is greater than the servant's remembrance of his Lord in prayer or otherwise.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, on the authority of Dawud bin Abi Hind, on the authority of Muhammad bin Abi Musa, on the authority of Ibn Abbas, he said: God's remembrance of you when you remember Him is greater than your remembrance of Him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Amer, on the authority of Abu Qurra, on the authority of Salman, the same.

Abu Hisham Al-Rafa'i narrated: Abu Usamah narrated: Abdul Hamid bin Ja'far narrated: Salih bin Abi Urayb narrated: Kathir bin Murrah Al-Hadrami narrated: I heard Abu Darda' say: "Shall I not tell you of the best of your deeds, the most beloved to your Lord, the most elevating of your ranks, better than attacking your enemy and striking their necks, and better than giving dinars and dirhams?" They said: **What is it?** He said: **Remembrance of your Lord, and remembrance of God is greater**.

Ibn Wakee' told us, he said: My father told us, he said: Sufyan told us, on the authority of Jabir, on the authority of Aamer, he said: I asked Abu Qurrah about his statement, **And the remembrance of God is greater**. He said: God's remembrance of you is greater than your remembrance of Him.

He said: My father told us, on the authority of Israel, on the authority of Jabir, on the authority of Mujahid and Ikrimah, who said: God's remembrance of you is greater than your remembrance of Him.

He said: Hassan bin Ali told us, on the authority of Zaidah, on the authority of Asim, on the authority of Shaiq, on the authority of Abdullah, **And the remembrance of God is greater.** He said: The servant's remembrance of God is greater than the servant's remembrance of his Lord.

He said: Abu Yazid al-Razi narrated to us, on the authority of Ya'qub, on the authority of Ja'far, on the authority of Shu'bah, who said: God's remembrance of you is greater than your remembrance of Him.

Others said: Rather, the meaning of this is: And your remembrance of God is better than everything.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Amr ibn Abi Zaydah told us, on the authority of al-Aizar ibn Harith, on the authority of a man, on the authority of Salman, on the authority of someone who was asked: Which deed is best? He said: Do you not read the Qur'an: **And the remembrance of God is greater:** There is nothing better than the remembrance of God.

Ibn Hamid Ahmad ibn al-Mughira al-Himsi told us: Ali ibn Ayyash told us: al-Layth told us: Muawiyah told us, on the authority of Rabia ibn Yazid, on the authority of Ismail ibn Ubayd God, on the authority of Umm al-Darda', that she said: **And the remembrance of God is greater.** So if you pray, then it is from the remembrance of God, and if you fast, then it is from the remembrance of God, and every good thing that you do is from the remembrance of God, and every evil thing that you avoid is from the remembrance of God, and the best of that is glorifying God.

Bushran told us: Yazid told us: Saeed told us, on the authority of Qatada: **And the remembrance of God is greater.** He said: There is nothing greater than the remembrance of God. He said: The greatest of all things. And he recited: **Establish prayer for My remembrance** (Ta-Ha: 14). He said: For the remembrance of God. And he did not describe it during battle except that it is greater.

Ibn Wakee' told us: My father told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, who said: A man said to Salman: Which deed is best? He said: Remembrance of God.

Others said: It is possible for both aspects, meaning the first statement that we mentioned and the second.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And the remembrance of God is greater,** he said: It has two aspects: The remembrance of God is greater than anything else, and God's remembrance of you is greater than your remembrance of Him.

Abu Kurayb told us, he said: Ismail bin Ibrahim told us, he said: Khalid Al-Hadha' told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding **And the remembrance of God is greater,** he said: It has two aspects: God's remembrance of you is greater than your remembrance of Him, and God's remembrance when He has forbidden.

Others said: Rather, the meaning of this is: The servant's remembrance of God in prayer is greater than the prayer itself.

Who said that?

Ibn Wakee' told us: Ubaidullah told us, on the authority of Isra'il, on the authority of Al-Suddi, on the authority of Abu Malik, regarding his statement, **And the remembrance of God is greater,** he said: The servant's remembrance of God in prayer is greater than prayer.

Others said: Rather, the meaning of this is: The prayer that you performed, and your remembrance of God in it, is greater than what the prayer forbade of indecency and wrongdoing.

Ahmad bin Al-Mughira Al-Himsi told me: Yahya bin Saeed Al-Attar told us: Arta'ah told us, on the authority of Ibn Awn, regarding the statement of God, **Indeed, prayer prohibits immorality and wrongdoing,** and what you are doing of remembrance of God is greater.

Abu Ja'far said: The most similar of these statements to what is indicated by the apparent meaning of the revelation is the statement of the one who said: And God's remembrance of you is better than your remembrance of Him.

And His statement, **And God knows what you do,** means: God knows what you do, O people, in your prayers, in terms of establishing its limits, and abandoning that and other matters of yours, and He will reward you for that. He says: So beware of neglecting any of its limits, and God knows best.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: *Recite* is a command to recite and to be persistent in it. The threat to those who turn away from it has already been mentioned in **Ta Ha**, and in the introduction to *Iktab* there is the command to urge people to do it, and the *Kitab* refers to the Qur'an.

Second: The Almighty's statement: **And establish prayer.** The address is to the Prophet, may God bless him and grant him peace, and his nation. Establishing prayer means performing it at its appointed times, including its recitation, bowing, prostration, sitting, testimony of faith, and all its conditions. This has been explained previously in Surat Al-Baqarah, so there is no point in repeating it.

Third: The Almighty's statement: **Indeed, prayer prohibits immorality and wrongdoing.** He means that the five daily prayers are what expiate the sins committed in between, as the Prophet (peace be upon him) said: **Tell me, if there were a river at the door of one of you and he bathed in it five times a day, would any dirt remain on him?** They said: **No dirt would remain on him.** He said: **That is like the five daily prayers; any dirt on him would remain.** They said: **No dirt would remain on him.** He said: **That is like the five daily prayers; by them God wipes away sins.** Narrated by Al-Tirmidhi from the hadith of Abu Hurayrah, and he

Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater. And God knows that which you do.

said about it: It is an authentic hadith. Ibn Umar said: **The prayer here refers to the Qur'an.** The meaning is that which is recited in prayer prohibits immorality and wrongdoing, adultery and sins. I say: And from this is the authentic hadith: **I have divided the prayer between Me and My servant into two halves**, meaning the recitation of Al-Fatihah. Hammad ibn Abi Sulayman, Ibn Jurayj and Al-Kalbi said: **As long as the servant is in prayer, he does not commit any indecency or wrongdoing.** That is, prayer prohibits as long as you are in it. Ibn Atiyyah said: "This is foreign. How can this be compared to what Anas ibn Malik narrated: A young man from the Ansar used to pray with the Prophet (peace and blessings of God be upon him) and he would not leave any indecency or stealing without committing it. This was mentioned to the Prophet (peace and blessings of God be upon him), and he said: "Prayer will prohibit it." He soon repented and his condition improved. The Messenger of God (peace and blessings of God be upon him) said: **Did I not tell you?** There is a third interpretation of this verse, which is the one accepted by the scholars, the Sufi sheikhs, and the commentators. It was said that what is meant by **establish prayer** is its continuity and fulfillment of its limits. Then he informed us of a ruling from him that prayer prohibits its performer and those who perform it from indecency and wrongdoing, because it contains the recitation of the Quran, which includes admonition. Prayer occupies the entire mind of the one praying. When the one praying enters his prayer niche and humbles himself before his Lord, remembering that he is standing before Him, that He watches over him and sees him, his soul becomes sound and humble, and anticipation of God the Most High enters it, and awe of it is evident in his limbs. No sooner does he cease to do so than another prayer overshadows him, returning him to the best state. This is the meaning of these hadiths, because this is how the prayer of the believer should be.

I said: Especially if he makes himself feel that this might be his last action. This is more eloquent in its purpose and more complete in its meaning, because death has no specific age, no specific time, and no known illness, and there is no disagreement about this. It was narrated from some of the early Muslims that when he stood up to pray, he would tremble and his face would turn pale. He was spoken to about that and he said: **I have stood before God, the Most High, and it is my right to do this with the kings of the world, so how about with the King of Kings?** This is a prayer that inevitably prevents indecency and wrongdoing. Whoever's prayer revolves around being satisfied, with no humility, remembrance, or virtues in it, like our prayer—and if only it were sufficient—then that will leave its performer from his status wherever he was. If he is on a disobedient path that distances him from God, the Most High, then the prayer will leave him continuing in his distance. Based on this, the hadith narrated from Ibn Mas'ud, al-Hasan, and al-A'mash states: **Whoever's prayer does not prevent him from indecency and wrongdoing, it only increases his distance from God.** It was narrated that al-Hasan

transmitted it from the Prophet, peace and blessings be upon him, but its chain of transmission is not authentic. Ibn Atiyyah said: I heard my father **may God be pleased with him** say: If we consider and consider its meaning, it is not permissible to say that the prayer of the sinner distances him from God, as if it were a sin. Rather, this can be understood to mean that it does not bring him closer to God, but rather leaves him in his state and his sin, of immorality, evil, and distance. So, the prayer only increases him in confirming that distance which was his path, as if it distanced him from God when he was not charged with distance. It was said to Ibn Mas'ud: So-and-so prays a lot. He said: It only benefits the one who obeys it.

She said: In summary, the intended meaning of the hadith is: **It only increases his distance from God, and he only increases his hatred from God because of it.** This indicates that the prayer of the one who commits indecency and wrongdoing has no value, because the sins are overwhelming for the one who commits them. It was also said that it is a statement with the meaning of a command, meaning that the one praying should desist from indecency and wrongdoing. Prayer itself does not prohibit, but it is the reason for desisting. It is like the statement of God the Almighty: **This is Our Book which speaks against you with the truth** (al-Jathiyah 45:29) and His statement: **Or have We sent down to them authority so that it speaks about what they used to associate with Him?** (Al-Rum: 35).

Fourth: The Almighty's statement: **And the remembrance of God is greater.** He said, **God's remembrance of you is greater than your remembrance of Him.** It was also said: Your remembrance of God in your prayers and in reciting the Quran is better than everything. It was also said: The meaning is that when the remembrance of God is forbidden, the time for remembrance is abandoned. It was also said: The meaning is: And the remembrance of God to forbid immorality and wrongdoing is greater or greater, and greater can mean great. Ibn Zayd and Qatadah said: And the remembrance of God is greater than everything, meaning better than all acts of worship without remembrance. It was also said: The remembrance of God prevents sin, because the one who remembers Him does not disobey Him. Ibn 'Atiyyah said: I believe that the meaning is: And the remembrance of God is greater in general, meaning that He forbids immorality and wrongdoing. The part of it that is in prayer does that, and likewise it does outside of prayer, because refraining can only be done by the one who remembers God and is mindful of Him. The reward for that is that God the Almighty remembers him, as in the hadith: **Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than them.** The movements in prayer have no effect on what is forbidden, and beneficial remembrance is with knowledge, and the heart turning and being free from anything except God. As for that which does not go beyond the tongue, it has a different level. God the

Almighty's remembrance of the servant is the bestowal of guidance and the light of knowledge upon him, and that is the fruit of the servant's remembrance of his Lord. God the Almighty said: **So remember Me; I will remember you.** (al-Baqarah 2:152) The rest of the verse is a type of warning and urging to be mindful.

Tafsir Ibn Kathir

God the Almighty says, informing us of His great power that He created the heavens and the earth in truth, meaning not in vain or playful ways, **That every soul may be recompensed for what it strives for**, "That He may recompense those who do evil for what they have done and recompense those who do good with good." And His statement, **Indeed in that is a sign for the believers**, meaning a clear indication that He the Almighty is the One who is unique in creation, management, and divinity. Then God the Almighty says, commanding His Messenger and the believers to recite the Qur'an, which is to recite it and convey it to the people, "And establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater." Meaning that prayer includes two things: abandoning immorality and wrongdoing, meaning that being consistent in it motivates one to abandon them. It was stated in the hadith narrated by Imran and Ibn Abbas, with a chain of transmission traceable to the Prophet, **Whoever's prayer does not prevent him from immorality and wrongdoing, it only increases his distance from God.**

Mention the effects mentioned in this regard

Ibn Abi Hatim said: Muhammad ibn Harun al-Mukharami al-Fallas narrated to us, Abd al-Rahman ibn Nafi' Abu Ziyad narrated to us, Umar ibn Abi Uthman narrated to us, al-Hasan narrated to us, on the authority of Imran ibn Husayn, who said: The Prophet, may God bless him and grant him peace, was asked about the statement of God, **Indeed, prayer prohibits immorality and wrongdoing.** He said: **Whoever's prayer does not prohibit immorality and wrongdoing, then there is no prayer for him.** Ali ibn al-Husayn narrated to us, Yahya ibn Abi Talhah al-Yarbu'i narrated to us, Abu Mu'awiyah narrated to us, on the authority of Layth, on the authority of Tawus, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever's prayer does not prohibit immorality and wrongdoing, then it only increases his distance from God.** At-Tabarani narrated it from the hadith of Abu Mu'awiyah.

Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Khalid bin Abdullah told us, on the authority of Al-Ala bin Al-Musayyab, on the authority of someone who mentioned it, on the authority of Ibn Abbas, regarding the statement of God, **Indeed, prayer prohibits immorality and wrongdoing**, he said: So whoever's prayer does not enjoin good and prohibits evil, his prayer only increases him in distance from God. This is a suspended narration. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Ali bin Hashim bin Al-Barid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Ibn Masoud, on the

authority of the Prophet, peace and blessings be upon him, that he said: **There is no prayer for the one who does not obey prayer**, and obeying prayer is that it prohibits immorality and wrongdoing. Sufyan said, **They said, O Shu'aib, your prayer commands you.** Sufyan said: Yes, by God, it commands him and prohibits him.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid narrated to us, on the authority of Juwaybir, on the authority of Ad-Dahhak, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) said - and Abu Khalid said once on the authority of Abdullah -: **There is no prayer for the one who does not obey the prayer, and obeying the prayer prevents him from indecency and wrongdoing.** The suspended narration is more authentic, as Al-A'mash narrated on the authority of Malik bin Al-Harith, on the authority of Abd Al-Rahman bin Yazid, who said: It was said to Abdullah: So-and-so prolongs his prayer. He said: Prayer is of no benefit except to the one who obeys it. Ibn Jarir said: Ali narrated to us, Ismail bin Muslim narrated to us, on the authority of Al-Hasan, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever performs a prayer that does not prevent him from indecency and wrongdoing, will only increase his distance from God because of it.** The most authentic in all of this are the suspended narrations from Ibn Mas'ud, Ibn Abbas, Al-Hasan, Qatadah, Al-A'mash and others, and God knows best.

Al-Hafiz Abu Bakr al-Bazzar said: Yusuf ibn Musa told us, Jarir - meaning Ibn Abd al-Hamid - told us, on the authority of al-A'mash, on the authority of Abu Salih, who said: I think it was on the authority of Jabir - al-A'mash was uncertain - who said: "A man said to the Prophet, peace and blessings be upon him: So-and-so prays at night, but when morning comes, he steals." He said: **What you say will stop him.** Muhammad ibn Musa al-Jurashi told us, Ziyad ibn Abdullah told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Jabir, on the authority of the Prophet, peace and blessings be upon him, something similar, and he did not have any doubts. Then he said: This hadith has been narrated on the authority of al-A'mash by more than one person, and they differed in its chain of narration. More than one person narrated it on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, or someone else. Qais said, on the authority of al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir. Jarir and Ziyad said, on the authority of Abdullah, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Jabir.

Imam Ahmad said: Wakee' narrated to us, Al-A'mash narrated to us, Abu Salih narrated to us, on the authority of Abu Hurayrah, who said: "A man came to the Prophet (peace and blessings of God be upon him) and said: 'So-and-so prays at night, but in the morning he steals.' The Prophet (peace and blessings of God be upon him) said: 'What you say will stop him.'" Prayer also includes remembrance of God, which is the greatest requirement. For this reason, God the Almighty said: **And the remembrance of God is greater**, meaning greater than the first, **and God knows that which you do**, meaning He knows all your deeds and

Surat al-Ankabut 29:45

Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater. And God knows that which you do.

words. Abu Al-Aaliyah said about the verse: **Indeed, prayer prohibits immorality and wrongdoing**, that prayer has three characteristics, so any prayer that does not have any of these characteristics is not prayer: sincerity, fear of God, and remembrance of God. Sincerity commands one to do what is right, fear of God forbids what is wrong, and remembrance of God and the Qur'an commands and forbids what is wrong. Ibn 'Awn Al-Ansari said: When you are praying, then you are doing what is right, and it has kept you away from immorality and wrongdoing, and the remembrance of God that you are doing is greater.

Hammad ibn Abi Sulaiman said, **Prayer prohibits immorality and wrongdoing**, meaning as long as you are performing it. Ali ibn Abi Talha said on the authority of Ibn Abbas, regarding the verse, **And the remembrance of God is greater**, meaning: And the remembrance of God of His servants is greater when they remember Him than their remembering Him. This is what was narrated by more than one person on the authority of Ibn Abbas, and Mujahid and others said the same. Ibn Abi Hatim said, **Abu Saeed al-Ashj told us, Abu Khalid al-Ahmar told us, Dawud ibn Abi Hind told us, on the authority of a man, on the authority of Ibn Abbas, "And the remembrance of God is greater**, meaning: The remembrance of God when you eat and when you sleep. I said, **A companion of mine at home says something other than what you say**. He said, **What does he say?** I said, **God says, 'Remember Me; I will remember you.'** **So the remembrance of God of you is greater than our remembrance of Him**. He said, **He is truthful**. He said, "My father told us, al-Nufaili told us, Ismail told us, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the verse, "And the remembrance of God is greater," he said, "It has two aspects. He said, The remembrance of God when He forbade it." He said, **And the remembrance of God of you is greater than your remembrance of Him**.

Ibn Jarir said: Yaqub ibn Ibrahim told me, Hisham told us, Ata ibn as-Sa'ib told us, on the authority of Abdullah ibn Rabi'ah, who said: Ibn Abbas said to me: Do you know what is meant by the words of God the Almighty: **And the remembrance of God is greater?** I said: Yes. He said: What is it? I said: Tasbeeh, tahmeed, and takbeer in prayer, reciting the Quran, and the like. He said: You have said something strange, but it is not like that. Rather, he only says: God's remembrance of you when He has commanded or forbidden something, if you remember Him, it is greater than your remembrance of Him. This has been narrated from Ibn Abbas through other chains of narration. It has also been narrated from Ibn Mas'ud, Abu al-Darda', Salman al-Farisi, and others, and Ibn Jarir chose it.

Fath al-Qadir

45- **Recite what has been revealed to you of the Book** meaning the Qur'an, which commands us to recite the Qur'an regularly while contemplating its verses and

reflecting on its meanings. "And establish prayer. Indeed, prayer prohibits immorality and wrongdoing." That is, persevere in establishing it and continue performing it as it has been commanded. The phrase **Indeed, prayer prohibits immorality and wrongdoing** explains what preceded it. Immorality is what is ugly in action, and wrongdoing is what is not known in the Shari'ah, meaning it prevents one from disobeying God and distances one from it. The meaning of its prohibition is that performing it is a reason for abstaining. What is meant here are the obligatory prayers. **And the remembrance of God is greater** meaning greater than everything, meaning better than all acts of worship without remembrance. Ibn 'Atiyyah said: **I believe that the meaning is that the remembrance of God is greater in absolute terms**, meaning that it is what prohibits immorality and wrongdoing. The part of it that is in prayer does that, and the part that is not in prayer does the same, because abstaining can only happen to someone who remembers God and is mindful of Him. It was said that the remembrance of God is greater than the remembrance in the verse of glorification and praise, meaning it is greater and more deserving of forbidding indecency and wrongdoing. It was also said that what is meant by remembrance here is prayer, meaning that prayer is greater than all other acts of obedience, and it was expressed with remembrance as in His statement: **So hasten to the remembrance of God** to indicate that the remembrance in it is the main reason for giving it precedence over all other acts of obedience. It was also said that the meaning is: And God's remembrance of you with reward and praise from Him is greater than your remembrance of Him in your worship and prayers. Ibn Jarir preferred this view, and it is supported by the hadith: **Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in an assembly, I will remember him in an assembly better than them**. "And God knows what you do," nothing of that is hidden from Him, so He will reward you for good with good and for evil with evil.

Tafsir al-Baghawi

45- **Recite what has been revealed to you of the Book**, meaning the Qur'an, "and establish prayer. Indeed, prayer prohibits immorality and wrongdoing." Immorality is what is ugly among deeds, and wrongdoing is what is not known in the Sharia.

Ibn Masoud and Ibn Abbas said: In prayer there is a limit and a deterrent from the sins of God. So whoever's prayer does not command him to do good and forbid him from evil, his prayer will only increase his distance from God.

Al-Hasan and Qatada said: Whoever's prayer does not prevent him from indecency and wrongdoing, his prayer will be a burden on him.

It was narrated on the authority of Anas that he said: "There was a young man from the Ansar who used to pray the five daily prayers with the Messenger of God, may God bless him and grant him peace, and he would not leave any indecency without committing it. He described his condition to the Messenger of God, may God bless him and grant him peace, and he said: 'His prayer will stop him one day.' But it was not long before he repented and his condition improved."

Ibn Awn said: The meaning of the verse is that prayer prevents its performer from indecency and wrongdoing as long as he is performing it.

It was said: By prayer he meant the Qur'an, as God Almighty said: **And do not recite aloud your prayer Al-Isra' 110**, meaning: in your recitation, and he meant that he recites the Qur'an in prayer, so the Qur'an forbids him from indecency and wrongdoing.

Abdul Wahid Al-Malihi told us, Abdul Rahman bin Abi Shureih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Ja'd told us, Qais bin Al-Rabi' told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, who said: "A man said to the Prophet, may God bless him and grant him peace: A man recites the Qur'an all night, and when morning comes he steals. He said: His recitation will stop him."

In another narration, it was said: **O Messenger of God, so-and-so prays during the day and steals at night**. He said: **His prayer deters him**.

The Almighty says: **And the remembrance of God is greater**, meaning: the remembrance of God is the best act of obedience.

Abu al-Qasim Abd al-Karim ibn Hawazin al-Qushayri informed us, Abu al-Husayn Ali ibn Muhammad ibn Bishran informed us in Baghdad, Abu Ali al-Husayn ibn Safwan al-Barda'i informed us, Abu Bakr Abd God ibn Muhammad ibn Abi al-Dunya informed us, Harun ibn Ma'ruf Abu Ali al-Dharir informed us, Anas ibn Ayyad informed us, Abd God ibn Sa'id ibn Abi Hind informed us, on the authority of Ziyad ibn Abi Ziyad, the client of Abd God ibn Ayyash, on the authority of Abu Tajriya, on the authority of Abu al-Darda', may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Shall I not inform you of the best of your deeds, the purest of them in the sight of your Lord, the highest of them in your degrees, and better for you than giving gold and silver, and meeting your enemy and striking their necks while they strike your necks?' They said: 'What is that, O Messenger of God?' He said: 'Remembrance of God.'"

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Abu Al-Aswad told us, Ibn Lahi'ah told us, on the authority of Darraj, on the authority of Abu Al-Samh, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id Al-Khudri, "On the authority of the Messenger of God, may God bless him and grant him peace, that he was asked, 'Which of the servants will have the highest degree with God on the Day of Resurrection?' He said, 'Those who remember God often.' They said, 'O Messenger of

God, and who fights in the cause of God?' He said, 'Even if he were to strike the infidels and polytheists with his sword until it breaks or is covered in blood, the one who remembers God often would be higher in degree than him.'"

We narrated that an Arab said: O Messenger of God, which deeds are best? He said: To leave this world while your tongue is moist with the remembrance of God.

Ismail bin Abdul Qahir Al-Jurjani told us, Abdul Ghaffar bin Muhammad Al-Farsi told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj Al-Qushayri told us, Umayya bin Bastam Al-Aishi told us, Yazid told us, meaning **bin Zurai'**, Rawh bin Al-Qasim told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, was traveling on the road to Mecca and passed by a mountain called Jamdan. He said: 'Go on, this is Jamdan. The solitary men have gone ahead.' They said: 'And who are the solitary men, O Messenger of God?' He said: 'The men and women who remember God often.'"

Abu al-Hasan Abd al-Rahman ibn Muhammad al-Dawudi told us, Abu al-Hasan Ahmad ibn Muhammad ibn Musa ibn al-Salt told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Khallad ibn Aslam told us, al-Nadr told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I bear witness that Abu Hurayrah and Abu Sa'id bore witness that the Messenger of God, may God bless him and grant him peace, said: **No people sit remembering God except that the angels surround them, mercy covers them, tranquility descends upon them, and God mentions them to those who are with Him**.

Some people said: The meaning of His statement, **And the remembrance of God is greater** is: God's remembrance of you is better than your remembrance of Him. This is narrated on the authority of Ibn Abbas, and it is the opinion of Mujahid, Ikrimah, and Sa'id ibn Jubayr. It is also narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, on the authority of Musa ibn 'Uqbah, 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.

Ata' said in his statement: **Prayer prohibits indecency and wrongdoing, and the remembrance of God is greater**, he said: **The remembrance of God is greater than to remain with sin**.

"And God knows what you do," Ata' said: He means that nothing is hidden from Him.

Tafsir al-Baidawi

45- Recite what has been revealed to you of the Book to draw closer to God the Most High by reading it, memorizing its words, and exploring its meanings. The thoughtful reader may discover through repetition what was not discovered to him when he first heard it. "And

Surat al-Ankabut 29:45

Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of God is greater. And God knows that which you do.

establish prayer. Indeed, prayer prohibits immorality and wrongdoing" by being a reason for refraining from sins while engaged in it and other things, as it reminds one of God and instills in the soul a fear of Him. It was narrated that "a young man from the Ansar used to pray with the Messenger of God, may God bless him and grant him peace, and he would not leave any immorality without committing it. When he described it to him, peace be upon him, he said: His prayer will prohibit him, and it did not take long for him to repent."

And the remembrance of God is greater and prayer is greater than all other acts of obedience. It was expressed thus to explain that its inclusion of His remembrance is the main reason it is preferred over good deeds and prevents bad ones, or because God's remembrance of you through His mercy is greater than your remembrance of Him through His obedience. **And God knows what you do** in it and in all other acts of obedience, so He will reward you for it with the best reward.

Surat al-Ankabut 29:46

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which was revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

Tafsir al-Jalalayn

46 - **And do not argue with the People of the Scripture except in a way that is, the argument that is best** such as calling to God with His verses and pointing out His proofs **except for those who commit injustice among them** by fighting them and refusing to acknowledge the jizyah, so argue with them with the sword until they submit or pay the jizyah **and say** to those who have accepted the jizyah when they inform you of something in their books **we believe in that which has been revealed to us and revealed to you** and do not believe them or disbelieve them in that **and our God and your God is one, and we are Muslims [in submission] to Him obedient.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And do not argue** O believers in God and His Messenger, with the Jews and Christians, who are the People of the Scripture, **except in a way that is best** meaning: except with beautiful speech, which is calling to God with His verses and pointing out His proofs.

And His statement, **Except those among them who are unjust**, the people of interpretation differed in its interpretation. Some of them said: Its meaning is: Except those who refused to acknowledge with you the payment of the jizya, and set up war against you in order to do so, for they are unjust. So argue with them with the sword until they submit or pay the jizya.

Who said that?

Ali bin Sahl told me, he said: Yazid told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid, regarding his statement, **And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them**, he said: Whoever fights and does not pay the jizyah.

Ibn Wakee' told us: My father told me, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid, something similar. However, he said: Whoever fights you and does not pay you the jizyah.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And do not argue with the People of the Scripture except in a way that is best** he said: If they

say evil, then say good, **except for those who do wrong among them** then take revenge on them.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Except those among them who do wrong**, he said: They said: There is a god with God, or He has a son, or He has a partner, or God's hand is chained, or God is poor, or they harmed Muhammad, may God bless him and grant him peace. He said: They are the People of the Book.

Ibn Wakee' told us: Yahya bin Adam told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed: **And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them.** He said: The people of war, those who have no covenant, argue with him with the sword.

Others said: The meaning of this is: **And do not argue with the People of the Scripture** who believed in him and followed his Messenger in what they told you about in their books **except in a way that is best, except for those who commit injustice among them.** So they persisted in their disbelief. They said: This verse is decisive and has not been abrogated.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And do not argue with the People of the Scripture except in a way that is best**, he said: It is not abrogated. You should not argue with those who have believed among them, for perhaps they may agree on something in the Book of God that you do not know, so do not argue with them. And you should not argue with anyone except those who have wronged, those among them who remain steadfast in their religion. So he said: He is the one who argues, and it is said to him, **With the sword.** He said: And these are Jews. He said: There were no Christians in the land of emigration. It was only the Jews who spoke to and sided with the Messenger of God, may God bless him and grant him peace. And Nadir betrayed the Day of Uhud, and Qurayza betrayed the Day of the Confederates.

Others said: Rather, this verse was revealed before the Prophet, may God bless him and grant him peace, was commanded to fight. They said: It was abrogated by His statement: **Fight those who do not believe in God or in the Last Day** (al-Tawbah 9:29).

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not argue with the People of the Scripture except in a way that is best**, then it was abrogated after that, and he ordered fighting them in Surat Bara'ah, and there is no argument more severe than the sword, that they should be fought until they testify that there is no god but God, and that Muhammad is the Messenger of God, may God bless him and grant him peace, or they agree to pay the tax.

The most correct of these statements is the statement

Surat al-Ankabut 29:46

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which was revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

of the one who said: What he meant by his statement, **except those among them who were unjust**, is except for those who refused to pay the jizya and waged war against it.

If someone were to say: **Or is there anyone among the People of the Book who is not a wrongdoer, except for those who do not pay the jizyah?** It would be said: "Even though all of them are wrongdoers to themselves by their disbelief in God and their denial of His Messenger Muhammad (peace and blessings of God be upon him), He did not mean by His statement, 'except for those among them who are wrongdoers,' wronging themselves. Rather, He meant by it, 'except for those among them who are wrongdoers who are the people of faith in God and His Messenger Muhammad (peace and blessings of God be upon him), for those argued with them by means of fighting.'"

Rather, we said: This is the most correct of the sayings about it, because God, the Most High, mentioned that He permitted the believers to argue with the oppressors among the People of the Book in a way that is not best, by His saying, **Except for those among them who commit injustice**. So it is known that since He permitted them to argue with them, those who were not permitted to argue with them except in a way that is best are not those among them who were permitted to do so, and that they are not the believers, because it is not permissible to argue with a believer among them except in a way that is not right, because if he comes with something other than the truth, then the oppressors will hear me in what he contradicted the truth. Since this is the case, it becomes clear that there is no meaning to the statement of those who said that what he meant by His saying, **And do not argue with the People of the Book** is the believers among them. Likewise there is no meaning to the statement of those who said that this verse was revealed before the command to fight, and claimed that it was abrogated, because there is no report of that that would cut off the excuse, nor is there any evidence of its correctness from the innate mind.

We have explained in more than one place in our book that it is not permissible to rule that God's ruling in His Book has been abrogated except by an argument that must be accepted, whether it is a report or reason.

And His statement, "And say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one, and we are Muslims [in submission] to Him.'" God Almighty says to those who believe in Him and in His Messenger, whom He forbade from arguing with the People of the Book except in a way that is best: If the People of the Book tell you, O people, about their books, and inform you about them of what it is possible and possible that they may be truthful in it, or that they may be lying in it, and you do not know their situation and their state in that, then say to them, **We believe in that which has been revealed to us and revealed to you**, of what is in the Torah and the Gospel. **And our God and your God is one**, meaning: and our God and your God is one. **And**

we are Muslims [in submission] to Him, meaning: and we are submissive and humble to Him in obedience to what He has commanded and forbidden us.

In a similar vein to what we have said, there is a report from the Messenger of God, may God bless him and grant him peace. The narration mentions this:

Muhammad ibn al-Muthanna narrated: Uthman ibn Umar narrated: Ali informed us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The People of the Book used to read the Torah in Hebrew, and then explain it in Arabic for the Muslims. The Messenger of God, may God bless him and grant him peace, said: "Do not believe the People of the Book and do not disbelieve them, but say: 'We believe in that which was revealed to us and revealed to you. Our God and your God is one, and we are Muslims [in submission] to Him.'"

Ibn Bashar told us: Abu Asim told us: Sufyan told us, on the authority of Sa'd ibn Ibrahim, on the authority of 'Ata' ibn Yasar, who said: Some Jews were talking to some of the companions of the Prophet, may God bless him and grant him peace. He said: "Do not believe them and do not disbelieve them, but say: 'We believe in that which was revealed to us and that which was revealed to you.'"

He said: Abu Amir told us, he said: Sufyan told us, on the authority of Sulayman, on the authority of Amara bin Umair, on the authority of Harith bin Zuhair, on the authority of Abdullah, he said: Do not ask the People of the Book about anything, for they will not guide you and they have gone astray. Either you deny the truth or you believe in falsehood, for there is no one among the People of the Book who does not have in his heart a desire that calls him to his religion, just as the desire for money.

Mujahid used to say about this:

Muhammad ibn Amr narrated to me, saying: Abu Asim narrated to us, saying: Isa narrated to us, and Al-Harith narrated to me, saying: Al-Hasan narrated to us, saying: Warqa' both narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Except for those among them who have wronged**, he said: They said, **There is a god with God, or He has a son, or He has a partner, or The hand of God is chained, or God is poor, or They harmed Muhammad**, "And say, 'We believe in that which was revealed to us and revealed to you,'" for those among the People of the Book who did not say this.

Tafsir al-Qurtubi

There are two issues:

First: The scholars differed concerning the statement of God the Almighty: {And do not argue with the People of the Scripture.} Mujahid said: This is a

decisive statement, so it is permissible to argue with the People of the Scripture in a way that is best, in the sense of calling them to God the Almighty, and pointing out His proofs and signs, hoping that they will respond to faith, not in a way that leads to error or harshness. According to this, His statement, {Except for those among them who have wronged} means they wronged you, otherwise they are all wrongdoers in general. It was also said that the meaning is: Do not argue with those among the People of the Scripture who believed in Muhammad (peace and blessings of God be upon him), such as Abdullah ibn Salamah and those who believed with him. {Except in a way that is best}, meaning by agreeing with what they narrated to you of the stories of their early generations and other things. According to this interpretation, His statement, {Except for those who have wronged} means those among them who remained in their disbelief, such as those who disbelieved and betrayed among the tribes of Qurayzah, Nadir, and others. According to this interpretation, the verse is also decisive. It was also said that this verse was abrogated by the verse on fighting. God the Almighty says: **Fight those who do not believe in God** (al-Tawbah 9:29). Qatada said: **Except those who do wrong** means they attributed to God a son, and said: **The hand of God is chained** (al-Ma'idah 5:64) and **Indeed, God is poor** (Al Imran 3:181). These are the polytheists who waged war and did not pay the jizyah, so they were victorious over them. An-Nahhas and others said: Whoever says it was abrogated argued that the verse was revealed in Mecca, and at that time there was no obligatory fighting, no demand for jizyah, or anything else. Mujahid's statement is good, because it cannot be said that God's rulings were abrogated except by a report that eliminates the excuse, or by a rational argument. Ibn al-Arabi favored this statement. He said to the believers: **War, so fight them with the sword until they believe or pay the jizyah.**

Second: The Almighty's saying: **And say, 'We believe in that which has been revealed to us and revealed to you.'** Al-Bukhari narrated on the authority of Abu Hurairah who said: The People of the Book used to recite in Hebrew and interpret it in Arabic, to the people of Islam. So the Messenger of God (peace and blessings of God be upon him) said: **Do not believe the People of the Book and do not disbelieve them.'** "And say, 'We believe in that which has been revealed to us and revealed to you.'" Abdullah ibn Mas'ud narrated that the Prophet (peace and blessings of God be upon him) said: "Do not ask the People of the Book about anything, for they will never guide you astray. Either you disbelieve in what is right or you believe in what is false." In Al-Bukhari: Humaid ibn Abd al-Rahman heard Mu'awiyah speaking to a group of Quraysh in Madinah, and he mentioned Ka'b al-Ahbar and said: **He is one of the most truthful of these narrators who narrate from the People of the Book, and we will still test him for lying.**

Tafsir Ibn Kathir

Qatada and others said: This verse was abrogated by the verse of the sword, and there is no longer any

argument with them, rather it is Islam, the jizyah, or the sword. Others said: Rather, it remains and is decisive for whoever among them wants insight into the religion, so he argues in the best way to be more effective in it, as God the Almighty said: **Invite to the way of your Lord with wisdom and good instruction** (al-Baqarah 2:17), and God the Almighty said to Moses and Aaron when He sent them to Pharaoh: **And speak to him with gentle speech that perhaps he may be reminded or fear** (al-Baqarah 2:17). This statement was chosen by Ibn Jarir, who narrated it from Ibn Zayd.

And the Almighty said: **Except those among them who have wronged** meaning they have deviated from the path of truth, and have been blind to the clear path, and have been stubborn and obstinate. Then the argument moves to the battle, and they fight with what prevents and deters them. God the Almighty said: "Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that people may maintain justice. And We sent down iron, wherein is great force and benefits for people, so that God may make evident who supports Him and His messengers unseen. Indeed, God is Powerful and Exalted in Might." Jabir said: We ordered whoever disobeyed the Book of God to strike him with the sword. Mujahid said: **Except those among them who have wronged** meaning the people of war, and whoever among them refused to pay the jizyah. And the Almighty's saying: **And say, 'We believe in that which was revealed to us and revealed to you,'** meaning if they tell us something whose truth or falsehood we do not know, then we do not deny it because it may be true, nor do we believe it because it may be false. Rather, we believe in it with a general belief, conditional upon a condition, which is that it is revealed and not changed or interpreted.

Al-Bukhari **may God have mercy on him** said: Muhammad ibn Bashir told us, Uthman ibn Umar told us, Ali ibn al-Mubarak told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The People of the Book used to recite the Torah in Hebrew and explain it in Arabic for the Muslims. The Messenger of God (blessings and peace of God be upon him) said: "Do not believe the People of the Book and do not disbelieve them, but say: We believe in God and in what was revealed to us and what was revealed to you. Our God and your God is one, and we are Muslims **in submission** to Him." This hadith is unique to Al-Bukhari. Imam Ahmad said: Uthman ibn Amr told us, Yunus told us, on the authority of Al-Zuhri, Ibn Abi Namlah told me that Abu Namlah Al-Ansari told him that while he was sitting with the Messenger of God (peace and blessings of God be upon him), a Jewish man came to him and said: O Muhammad, does this funeral procession speak? The Messenger of God (peace and blessings of God be upon him) said: God knows best. The Jew said: I testify that it speaks. The Messenger of God (peace and blessings of God be upon him) said: When the People of the Book speak to you, do not believe them or disbelieve them, but say: We believe in God, His Books, and His Messengers. If it is true, then you will not disbelieve them, and if it is false, then you will not believe them. **I said** This Abu Namlah is Ammarah. It was also said that he is Ammar, and it

Surat al-Ankabut 29:46

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which was revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

was also said that he is Amr ibn Muadh ibn Zararah Al-Ansari **may God be pleased with him**. Then it should be known that most of what they speak of is mostly lies and slander, because it has been distorted, altered, changed, and interpreted. How little truth there is in it, and how little benefit there is in much of it if it were true.

Ibn Jarir said: Ibn Bashir told us, Abu Asim told us, Sufyan told us, on the authority of Sulayman ibn Amir, on the authority of Ammarah ibn Umair, on the authority of Harith ibn Zuhair, on the authority of Ubaydullah - he is Ibn Mas'ud - who said: Do not ask the People of the Book about anything, for they will never guide you, and they have gone astray. Either you deny the truth or believe in falsehood, for there is no one among the People of the Book who does not have in his heart a desire calling him to his religion, like the desire for money. Al-Bukhari said: Musa ibn Isma'il told us, Ibrahim ibn Sa'd told us, Ibn Shihab told us, on the authority of Abdullah ibn Abdullah, on the authority of Ibn Abbas, who said: How can you ask the People of the Book about anything, while your Book, which was revealed to you through the Messenger of God (blessings and peace of God be upon him), is the most recent. You recite it pure and unalloyed. And it has told you that the People of the Book altered and changed it and wrote the Book with their own hands and said, **It is from God**, in order to exchange it for a small price. Doesn't the knowledge that has come to you forbid you from asking them? No, by God, we have never seen a man among them ask you about that which has been revealed to you.

Al-Bukhari said: Abu Al-Yaman said: Shuaib told us on the authority of Al-Zuhri, Humaid bin Abd Al-Rahman told me that he heard Muawiyah speaking to a group of Quraysh in Madinah, and he mentioned Ka'b Al-Ahbar, and he said: He is one of the most truthful of these narrators of hadith who narrate from the People of the Book, and we still test him for lying. **I said** The meaning is that he lies linguistically, unintentionally, because he narrates from scriptures that he thinks well of, and in them are fabricated and false things, because there were no memorizers in their religion who were as skilled as this great nation. Despite that, and in recent times, many hadiths have been fabricated in this nation, and no one knows them except God, the Almighty, and whoever God has granted knowledge of that, each one according to his ability, and to God be praise and thanks.

Fath al-Qadir

46- **And do not argue with the People of the Scripture except in a way that is best** meaning, except in the best manner, by way of calling to God Almighty for them and alerting them to His arguments and proofs in the hope that they will accept Islam, not by way of harshness and roughness **except for those who commit injustice among them** by going to extremes in the argument and not being polite with the Muslims. There is nothing wrong with being harsh and rough in

arguing with them. This is how most of the commentators have interpreted the verse, meaning that what is meant by the People of the Scripture are the Jews and Christians. It was also said that the meaning of the verse is: Do not argue with those who believed in Muhammad from the People of the Scripture, such as Abdullah ibn Salam and all the others who believed among them, except in a way that is best, meaning by agreeing with what they narrated to you of the stories of the People of the Scripture. According to this statement, what is meant by those who committed injustice are those who remained in their disbelief. It was also said that this verse was abrogated by the verses on fighting, and this is what Qatadah and Muqatil said. An-Nahhas said: **Whoever says it was abrogated argued that the verse was revealed in Mecca and that at that time there was no obligatory fighting, no demand for jizyah, or anything else**. Sa'id ibn Jubayr and Mujahid said: "Those who did wrong among them are those who set out to fight the Muslims, arguing with them with the sword until they submitted or paid the jizyah. 'And say, "We believe in that which has been revealed to us" of the Qur'an **and revealed to you** of the Torah and the Gospel, meaning, we believe that they were revealed from God and that they are an established law until the establishment of Islamic law and the mission of Muhammad. This does not include what they have distorted and changed. 'And our God and your God is one', with no partner, opposite, or equal. 'And we are Muslims [in submission] to Him', meaning, we, the community of Muhammad, are obedient to Him in particular. We did not say that Ezra was the son of God or that the Messiah was the son of God, nor did we take our rabbis and monks as lords besides God. It is possible that what is meant is that we are all submissive to Him, and this does not invalidate this viewpoint because the Muslims' submission is more complete than that of the People of the Book and their obedience is more eloquent than theirs."

Ibn Jarir narrated on the authority of Ibn Abbas, regarding the verse: **The parable of those who take protectors other than God 2:176**, he said: **That is a parable that God has set forth for those who worship other than Him, that their parable is like that of a spider's web**. Abu Dawud narrated in his Marasil on the authority of Yazid ibn Murthad who said: The Messenger of God (peace and blessings be upon him) said: **The spider is a devil that God transformed, so whoever finds it should kill it**. Ibn Abi Hatim narrated on the authority of Muzayd ibn Maysarah who said: The spider is a devil. Al-Khatib narrated on the authority of Ali who said: The Messenger of God (peace and blessings be upon him) said: **Abu Bakr and I entered the cave and the spiders gathered and wove a web around the door, so do not kill them**. Al-Qurtubi narrated in his Tafsir on the authority of Ali as well that he said: **Purify your homes from the spider's web, for leaving it in the house leads to poverty**. Ibn Abi Hatim narrated on the authority of Ata' al-Khurasani who said: The spider spun its web twice, once for David and the second time for the Prophet (peace and blessings be

upon him). Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, **Indeed, prayer prohibits immorality and wrongdoing**, that he said: In prayer there is a limit and deterrent from sins. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Imran ibn Husayn who said: The Prophet, peace and blessings be upon him, was asked about the statement of God, **Indeed, prayer prohibits immorality and wrongdoing**, so he said: **Whoever's prayer does not prohibit immorality and wrongdoing, then there is no prayer for him**. Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: The Messenger of God, peace and blessings be upon him, said: **Whoever's prayer does not prohibit immorality and wrongdoing, then it only increases his distance from God**. Abd ibn Humayd, Ibn Jarir and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Al-Hasan who said: The Messenger of God, peace and blessings be upon him, said: **Whoever's prayer does not prohibit immorality and wrongdoing, then there is no prayer for him**. In another version: **It only increases his distance from God**. Al-Khatib narrated a similar hadith on the authority of Ibn Umar. Abd ibn Humayd, Ibn Jarir and Ibn Mardawayh narrated a similar hadith on the authority of Ibn Mas'ud. As-Suyuti said: Its chain of transmission is weak. Sa'id ibn Mansur, Ahmad in Az-Zuhd, Ibn Jarir, Ibn Al-Mundhir and At-Tabarani in Ash-Shu'ab narrated a similar hadith on the authority of Ibn Mas'ud, Ibn Abbas, Al-Hasan, Qatadah, Al-A'mash and others. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, **And the remembrance of God is greater**, he said: And the remembrance of God of His servants when they remember Him is greater than their remembrance of Him. Al-Faryabi, Sa'id ibn Mansur, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it** and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Abdullah ibn Rabi'ah who said: Ibn Abbas asked me about the statement of God, **And the remembrance of God is greater**, so I said: The remembrance of God by glorifying God, declaring His oneness, and declaring His greatness. He said: The remembrance of God of you is greater than your remembrance of Him. Then He said: Remember Me and I will remember you. Ibn Abi Shaybah, Abdullah bin Ahmad in Zawa'id az-Zuhd and Ibn Jarir narrated from Ibn Mas'ud, **And the remembrance of God is greater**. He said: The servant's remembrance of God is greater than the servant's remembrance of God. Ibn as-Sunni, Ibn Mardawayh and al-Daylami narrated something similar from Ibn Umar. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding the verse, saying: It has two interpretations: The remembrance of God is greater than anything else. In another version: The remembrance of God when He has forbidden it, and God's remembrance of you is greater than your remembrance of Him. Ahmad narrated in az-Zuhd and Ibn al-Mundhir narrated from Mu'adh bin Jabal, who said: No human being has done any deed that saves him from the punishment of God more than the remembrance of God. They said: Not even jihad in the way of God? He said: Not even striking with his sword until it breaks, because God says in His Noble Book, **And the remembrance of God is greater**. Sa'id bin Mansour, Ibn Abi Shaybah, Ibn al-Mundhir, al-Hakim in

al-Kuna and al-Bayhaqi in al-Shu'ab narrated from Antara, who said: I said to Ibn Abbas, **Which deed is best?** He said: The remembrance of God. Ibn Abi Hatim narrated on his authority regarding his statement: **And do not argue with the People of the Scripture except in a way that is best**, he said: **With 'There is no god but God.'** Al-Bukhari, Al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Abu Hurayrah who said: The People of the Scripture used to recite the Torah in Hebrew and explain it to the Muslims in Arabic. The Messenger of God (peace and blessings of God be upon him) said: "Neither believe the People of the Scripture nor disbelieve them, but say: 'We believe in that which was revealed to us and revealed to you. Our God and your God is One, and we are Muslims in submission to Him.'" Al-Bayhaqi narrated in Al-Shu'ab, Al-Daylami, and Abu Nasr Al-Sajzi in Al-Ibanah on the authority of Jabir ibn Abdullah who said: The Messenger of God (peace and blessings of God be upon him) said: "Do not ask the People of the Scripture about anything, for they will never guide you, and they have gone astray. Either you believe in falsehood or you disbelieve in the truth. By God, if Moses were alive among you, he would have no choice but to follow me." Abd al-Razzaq and Ibn Jarir narrated on the authority of Ibn Mas'ud, who said: Do not ask the People of the Book, and he mentioned something similar to the hadith of Jabir. Then he said: If you must ask them, then look for what is in accordance with the Book of God and take it, and what contradicts the Book of God and leave it.

Tafsir al-Baghawi

God the Almighty said: 46- **And do not argue with the People of the Scripture**, do not quarrel with them, **except in a way that is best**, that is, by the Qur'an and calling to God with His verses and pointing out His proofs. And by those who pay the jizyah, He meant **except those who commit injustice among them**, that is, those who refuse to pay the jizyah and wage war, so argue with them with the sword until they submit or pay the jizyah. The metaphor of the verse is: except those who wrong you, because all of them are unjust by disbelief. Sa'id ibn Jubayr said: They are the people of war and those with whom there is no treaty. Qatadah and Muqatil said: It was abrogated by His statement: **Fight those who do not believe in God** (al-Tawbah 9:29).

And say, 'We believe in that which was revealed to us and revealed to you.' He means that if one of them tells you before the jizyah something from what is in their books, do not argue with him about it, and do not believe them or disbelieve them, and say, **We believe in that which was revealed to us and revealed to you**.

"Our God and your God is one, and we are Muslims in submission to Him." Abd al-Wahid al-Malihi informed us, Muhammad ibn Abd God al-Nu'aymi informed us, Muhammad ibn Yusuf informed us, Muhammad ibn Ismail informed us, Muhammad ibn Bashir informed us, Uthman ibn Umar informed us, Ali ibn al-Mubarak informed us, on the authority of Yahya ibn Abi Kather, on the authority of Abu Salamah, on the authority of

Surat al-Ankabut 29:46

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which was revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

Abu Hurayrah, who said: "The People of the Book used to read the Torah in Hebrew and explain it in Arabic for the people of Islam. So the Messenger of God, may God bless him and grant him peace, said: Do not believe the People of the Book and do not disbelieve them, and say: We believe in God and in what was revealed to us and what was revealed to you."

Abu Saeed Abdullah bin Ahmad At-Tahiri told us, Abd Al-Samad bin Abd Al-Rahman Al-Bazzaz told us, Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim Al-Dabry told us, Abd Al-Razzaq told us, Muammar bin Al-Zuhri told us, Ibn Abi Namlah Al-Ansari told us that his father Abu Namlah Al-Ansari told him: "While he was sitting with the Messenger of God, may God bless him and grant him peace, a Jewish man came to him and a funeral procession passed by and said: 'O Muhammad, does this funeral procession speak?' The Messenger of God, may God bless him and grant him peace, said: 'God knows best.' The Jew said: 'It speaks.' The Messenger of God, may God bless him and grant him peace, said: 'Whatever the People of the Book tell you, do not believe them or disbelieve them. Say: 'We believe in God, His Books, and His Messengers.' If it is false, you will not believe it, but if it is true, you will not disbelieve it."

Tafsir al-Baidawi

46- And do not argue with the People of the Scripture except in a way that is best except in the best characteristic, such as countering harshness with gentleness, anger with restraint, and quarreling with advice. It was said that this was abrogated by the verse of the sword, as there is no argument more severe than it. The answer to this is that it is the last resort. It was also said that what is meant by it is those among them who have a treaty. **Except for those among them who have wronged** by excessive aggression and stubbornness, or by claiming a son and saying, **The hand of God is chained**, or by breaking the treaty and refusing to pay the jizyah. **And say, 'We believe in that which has been revealed to us and revealed to you.'** This is from arguing in a way that is best. The Prophet (peace and blessings of God be upon him) said, "Do not believe the People of the Scripture, nor disbelieve them, but say, 'We believe in God and in His Book and His Messengers.' If they say something false, you will not believe them, and if they say something true, you will not disbelieve them." **Our God and your God is one, and we are Muslims [in submission] to Him.** We are obedient to Him in particular, and it is an allusion to their taking their rabbis and monks as lords besides God.

Surat al-Ankabut 29:47

And thus We have sent down to you the Book. So those to whom We have given the Book believe in it, and among these are those who believe in it. And none reject Our verses except the disbelievers.

Tafsir al-Jalalayn

47 - **And thus We have sent down to you the Book** the Qur'an, just as We sent down to them the Torah and other things. **So those to whom We gave the Book** the Torah, such as Abdullah ibn Salam and others, **believe in it** the Qur'an. **And among these** the people of Mecca, (are those who believe in it. And none reject Our signs) after they appeared **except the disbelievers** the Jews. It became clear to them that the Qur'an was true and the one who came was false, but they denied that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Just as We sent down the Book to those before you, O Muhammad, of the Messengers, **Likewise We sent down to you** this "Book. So those to whom We gave the Book "before you from the Children of Israel" believe in it, and among these are those who believe in it." He says: And among these who are among you today are those who believe in it, such as Abdullah bin Salam, and those who believed in him and his Messenger from the Children of Israel.

And His statement, **None denies Our signs except the disbelievers**, God Almighty says: None denies Our proofs and arguments except he who denies Our blessings upon him and denies Our Oneness and Lordship, knowingly and out of defiance of Us.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **None reject Our signs except the disbelievers**. He said: Denial only occurs after knowledge.

Tafsir al-Qurtubi

God Almighty says: "And thus We have sent down to you, [O Muhammad], the Book. So those to whom We have given the Book believe in it. And among these are those who believe in it. And none reject Our verses except the disbelievers."

Tafsir Ibn Kathir

Ibn Jarir said: God the Almighty says, **Just as We sent down the Book to the Messengers before you, O Muhammad, thus We sent down this Book to you**. What he said is good, and its relevance and connection are good. And the Almighty's saying, **Those to whom We gave the Scripture believe in it**,

meaning those who took it and recited it as it should be recited by their learned, intelligent scholars, such as Abdullah ibn Salam, Salman al-Farisi, and their likes. And the Almighty's saying, **And among these are those who believe in it**, meaning the Arabs from Quraysh and others. **And none reject Our verses except the disbelievers**, meaning none denies them and denies their truth except those who cover up the truth with falsehood and obscure the light of the sun with means, but that is impossible.

Then God the Almighty said: **And you did not recite before it any scripture, nor did you inscribe it with your right hand**. That is, you, O Muhammad, lived among your people before you brought this Qur'an for a lifetime, neither reading a book nor writing well. Rather, everyone from your people and others knows that you are an illiterate man who neither reads nor writes. This is how he was described in the previous books, as God the Almighty said: "Those who follow the Messenger, the unlettered prophet, whom they find written down in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong." This is how the Messenger of God, may God bless him and grant him peace, was always until the Day of Judgment. He did not write well, nor did he write a single line or letter with his hand. Rather, he had scribes before him who wrote down the revelation and the messages to the regions.

And whoever among the later jurists, such as Judge Abu al-Walid al-Baji and those who followed him, claimed that the Prophet, peace be upon him, wrote on the day of al-Hudaybiyyah: This is what Muhammad ibn Abdullah has judged upon. He was based on that narration in Sahih al-Bukhari: Then he took and wrote. And this is based on the other narration: Then he ordered and he wrote. This is why the jurists of the East and the West strongly denounced those who said what Al-Baji said, and they disavowed him, and they recited sayings about that and gave sermons about it in their gatherings. What the man - I mean Al-Baji - apparently meant was that he wrote that as a miracle, not that he was good at writing, as the Prophet (peace and blessings of God be upon him) said, informing us about the Antichrist: **Written between his eyes is 'disbeliever'**. In another narration: **K, K, R, every believer will read it**. What some of them mentioned of the hadith that he (peace and blessings of God be upon him) did not die until he learned to write is weak and baseless. God the Most High said: **And you did not recite** meaning read **before it any book** to emphasize the negation, and **nor write it with your right hand** is also an emphasis, and it was stated in a way that is common, like His the Most High's saying: **nor a bird that flies with its wings**.

And the Almighty said: **Then the falsifiers would have had doubts**. That is, if you had mastered it, some of the ignorant people would have had doubts, saying that you only learned this from books that came before him, transmitted from the prophets, even though they said that despite their knowledge that he was illiterate and could not write. **And they said, 'Legends of the ancients which he wrote down, and they are dictated to him morning and evening.'** God Almighty said: **Say, 'He who knows the secret in the heavens and the earth has sent it down.'** And He said here: **Rather, it is clear**

And thus We have sent down to you the Book. So those to whom We have given the Book believe in it, and among these are those who believe in it. And none reject Our verses except the disbelievers.

signs in the breasts of those who have been given knowledge. That is, this Qur'an is clear signs that are clear in indicating the truth, in commands, prohibitions, and information. The scholars memorize it, and God makes it easy for them to memorize, recite, and interpret, as God Almighty said: **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** And the Messenger of God, may God bless him and grant him peace, said: "There is no prophet who has not been given something similar to it that mankind has believed in. What I have been given is only a revelation that God revealed to me, so I hope that I will have the most followers among them." And in the hadith of 'Iyadh ibn Himar in Sahih Muslim, God Almighty says: "I am testing you and I am testing you, and I am sending down to you a book that water cannot wash away. You will read it while sleeping and while awake." That is, if water washed the place where it was written, there would be no need for that place, because it was mentioned in another hadith: **If the Qur'an were in a hide, fire would not burn it.** And because it is preserved in the chests, easy to pronounce on the tongues, dominant over the hearts, miraculous in wording and meaning. That is why it was mentioned in the previous books describing this nation that their Gospels are in their chests.

Ibn Jarir chose that the meaning of the verse: **Rather, they are clear signs in the breasts of those who have been given knowledge** is the knowledge that you did not recite before this book, nor did you inscribe it with your right hand. These are clear signs in the breasts of those who have been given knowledge from the People of the Book. He transmitted it from Qatadah and Ibn Jurayj, and the first was narrated from Al-Hasan Al-Basri only. I said: It is what Al-Awfi narrated from Ibn Abbas, and Ad-Dahhak said it, and it is more apparent, and God knows best. And the verse: **And none deny Our verses except the wrongdoers** means none deny them, belittle their right, and reject them except the wrongdoers, meaning the stubborn transgressors who know the truth but deviate from it, as God Almighty said: **Indeed, those against 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: 47- **And thus We have sent down to you the Book.** This is addressed to the Messenger of God, may God bless him and grant him peace, and the reference is to the source of the verb as we have explained in many places. And similar to that wondrous revelation, We have sent down to you the Book, which is the Qur'an. It has been said that the meaning is: Just as We sent down the Book to them, We have sent down the Qur'an to you. **Those to whom We have given the Scripture believe in it,** meaning the believers among the People of the Scripture, such as Abdullah ibn Salam. He singled them out by giving the Scripture because they acted according to it, as if others had not been given it due to their lack of acting according to what was in it and their denial of the

attributes of the Messenger of God, may God bless him and grant him peace, mentioned in it. **And among these are those who believe in it,** referring to the people of Mecca, and what is meant is that among them, and that is, those who have converted to Islam, are those who believe in it, meaning the Qur'an. It has also been said that the reference is to all Arabs. **And none reject Our verses,** meaning the verses of the Qur'an, **except the disbelievers,** those who are determined in their disbelief among the polytheists and People of the Scripture. **And none reject Our verses,** meaning the verses of the Qur'an, **except the disbelievers,** those who are determined in their disbelief among the polytheists and People of the Scripture.

Tafsir al-Baghawi

God Almighty says: 47- **And thus,** meaning: just as We sent down the Book to them, "We have sent down to you, [O Muhammad], the Book. So those to whom We gave the Book believe in it," meaning: the believers among the People of the Book, Abdullah ibn Salam and his companions, **and among these,** meaning: the people of Mecca, **are those who believe in it,** and they are the believers among the people of Mecca, **and none reject Our signs except the disbelievers.** This is because the Jews knew that Muhammad was a prophet and that the Qur'an was true, so they rejected. Qatada said: Denial only occurs after knowledge.

Tafsir al-Baidawi

47- **And likewise** and similar to that revelation. **We have sent down to you the Book** a revelation confirming all the other divine books, and it is the fulfillment of His statement: **Those to whom We gave the Scripture believe in it** They are Abdullah ibn Salam and his likes, or those who came before the time of the Messenger, may God bless him and grant him peace, from the People of the Book. **And among these** and from the Arabs or the people of Mecca or those who came during the time of the Messenger from the People of the Two Books. **He who believes in it** the Qur'an. **And none rejects Our signs** despite their clarity and the establishment of proof for them. **Except the disbelievers** except those who are deeply entrenched in disbelief, for their certainty about it prevents them from contemplating what would restrict its truthfulness to them due to it being a miracle in relation to the Messenger, may God bless him and grant him peace, as He indicated in His statement:

Surat al-Ankabut 29:48

And you did not recite before it any scripture, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts.

Tafsir al-Jalalayn

48 - **And you did not recite before it** the Qur'an (of any scripture, nor did you inscribe it with your right hand. Then) that is, if you were a reader and writer **the falsifiers** the Jews would have doubted you and said that the one in the Torah is illiterate, he does not read or write.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And you, O Muhammad, did not recite** meaning you read **before it** meaning before this Book that I revealed to you **of any Book, nor did you inscribe it with your right hand** meaning: And you were not writing with your right hand, but you were unlettered **then the falsifiers would have had doubts** meaning: And if you had been, before revelation came to you, reading the Book, or writing it with your right hand, then they would have had doubts: meaning: Then because of that, they would have doubted about your matter, and what you brought to them from your Lord of this Book that you recite to them, the falsifiers who say that it is rhyme and divination, and that it is legends of the ancients.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, "And you did not recite before it any scripture, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts." He said: He was illiterate, and the illiterate is the one who does not write.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And you did not recite before it any book, nor did you inscribe it with your right hand**, he said: The Prophet of God did not read a book before it, nor did he inscribe it with his right hand. He said: He was illiterate, and the illiterate is the one who does not write.

Ibn Wakee' told us: Abu Usamah told us, on the authority of Idris Al-Awdi, on the authority of Al-Hakam, on the authority of Mujahid: **And you did not recite before it any scripture, nor did you inscribe it with your right hand**. He said: The People of the Book found in their books that the Prophet, may God bless him and grant him peace, did not write with his right hand, nor did he read a book, so this verse was revealed.

And in a similar manner to what we also said regarding his statement, **Then the falsifiers would have doubted**, they said.

Who said that?

Bishr told us, he said: Yazid told us, Saeed told us, on the authority of Qatada: **Then the falsifiers would have doubted**. Then they would have said: This is only something that Muhammad, may God bless him and grant him peace, learned and wrote.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Then the falsifiers would have doubted**, he said: Quraysh.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **And you did not recite before it any Scripture**. The pronoun in **before it** refers to the Scripture, which is the Qur'an revealed to Muhammad, peace and blessings of God be upon him. That is, you, O Muhammad, did not read before it, nor did you go to the People of the Scripture. Rather, We revealed it to you, and it is the ultimate in miracles and includes the unseen and other things. So, if you were among those who read a Scripture and wrote letters, **the falsifiers would have had doubts**, meaning among the People of the Scripture. They had a reason for their doubt, and they said, **What we find in our books is that he is illiterate and does not read or write, and that is not true**. Mujahid said: The People of the Scripture used to find in their books that Muhammad, peace and blessings of God be upon him, could neither write nor read, so this verse was revealed. An-Nahhas said: It is evidence of his prophethood to the Quraysh, because he neither read nor wrote, nor did he mix with the People of the Scripture, and there were no People of the Scripture in Mecca. So he came to them with report of the prophets and nations, and the doubt and suspicion were removed.

Second: Al-Naqqash mentioned in his interpretation of this verse on the authority of Al-Sha'bi that he said: The Prophet, may God bless him and grant him peace, did not die until he wrote. He also attributed the hadith of Abu Kabsha Al-Saluli, which includes: That he, may God bless him and grant him peace, read a document from 'Uyaynah ibn Hisn and explained its meaning. Ibn 'Atiyyah said: All of this is weak, and Al-Baji's statement, may God have mercy on him, is part of it.

I said: It was reported in Sahih Muslim from the hadith of Al-Bara' in the Treaty of Hudaibiyyah that the Prophet, may God bless him and grant him peace, said to Ali: Write the condition between us, "In the name of God, the Most Gracious, the Most Merciful. This is what Muhammad, the Messenger of God, has agreed upon." The polytheists said to him: **If we knew that you were the Messenger of God, we would follow you - and in another narration, we would pledge allegiance to you - but write Muhammad ibn Abdullah**.

And you did not recite before it any scripture, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts.

So he ordered Ali to erase it, but Ali said: **By God, I will not erase it.** So the Messenger of God, may God bless him and grant him peace, said: **Show me its place.** So he showed it to him, so he erased it and wrote Ibn Abdullah. Our scholars, may God be pleased with them, said that this means that the Prophet, may God bless him and grant him peace, erased that word, which was the Messenger of God, may God bless him and grant him peace, with his own hand, and wrote Ibn Abdullah in its place. Al-Bukhari narrated it with a more explicit version of this. He said: So the Messenger of God, may God bless him and grant him peace, took the letter and wrote. And he added in another chain of transmission: And he did not know how to write. So Jum'ah said: This is what appears to be from him and that he wrote with his own hand, including al-Samani, Abu Dharr and al-Baji. They saw that this does not detract from his being illiterate, nor does it contradict his saying: **And you did not recite before it any book, nor did you inscribe it with your right hand** nor his saying: **Indeed, we are an unlettered nation; we do not write, nor do we calculate.** Rather, they saw it as an addition to his miracles and a confirmation of the truthfulness and authenticity of his message, because he wrote without learning how to write, nor was it given its causes. Rather, God, the Most High, made movements in his hand and pen, and the lines were understandable to Ibn 'Abdullah who read them. So this was extraordinary, just as he was a Muslim who learned the knowledge of the first and the last without learning or acquiring it. So this was more eloquent in his miracles and more great in his virtues. The name of the illiterate did not go away from him because of that. Therefore, the narrator said about him in this case: And he did not know how to write. So the name of the illiterate remained with him even though he said he wrote. Our Sheikh Abu al-Abbas Ahmad ibn Umar said: "Many of the jurists of Andalusia and others have denied this, and they have strongly denounced it, and they have accused its speaker of disbelief. This is evidence of the lack of theoretical knowledge and the lack of success in declaring Muslims to be infidels. They did not realize, because declaring a Muslim to be an infidel is like killing him, according to what has been reported from him (peace be upon him) in the Sahih, especially when it comes to accusing someone whose knowledge, virtue and leadership the people of this era have testified to. However, the issue is not definitive, rather its basis is the apparent meaning of authentic hadiths, but reason does not accept it as false. There is no evidence in the Shari'ah that would deny its occurrence."

I said: Some of the later scholars said that it is a miraculous miracle. It is said to him: It would have been an undeniable miracle, had it not been contradictory to another miracle, which is that he was illiterate and could not write. And with his being illiterate in an illiterate nation, the proof was established, the deniers were silenced, and the doubt was resolved. So, God the Almighty freed his hand to write, and it would be a miracle. But the miracle is that he does not write, and it is impossible for miracles to repel each other. The meaning of *wrote* and *took the*

pen is that he ordered someone to write with it from among his scribes. And there were twenty scribes among the scribes of the revelation before him, may God bless him and grant him peace.

Third: Judge Iyad mentioned, "On the authority of Muawiyah, that he was writing in the presence of the Prophet, may God bless him and grant him peace, and he said to him: 'Put down the inkwell, and the pen's letters, and the ba', and the sin', and do not make the mim's letters crooked, and God has made it beautiful, and the Most Gracious has lengthened, and the Most Merciful has been generous.'" The judge said: Even if the narration that he, may God bless him and grant him peace, wrote is not authentic, it is not far-fetched that he was granted the knowledge of this, and was prevented from reading and writing.

I said: This is the correct view on this matter, that he did not write a single letter, but rather he was ordered to write. Likewise, he did not read or spell. If you say: The Prophet (peace and blessings of God be upon him) spelled when he mentioned the Antichrist, saying: **Written between his eyes is 'Kaaf-e-Far'** and you say that there is a miracle in his being illiterate. God the Most High said: **And you did not recite before him any scripture** (al-Baqarah 2:17) and He said: (Indeed, we are an unlettered nation. We do not write, nor do we calculate). So how is this? The answer is what the Prophet (peace and blessings of God be upon him) stated explicitly in the hadeeth of Hudhayfah, and the hadeeth is like the Qur'an in part. In the hadeeth of Hudhayfah: **Every believer, literate and illiterate, will read it.** He stated in that regard those who are illiterate other than those who are literate. This is very clear.

Tafsir Ibn Kathir

Ibn Jarir said: God the Almighty says, **Just as We sent down the Book to the Messengers before you, O Muhammad, thus We sent down this Book to you.** What he said is good, and its relevance and connection are good. And the Almighty's saying, **Those to whom We gave the Scripture believe in it,** meaning those who took it and recited it as it should be recited by their learned, intelligent scholars, such as Abdullah ibn Salam, Salman al-Farisi, and their likes. And the Almighty's saying, **And among these are those who believe in it,** meaning the Arabs from Quraysh and others. **And none reject Our verses except the disbelievers,** meaning none denies them and denies their truth except those who cover up the truth with falsehood and obscure the light of the sun with means, but that is impossible.

Then God the Almighty said: **And you did not recite before it any scripture, nor did you inscribe it with your right hand.** That is, you, O Muhammad, lived among your people before you brought this Qur'an for a lifetime, neither reading a book nor writing well. Rather, everyone from your people and others knows that you are an illiterate man who neither reads nor writes. This is how he was described in the previous books, as

God the Almighty said: "Those who follow the Messenger, the unlettered prophet, whom they find written down in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong." This is how the Messenger of God, may God bless him and grant him peace, was always until the Day of Judgment. He did not write well, nor did he write a single line or letter with his hand. Rather, he had scribes before him who wrote down the revelation and the messages to the regions.

And whoever among the later jurists, such as Judge Abu al-Walid al-Baji and those who followed him, claimed that the Prophet, peace be upon him, wrote on the day of al-Hudaybiyyah: This is what Muhammad ibn Abdullah has judged upon. He was based on that narration in Sahih al-Bukhari: Then he took and wrote. And this is based on the other narration: Then he ordered and he wrote. This is why the jurists of the East and the West strongly denounced those who said what Al-Baji said, and they disavowed him, and they recited sayings about that and gave sermons about it in their gatherings. What the man - I mean Al-Baji - apparently meant was that he wrote that as a miracle, not that he was good at writing, as the Prophet (peace and blessings of God be upon him) said, informing us about the Antichrist: **Written between his eyes is 'disbeliever'**. In another narration: **K, K, R, every believer will read it**. What some of them mentioned of the hadith that he (peace and blessings of God be upon him) did not die until he learned to write is weak and baseless. God the Most High said: **And you did not recite meaning read before it any book** to emphasize the negation, and **nor write it with your right hand** is also an emphasis, and it was stated in a way that is common, like His the Most High's saying: **nor a bird that flies with its wings**.

And the Almighty said: **Then the falsifiers would have had doubts**. That is, if you had mastered it, some of the ignorant people would have had doubts, saying that you only learned this from books that came before him, transmitted from the prophets, even though they said that despite their knowledge that he was illiterate and could not write. **And they said, 'Legends of the ancients which he wrote down, and they are dictated to him morning and evening.'** God Almighty said: **Say, 'He who knows the secret in the heavens and the earth has sent it down.'** And He said here: **Rather, it is clear signs in the breasts of those who have been given knowledge**. That is, this Qur'an is clear signs that are clear in indicating the truth, in commands, prohibitions, and information. The scholars memorize it, and God makes it easy for them to memorize, recite, and interpret, as God Almighty said: **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** And the Messenger of God, may God bless him and grant him peace, said: "There is no prophet who has not been given something similar to it that mankind has believed in. What I have been given is only a revelation that God revealed to me, so I hope that I will have the most followers among them." And in the hadith of 'Iyadh ibn Himar in Sahih Muslim, God Almighty says: "I am testing you and I am testing you, and I am sending down to you a book that water cannot wash away. You will read it while sleeping and while awake." That is, if water washed the place where it was written, there would be no need

for that place, because it was mentioned in another hadith: **If the Qur'an were in a hide, fire would not burn it**. And because it is preserved in the chests, easy to pronounce on the tongues, dominant over the hearts, miraculous in wording and meaning. That is why it was mentioned in the previous books describing this nation that their Gospels are in their chests.

Ibn Jarir chose that the meaning of the verse: **Rather, they are clear signs in the breasts of those who have been given knowledge** is the knowledge that you did not recite before this book, nor did you inscribe it with your right hand. These are clear signs in the breasts of those who have been given knowledge from the People of the Book. He transmitted it from Qatadah and Ibn Jurayj, and the first was narrated from Al-Hasan Al-Basri only. I said: It is what Al-Awfi narrated from Ibn Abbas, and Ad-Dahhak said it, and it is more apparent, and God knows best. And the verse: **And none deny Our verses except the wrongdoers** means none deny them, belittle their right, and reject them except the wrongdoers, meaning the stubborn transgressors who know the truth but deviate from it, as God Almighty said: **Indeed, those against 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

48- And you did not recite before it any Scripture The pronoun in *before* refers to the Qur'an because what is meant by **We have sent down to you the Book** is that you, O Muhammad, did not recite a book before the Qur'an, nor were you able to do so because you were illiterate and could neither read nor write. **Nor did you inscribe it with your right hand** means you did not write it because you were not able to write. Mujahid said that the People of the Book found in their books that Muhammad, may God bless him and grant him peace, could neither write nor read, so this verse was revealed. Al-Nahhas said: This is evidence of his prophethood because he did not write nor did he mix with the People of the Book, and there were no People of the Book in Mecca, so he came to them with report of the prophets and nations. **Then the falsifiers would have had doubts**. That is, if you had been one of those who were able to recite and write, they would have said, **Perhaps he found what he could recite to us from the previous books of God or from the books recorded in the report of the nations**. But since you were illiterate and could neither read nor write, there was no room for doubt or suspicion at all. Rather, the denial of those who denied and disbelieved was mere stubbornness and ingratitude without any doubt. He called them falsifiers because their doubt, assuming that he, may God bless him and grant him peace, could read and write, was an injustice on their part, due to the clarity of his purity and the obviousness of his miracles.

Tafsir al-Baghawi

48- And you did not recite, O Muhammad, before it any Scripture, before We sent down the Scripture to you, **nor did you inscribe it with your right hand**, nor write it,

Surat al-Ankabut 29:48

And you did not recite before it any scripture, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts.

meaning: you did not read or write before the revelation, **then the falsifiers would have had doubts**, meaning if you had been writing or reading the scriptures before the revelation, the falsifiers, the polytheists of Mecca, would have had doubts and said: He reads it from the scriptures of the ancients and copies it from them, said Qatada. Muqatil said: The falsifiers are the Jews, and its meaning is: if they would have doubted you and accused you, and said that the one we find described in the Torah as illiterate, he does not read or write, but this is not the case.

Tafsir al-Baidawi

48- **And you did not recite before it any book, nor did you inscribe it with your right hand.** The appearance of this book, which encompasses various noble sciences, while illiterate, is not known to be a miracle through reading and learning. The mention of the right hand is to further illustrate the negated and to negate the exaggeration in the chain of transmission. **Then the falsifiers would have had doubts.** That is, if you were among those who write and read, they would have said, **Perhaps you learned it or picked it up from the books of the ancients.** He only called them falsifiers because of their disbelief or because they doubted the denial of one aspect of the numerous miracles. It was said that the People of the Book would have had doubts because We would have found your description contrary to what is in their books. Thus, their falsification would be based on reality, not what is assumed. **Rather, it is** rather the Qur'an.

Surat al-Ankabut 29:49

Rather, they are clear signs in the hearts of those who have been given knowledge. And none reject Our signs except the wrongdoers.

Tafsir al-Jalalayn

49 - **Rather**, it meaning the Qur'an that I brought **are clear signs in the breasts of those who have been given knowledge** meaning the believers who memorize it **and none reject Our signs except the wrongdoers** meaning the Jews, and they rejected them after they were made clear to them.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of his statement, **Rather, they are clear signs in the breasts of those who have been given knowledge**. Some of them said: It refers to the Prophet of God, may God bless him and grant him peace. They said: The meaning of the statement is: Rather, the existence of the People of the Book in their books that Muhammad, may God bless him and grant him peace, neither writes nor reads, and that he is illiterate, are clear signs in their breasts.

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Rather, they are clear signs in the breasts of those who have been given knowledge**, he said: God, the Most High, had revealed the status of Muhammad, may God bless him and grant him peace, in the Torah and the Gospel for the people of knowledge and taught him to them, and made him a sign for them, so He said to them: The sign of his prophethood is that when he emerges he will not know a book, nor write it with his right hand, and these are the clear signs.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **And you did not recite before it any book**, that the Prophet of God did not read or write, and thus God described him in the Torah and the Gospel, that he was an illiterate prophet who did not read or write, and this is the clear sign in the hearts of those who were given knowledge.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Rather, they are clear signs in the breasts of those who were given knowledge** from the People of the Book who believed in Muhammad, his description, and his prophethood.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **Rather, they are clear signs**. He said: God revealed the status

of Muhammad in the Torah and the Gospel for the people of knowledge. Rather, he is a clear sign in the hearts of those who have been given knowledge. The Prophet, may God bless him and grant him peace, said.

Others said: He meant the Qur'an by that, and they said: The meaning of the words is: Rather, this Qur'an is clear verses in the hearts of those who were given knowledge among the believers in Muhammad, may God bless him and grant him peace.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, he said: Al-Hasan said, regarding His statement: **Rather, they are clear signs in the breasts of those who have been given knowledge**, the Qur'an is clear signs in the breasts of those who have been given knowledge, meaning the believers.

The more correct of the two opinions on this matter is the one that says: What he meant by that is: Rather, the knowledge that you did not recite before this book a book, nor did you write it with your right hand, are clear signs in the hearts of those who were given knowledge from among the People of the Book.

I said that this is the more correct of the two interpretations of the verse, because His statement, **Rather, they are clear signs in the breasts of those who have been given knowledge**, is between two pieces of report from God about His Messenger Muhammad, may God bless him and grant him peace. So it is more appropriate for it to be report about him than it is for it to be report about the book about which the report has already been said.

And His statement, **None reject Our signs except the wrongdoers**, God Almighty says: None reject the prophethood of Muhammad, may God bless him and grant him peace, and his proofs, and deny the knowledge that is taught from the books of God that He revealed to His prophets, regarding the mission of Muhammad, may God bless him and grant him peace, and his prophethood and mission, except the wrongdoers, meaning those who wronged themselves by their disbelief in God Almighty.

Tafsir al-Qurtubi

God the Almighty says: **Rather, they are clear signs** meaning the Qur'an. Al-Hasan said: Al-Farra' claimed that Abdullah's recitation of **Rather, they are clear signs** means, **Rather, the verses of the Qur'an are clear signs**. Al-Hasan said: Similar to it is: **This is insight** (Al-A'raf 7:203). If this were the case, it would have been permissible, similar to it: **This is a mercy from my Lord** (Al-Kahf 18:98). Al-Hasan said: This nation has been given the ability to memorize, while those before them would not read their book without looking, and if they closed it, none would memorize what was in it except the prophets. Ka'b said, describing this nation: They are wise scholars, and they are prophets in jurisprudence. **In the breasts of those who have been given knowledge** means that this

Surat al-Ankabut 29:49

Rather, they are clear signs in the hearts of those who have been given knowledge. And none reject Our signs except the wrongdoers.

Qur'an is not as the falsifiers claim, that it is magic or poetry, but rather it is signs and proofs by which the religion of God and His rulings are known. And it is also in the hearts of those who have been given knowledge, and they are the companions of Muhammad (peace and blessings of God be upon him) and the believers in him, they memorize it and recite it. He described them as having knowledge because they distinguished with their understanding between the speech of God and the speech of humans and not devils. Qatada and Ibn Abbas said: **Rather, it is** meaning Muhammad (peace and blessings of God be upon him) **clear signs in the hearts of those who have been given knowledge** of the People of the Scripture, they find it written with them in their books with this description: illiterate, who neither reads nor writes, but they wronged themselves and concealed it. This is the preferred opinion of At-Tabari. The evidence for this statement is the reading of Ibn Mas'ud and Ibn As-Sameeq: **Rather, these are clear signs** and the peace be upon him was signs, not a single sign, because he indicated many things of the religion, so this is why he said: **Rather, it is clear signs** and it was said: **Rather**, he is the possessor of clear signs, so the complement was omitted. **And none reject Our verses except the wrongdoers** meaning the disbelievers, because they denied his prophethood and what he brought.

Tafsir Ibn Kathir

Ibn Jarir said: God the Almighty says, **Just as We sent down the Book to the Messengers before you, O Muhammad, thus We sent down this Book to you.** What he said is good, and its relevance and connection are good. And the Almighty's saying, **Those to whom We gave the Scripture believe in it**, meaning those who took it and recited it as it should be recited by their learned, intelligent scholars, such as Abdullah ibn Salam, Salman al-Farisi, and their likes. And the Almighty's saying, **And among these are those who believe in it**, meaning the Arabs from Quraysh and others. **And none reject Our verses except the disbelievers**, meaning none denies them and denies their truth except those who cover up the truth with falsehood and obscure the light of the sun with means, but that is impossible.

Then God the Almighty said: **And you did not recite before it any scripture, nor did you inscribe it with your right hand.** That is, you, O Muhammad, lived among your people before you brought this Qur'an for a lifetime, neither reading a book nor writing well. Rather, everyone from your people and others knows that you are an illiterate man who neither reads nor writes. This is how he was described in the previous books, as God the Almighty said: "Those who follow the Messenger, the unlettered prophet, whom they find written down in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong." This is how the Messenger of God, may God bless him and grant him peace, was

always until the Day of Judgment. He did not write well, nor did he write a single line or letter with his hand. Rather, he had scribes before him who wrote down the revelation and the messages to the regions.

And whoever among the later jurists, such as Judge Abu al-Walid al-Baji and those who followed him, claimed that the Prophet, peace be upon him, wrote on the day of al-Hudaybiyyah: This is what Muhammad ibn Abdullah has judged upon. He was based on that narration in Sahih al-Bukhari: Then he took and wrote. And this is based on the other narration: Then he ordered and he wrote. This is why the jurists of the East and the West strongly denounced those who said what Al-Baji said, and they disavowed him, and they recited sayings about that and gave sermons about it in their gatherings. What the man - I mean Al-Baji - apparently meant was that he wrote that as a miracle, not that he was good at writing, as the Prophet (peace and blessings of God be upon him) said, informing us about the Antichrist: **Written between his eyes is 'disbeliever'**. In another narration: **K, K, R, every believer will read it.** What some of them mentioned of the hadith that he (peace and blessings of God be upon him) did not die until he learned to write is weak and baseless. God the Most High said: **And you did not recite** meaning read **before it any book** to emphasize the negation, and **nor write it with your right hand** is also an emphasis, and it was stated in a way that is common, like His the Most High's saying: **nor a bird that flies with its wings.**

And the Almighty said: **Then the falsifiers would have had doubts.** That is, if you had mastered it, some of the ignorant people would have had doubts, saying that you only learned this from books that came before him, transmitted from the prophets, even though they said that despite their knowledge that he was illiterate and could not write. **And they said, 'Legends of the ancients which he wrote down, and they are dictated to him morning and evening.'** God Almighty said: **Say, 'He who knows the secret in the heavens and the earth has sent it down.'** And He said here: **Rather, it is clear signs in the breasts of those who have been given knowledge.** That is, this Qur'an is clear signs that are clear in indicating the truth, in commands, prohibitions, and information. The scholars memorize it, and God makes it easy for them to memorize, recite, and interpret, as God Almighty said: **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** And the Messenger of God, may God bless him and grant him peace, said: "There is no prophet who has not been given something similar to it that mankind has believed in. What I have been given is only a revelation that God revealed to me, so I hope that I will have the most followers among them." And in the hadith of 'Iyadh ibn Himar in Sahih Muslim, God Almighty says: "I am testing you and I am testing you, and I am sending down to you a book that water cannot wash away. You will read it while sleeping and while awake." That is, if water washed the place where it was written, there would be no need for that place, because it was mentioned in another hadith: **If the Qur'an were in a hide, fire would not burn**

it. And because it is preserved in the chests, easy to pronounce on the tongues, dominant over the hearts, miraculous in wording and meaning. That is why it was mentioned in the previous books describing this nation that their Gospels are in their chests.

Ibn Jarir chose that the meaning of the verse: **Rather, they are clear signs in the breasts of those who have been given knowledge** is the knowledge that you did not recite before this book, nor did you inscribe it with your right hand. These are clear signs in the breasts of those who have been given knowledge from the People of the Book. He transmitted it from Qatadah and Ibn Jurayj, and the first was narrated from Al-Hasan Al-Basri only. I said: It is what Al-Awfi narrated from Ibn Abbas, and Ad-Dahhak said it, and it is more apparent, and God knows best. And the verse: **And none deny Our verses except the wrongdoers** means none deny them, belittle their right, and reject them except the wrongdoers, meaning the stubborn transgressors who know the truth but deviate from it, as God Almighty said: **Indeed, those against 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

49- **Rather, they are clear signs** meaning the Qur'an in the breasts of those who have been given knowledge meaning the believers who memorized the Qur'an during his time (peace and blessings of God be upon him) and memorized it after him. Qatada and Muqatil said: The pronoun refers to the Prophet (peace and blessings of God be upon him): meaning, **Rather, Muhammad is clear signs** meaning, possessor of signs. Ibn Mas'ud read: **Rather, they are clear signs.** Al-Farra' said that the meaning of this reading is: **Rather, the verses of the Qur'an are clear signs.** Ibn Jarir chose what Qatada and Muqatil said, and he supported what they said with the reading of Ibn as-Sameefa': **Rather, these are clear signs.** There is no evidence for that in this reading, because the reference may be to the Qur'an just as it is possible for it to be to the Prophet (peace and blessings of God be upon him). Rather, its referring to the Qur'an is more evident because that does not require interpretation. The meaning is: **And none reject Our verses except the wrongdoers** meaning those who transgress the limits in wrongdoing.

Tafsir al-Baghawi

49- **Rather, they are clear signs**, Al-Hasan said: meaning the Qur'an is clear signs, **in the hearts of those who have been given knowledge**, meaning the believers who have carried the Qur'an.

Ibn Abbas, may God be pleased with him, and Qatada said: **Rather, he** - meaning Muhammad, may God bless him and grant him peace - has clear signs in the hearts of those among the People of the Book who were given knowledge, because they find him with his description and attributes in their books, **And none reject Our signs except the wrongdoers.**

Tafsir al-Baidawi

49- **Clear verses in the breasts of those who have been given knowledge** They memorize it and no one is able to distort it. **None reject Our verses except the wrongdoers** Those who are deeply entrenched in injustice through stubbornness after the evidence of its miraculous nature has become clear, to the point that they do not pay attention to it.

Surat al-Ankabut 29:50

And they said, "Why were not signs sent down to him from his Lord?" Say, "The signs are only with God, and I am only a clear warner."

Surat al-Ankabut 29:50

And they said, **Why were not signs sent down to him from his Lord?** Say, **The signs are only with God, and I am only a clear warner.**

Tafsir al-Jalalayn

50 - **And they said** meaning the infidels of Mecca *Why* **why were not signs sent down to him** meaning Muhammad **from his Lord?** And in another reading, a sign such as the she-camel of Salih, the staff of Moses, and the table of Jesus *Say* to them **The signs are only with God** He sends them down however He wills **and I am only a clear warner** manifesting my warning of the Fire to the people of disobedience.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: The polytheists of Quraysh said: Why was a sign not sent down to Muhammad from his Lord that would be a proof of God against us, just as the she-camel was made a sign for Salih and the table a sign for Jesus? Say, O Muhammad, the signs are only with God; none but He has the power to produce them. **And I am only a clear warner.** I am only a warner to you, warning you of the punishment of God for your disbelief in His Messenger and what He brought to you from your Lord. *Clear* means: He has made His warning clear to you.

Tafsir al-Qurtubi

God the Almighty says: **And they say, 'Why were no signs sent down to him from his Lord?'** This is what the polytheists said to the Messenger of God (peace and blessings of God be upon him), and its meaning is, **Why was a sign not sent down to him like the signs of the prophets?** It was also said: Just as Salih brought the she-camel, Moses brought the staff, and Jesus brought the dead back to life. That is, *Say* to them, O Muhammad: **The signs are only with God**, so He brings them as He wishes, if He wishes He sends them, and I am not with me. **I am only a clear warner.** Ibn Kathir, Abu Bakr, Hamzah, and Al-Kisa'i recited: *Ayah* in the singular form. The rest used the plural form. This is the choice of Abu Ubaid, because God the Almighty says: **Say, 'The signs are only with God.'**

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists in their stubbornness and their request for signs, meaning to guide them to the fact that Muhammad is

the Messenger of God, just as he brought Salih his she-camel, God Almighty says: *Say*, O Muhammad, **The signs are only with God**, meaning that the matter of that is only with God, for if He knew that you would be guided, He would have answered your question, because that is easy for Him and simple for Him. But He knows that you only intended to be stubborn and test, so He does not answer you in that, as God Almighty says: **And nothing prevented Us from sending the signs except that the former peoples denied them, and We gave Thamud the she-camel as a visible sign, but they wronged her.**

And His saying: **And I am only a clear warner** means I was only sent as a clear warner to you, so it is my duty to convey to you the message of God Almighty **He whom God guides is the guided one, and he whom He sends astray - you will find for him no protector to guide him.** And God Almighty said: **It is not upon you to guide them, but God guides whom He wills.** Then God Almighty said, explaining the greatness of their ignorance and the foolishness of their minds, when they asked for signs to show them the truth of Muhammad, may God bless him and grant him peace, in what he brought to them, and he brought them the Noble Book which falsehood cannot approach from before it or from behind it, which is greater than every miracle, as the eloquent and articulate people were unable to oppose it, rather to oppose ten surahs like it, or even to oppose a surah of it. So God Almighty said: **Was it not sufficient for them that We sent down to you the Book which is recited to them?** Meaning, was it not sufficient for them to say that We sent down to you the great Book in which is report of what came before them, report of what will come after them, and the judgment between them, while you are an illiterate man who does not read or write, and you did not mix with any of the People of the Book? So I came to them with report of what was in the former scriptures, with an explanation of the truth of what they differed over, and with the clear, evident, and manifest truth, as God Almighty said: **Was it not a sign to them that the scholars of the Children of Israel knew him?** And God Almighty said: **And they said, 'Why does he not bring us a sign from his Lord?' Did there not come to them clear evidence of what was in the former scriptures?**

Imam Ahmad said: Hajjaj told us, Laith told us, Saeed bin Abi Saeed told me, on the authority of his father, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "There is no prophet among the prophets but that he was given signs the like of which made mankind believe in him. What I was given was a revelation that God revealed to me, so I hope that I will have the largest following among them on the Day of Resurrection." Both of them narrated from the hadith of Laith. God the Almighty said: **Indeed in that is mercy and a reminder for a people who believe.** That is, in this Qur'an there is mercy, that is, a clarification of the truth and a removal of falsehood, and a reminder of what is in it of the coming of punishments and the descent of chastisement upon the deniers and disobedient ones

for a people who believe.

Then God the Almighty said: **Say, 'God is sufficient as a witness between me and you.'** That is, He knows best what you are uttering of denial, and He knows what I am telling you about Him, that He sent me. If I were lying about Him, He would have taken revenge on me, as God the Almighty said: "And if he had fabricated against Us some sayings, We would have seized him by the right hand, then We would have cut his aorta. Then none of you could have prevented Him from Him." Rather, I am telling the truth about what I have told you, and for this reason He supported me with clear miracles and conclusive evidence. **He knows what is in the heavens and the earth,** That is, nothing is hidden from Him. **And those who believe in falsehood and disbelieve in God - those are the losers.** That is, on the Day of Resurrection, He will reward them for what they did and will punish them for what they did in their denial of the truth and their following of falsehood. They denied the Messengers of God despite the evidence of their truthfulness, and they believed in tyrants and idols without evidence, so He will reward them for that. Indeed, He is Wise and Knowing.

Fath al-Qadir

50- **And they said, 'Why were no signs sent down to him from his Lord?'** That is, the polytheists said this statement, and the meaning is: Why were no signs sent down to him like the signs of the prophets, such as the signs of Moses, the she-camel of Saleh, and Jesus' reviving the dead? Then God, the Exalted, commanded him to answer them, saying: **Say, 'The signs are only with God,'** He sends them down to whomever He wills of His servants, and no one has the power to do that. **And I am only a clear warner,'** I warn you as I have been commanded and I make clear to you as it should be. I have no other power. Ibn Kathir, Abu Bakr, Hamzah, and Al-Kisa'i read **Why were no signs sent down to him?** in the singular. The rest read it in the plural, and Abu Ubaid chose this reading because of the statement, **Say, 'The signs are only with God.'**

Tafsir al-Baghawi

50- **And they said, 'Why were not signs sent down to him from his Lord?'** as were sent down to the prophets before. Ibn Kathir, Hamza, Al-Kisa'i, and Abu Bakr read: **A sign of monotheism.** The others read: **Signs from his Lord,** based on the Almighty's saying: **Say, 'The signs are only with God,'** and He is able to send them if He wills, **and I am only a clear warner.** I warn the people of disobedience of the Fire, and the sending down of signs is not in my hands.

Tafsir al-Baidawi

50- **And they said, 'Why were not signs sent down to him from his Lord?'** Such as the she-camel of Salih, the staff of Moses, and the table of Jesus. Nafi', Ibn 'Amir, the two Basrans, and Hafs read *signs*. "Say,

"The signs are only with God." He sends them down as He wills. I do not own them, so I will bring you what you suggest. **I am only a clear warner.** My only concern is to warn and make it clear with the signs that I have been given.

Surat al-Ankabut 29:51

Is it not sufficient for them that We have sent down to you the Book which is recited to them?
Indeed in that is mercy and a reminder for a people who believe.

Surat al-Ankabut 29:51

Is it not sufficient for them that We have sent down to you the Book which is recited to them? Indeed in that is mercy and a reminder for a people who believe.

Tafsir al-Jalalayn

51 - **Was it not sufficient for them** in what they asked **that We sent down to you the Book which is recited to them?** The Qur'an (to them. Indeed) it is a continuous verse that does not end, unlike what was mentioned of the verses **in that is a mercy of the Book and a reminder for a people** an admonition (who believe. Say)

Tafsir al-Suyuti

God Almighty said: **Was it not sufficient for them that We sent down to you the Book which is recited to them?** Ibn Jarir, Ibn Abi Hatim, and Al-Darimi in his Musnad narrated on the authority of Amr ibn Dinar on the authority of Yahya ibn Ja'dah, who said: Some Muslims came with books in which they had written some of what they had heard from the Jews. The Prophet, may God bless him and grant him peace, said: **It is sufficient for a people astray that they should turn away from what their Prophet brought to them and turn to what others brought to others.** So the verse was revealed: **Was it not sufficient for them that We sent down to you the Book which is recited to them?**

Tafsir al-Tabari

God Almighty says: Is it not enough for these polytheists, O Muhammad, who say: Why was a sign not sent down to Muhammad, may God bless him and grant him peace, from the signs and proofs, **We have sent down to you this Book that is recited to them** meaning it is read to them **Indeed in that is mercy** meaning: Indeed in this Book that We sent down to them is mercy for those who believe in it and a reminder for them to remember what is in it of lessons and admonition.

He mentioned that this verse was revealed because some of the companions of the Messenger of God, may God bless him and grant him peace, copied something from some of the books of the People of the Book.

Who said that?

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Amr ibn Dinar, on the authority of Yahya ibn Ja'dah, that some Muslims came to the Prophet of God, may God bless him and grant him peace, with books in which they had written some of what the Jews say. When he looked at them, he threw them away and said: It is enough that a people are foolish, or a people are misguided, that they turn away from what their Prophet brought to them, in favor of what someone other than their

Prophet brought to a people other than them. So the verse was revealed: **Is it not sufficient for them that We have sent down to you, [O Muhammad], the Book which is recited to them? Indeed in that is mercy and a reminder for a people who believe.**

Tafsir al-Qurtubi

The Almighty says: **Was it not sufficient for them that We sent down to you, [O Muhammad], the Book which is recited to them?** This is an answer to their saying: **Why were not verses sent down to him from his Lord?** That is, was it not sufficient for the polytheists to produce verses from this miraculous Book which you challenged them to produce the like of, or a surah from it, but they failed? And if you brought them the verses of Moses and Jesus, they would say: **This is magic**, but we do not know magic, and speech is within their power. Yet they were unable to oppose it. It was said that the reason for the revelation of these verses is what Ibn Uyaynah narrated on the authority of Umar ibn Dinar on the authority of Yahya ibn Ja'dah who said: A shoulder strap containing a book was brought to the Prophet (peace and blessings of God be upon him), so he said: **It is sufficient for a people who are astray that they turn away from what their Prophet brought to what a prophet other than their Prophet brought, or a book other than their book.** So God the Almighty revealed: **Was it not sufficient for them that We sent down to you, [O Muhammad], the Book?** Narrated by Abu Muhammad al-Darimi in his Musnad. The scholars of tafsir mentioned it in their books. Concerning such a matter, the Prophet (peace and blessings be upon him) said to Umar, **He is not one of us who does not chant the Qur'an**, meaning that he is satisfied with it and does not need anything else. This is the interpretation of Al-Bukhari **may God have mercy on him** of the verse. If meeting his Lord is worth ten good deeds or more for each letter, as we mentioned in the introduction to the book, then turning away from it to anything else is misguidance, loss, deception, and deficiency. **Indeed in that meaning in the Qur'an is mercy** in this world and the hereafter. It was said: mercy in this world by saving them from misguidance. **And a reminder** in this world by guiding them to the truth **for a people who believe.**

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists in their stubbornness and their request for signs, meaning to guide them to the fact that Muhammad is the Messenger of God, just as he brought Salih his she-camel, God Almighty says: *Say*, O Muhammad, **The signs are only with God**, meaning that the matter of that is only with God, for if He knew that you would be guided, He would have answered your question, because that is easy for Him and simple for Him. But He knows that you only intended to be stubborn and test, so He does not answer you in that, as God

Almighty says: **And nothing prevented Us from sending the signs except that the former peoples denied them, and We gave Thamud the she-camel as a visible sign, but they wronged her.**

And His saying: **And I am only a clear warner** means I was only sent as a clear warner to you, so it is my duty to convey to you the message of God Almighty **He whom God guides is the guided one, and he whom He sends astray - you will find for him no protector to guide him.** And God Almighty said: **It is not upon you to guide them, but God guides whom He wills.** Then God Almighty said, explaining the greatness of their ignorance and the foolishness of their minds, when they asked for signs to show them the truth of Muhammad, may God bless him and grant him peace, in what he brought to them, and he brought them the Noble Book which falsehood cannot approach from before it or from behind it, which is greater than every miracle, as the eloquent and articulate people were unable to oppose it, rather to oppose ten surahs like it, or even to oppose a surah of it. So God Almighty said: **Was it not sufficient for them that We sent down to you the Book which is recited to them?** Meaning, was it not sufficient for them to say that We sent down to you the great Book in which is report of what came before them, report of what will come after them, and the judgment between them, while you are an illiterate man who does not read or write, and you did not mix with any of the People of the Book? So I came to them with report of what was in the former scriptures, with an explanation of the truth of what they differed over, and with the clear, evident, and manifest truth, as God Almighty said: **Was it not a sign to them that the scholars of the Children of Israel knew him?** And God Almighty said: **And they said, 'Why does he not bring us a sign from his Lord?' Did there not come to them clear evidence of what was in the former scriptures?**

Imam Ahmad said: Hajjaj told us, Laith told us, Saeed bin Abi Saeed told me, on the authority of his father, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "There is no prophet among the prophets but that he was given signs the like of which made mankind believe in him. What I was given was a revelation that God revealed to me, so I hope that I will have the largest following among them on the Day of Resurrection." Both of them narrated from the hadith of Laith. God the Almighty said: **Indeed in that is mercy and a reminder for a people who believe.** That is, in this Qur'an there is mercy, that is, a clarification of the truth and a removal of falsehood, and a reminder of what is in it of the coming of punishments and the descent of chastisement upon the deniers and disobedient ones for a people who believe.

Then God the Almighty said: **Say, 'God is sufficient as a witness between me and you.'** That is, He knows best what you are uttering of denial, and He knows what I am telling you about Him, that He sent me. If I were lying about Him, He would have taken revenge on me, as God the Almighty said: "And if he had fabricated against Us some sayings, We would have seized him by the right hand, then We would have cut his aorta. Then none of you could have prevented Him from Him." Rather, I am telling the truth about what I

have told you, and for this reason He supported me with clear miracles and conclusive evidence. **He knows what is in the heavens and the earth**, That is, nothing is hidden from Him. **And those who believe in falsehood and disbelieve in God - those are the losers.** That is, on the Day of Resurrection, He will reward them for what they did and will punish them for what they did in their denial of the truth and their following of falsehood. They denied the Messengers of God despite the evidence of their truthfulness, and they believed in tyrants and idols without evidence, so He will reward them for that. Indeed, He is Wise and Knowing.

Fath al-Qadir

51- Was it not sufficient for them that We sent down to you, [O Muhammad], the Book which is recited to them? This sentence is a resumption of the response to their suggestion and to demonstrate its invalidity: that is, was this miraculous Book which you challenged them to produce something like it or a surah from it not sufficient for the polytheists from the signs they suggested, and they failed? And if you had brought them the signs of Moses and the signs of other prophets, they would not have believed, just as they did not believe in the Qur'an which is recited to them at all times and in all places. **Indeed in that** refers to the Book described by what was mentioned **is a great mercy** in this world and the hereafter **and a reminder** in this world by which they remember and which guides them to the truth **for a people who believe** that is, for a people who believe in what you have brought from God, for they are the ones who benefit from that.

Tafsir al-Baghawi

51- Was it not sufficient for them, this is the answer to his saying: **Why were not verses sent down to him from his Lord?** He said: **Was it not sufficient for them that We sent down to you the Book which is recited to them?** Meaning: Was it not sufficient for them from the verses of the Qur'an which is recited to them? **Indeed in that**, in the sending down of the Qur'an, **is mercy and a reminder for a people who believe**, meaning: a reminder and an admonition for those who believe and act upon it.

Tafsir al-Baidawi

51- Was it not sufficient for them a verse that suffices them in what they suggested. **That We have sent down to you, [O Muhammad], the Book which is recited to them** its recitation to them continues, they unite with it, so it remains with them as a fixed sign that does not fade, unlike other signs. Or it is recited to them, meaning the Jews, by confirming what they have in their hands of your description and the description of your religion. **Indeed in that** the Book which is a continuous sign and clear proof. **is mercy** a great blessing. **And a reminder for a people who believe** and a reminder for those whose concern is belief without obstinacy. "It was said that some Muslims came to the

Surat al-Ankabut 29:51

Is it not sufficient for them that We have sent down to you the Book which is recited to them?
Indeed in that is mercy and a reminder for a people who believe.

Messenger of God, may God bless him and grant him peace, with books in which were written some of what the Jews say, so he said, "It is enough for a people to be misguided that they turn away from what their prophet brought them to what someone other than their prophet brought." So this verse was revealed.

Surat al-Ankabut 29:52

Say, "Sufficient is God as a Witness between me and you. He knows what is in the heavens and the earth. And those who believe in falsehood and disbelieve in God - it is those who are the losers."

Tafsir al-Jalalayn

52 - (Say, "Sufficient is God as a witness between me and you. He knows what is in the heavens and the earth.") including my situation and your situation. **And those who believe in falsehood**, which is what is worshipped besides God, **and disbelieve in God**, among you, **those are the losers**. in their deal, where they purchased disbelief for faith.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who say to you: Why was a sign not sent down to you from your Lord? Those who deny Our signs from your al-Nas 114: God is sufficient, O these people, as a witness between me and you for me and against me, because He knows who is right among us from who is wrong, and He knows what is in the heavens and what is on the earth. Nothing in them is hidden from Him. He will reward each group among us according to what is due to them, the one who is right for his steadfastness upon the truth, and the one who is wrong for his falsehood, according to what is due to them. **And those who believe in falsehood** means: they believed in polytheism, so they acknowledged it and disbelieved in it. He means: and they denied God. **Those are the losers** means: they are the ones who are cheated in their deal.

And similar to what we said about His statement, **And those who believed in falsehood**, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And those who believe in falsehood** means polytheism.

Tafsir al-Qurtubi

God the Almighty says: **Say, 'Sufficient is God as a Witness between me and you.'** That is, say to those who deny you, "Sufficient is God as a Witness to the truth of what I claim, that I am His Messenger and that this Qur'an is His Book. "He knows what is in the heavens and the earth." That is, nothing is hidden from Him. This is an argument against them to prove the validity of His testimony against them, because they have acknowledged His knowledge, so it is necessary for them to acknowledge His testimony. **And those who believe in falsehood**. Yahya ibn Salam said: *Iblis*.

It was also said: **The worship of idols and statues**, as Ibn Shajar said. **And disbelieved in God**. That is, because they denied His messengers and rejected His Book. It was also said: **Because of what they associated with Him of idols and attributes to Him of children and opposites**. "Those are the losers," in themselves and their deeds in the Hereafter.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists in their stubbornness and their request for signs, meaning to guide them to the fact that Muhammad is the Messenger of God, just as he brought Salih his she-camel, God Almighty says: *Say, O Muhammad, **The signs are only with God***, meaning that the matter of that is only with God, for if He knew that you would be guided, He would have answered your question, because that is easy for Him and simple for Him. But He knows that you only intended to be stubborn and test, so He does not answer you in that, as God Almighty says: **And nothing prevented Us from sending the signs except that the former peoples denied them, and We gave Thamud the she-camel as a visible sign, but they wronged her**.

And His saying: **And I am only a clear warner** means I was only sent as a clear warner to you, so it is my duty to convey to you the message of God Almighty **He whom God guides is the guided one, and he whom He sends astray - you will find for him no protector to guide him**. And God Almighty said: **It is not upon you to guide them, but God guides whom He wills**. Then God Almighty said, explaining the greatness of their ignorance and the foolishness of their minds, when they asked for signs to show them the truth of Muhammad, may God bless him and grant him peace, in what he brought to them, and he brought them the Noble Book which falsehood cannot approach from before it or from behind it, which is greater than every miracle, as the eloquent and articulate people were unable to oppose it, rather to oppose ten surahs like it, or even to oppose a surah of it. So God Almighty said: **Was it not sufficient for them that We sent down to you the Book which is recited to them?** Meaning, was it not sufficient for them to say that We sent down to you the great Book in which is report of what came before them, report of what will come after them, and the judgment between them, while you are an illiterate man who does not read or write, and you did not mix with any of the People of the Book? So I came to them with report of what was in the former scriptures, with an explanation of the truth of what they differed over, and with the clear, evident, and manifest truth, as God Almighty said: **Was it not a sign to them that the scholars of the Children of Israel knew him?** And God Almighty said: **And they said, 'Why does he not bring us a sign from his Lord?' Did there not come to them clear evidence of what was in the former scriptures?**

Imam Ahmad said: Hajjaj told us, Laith told us, Saeed bin Abi Saeed told me, on the authority of his father, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "There is no prophet among the prophets but that he was given

Surat al-Ankabut 29:52

Say, "Sufficient is God as a Witness between me and you. He knows what is in the heavens and the earth. And those who believe in falsehood and disbelieve in God - it is those who are the losers."

signs the like of which made mankind believe in him. What I was given was a revelation that God revealed to me, so I hope that I will have the largest following among them on the Day of Resurrection." Both of them narrated from the hadith of Laith. God the Almighty said: **Indeed in that is mercy and a reminder for a people who believe.** That is, in this Qur'an there is mercy, that is, a clarification of the truth and a removal of falsehood, and a reminder of what is in it of the coming of punishments and the descent of chastisement upon the deniers and disobedient ones for a people who believe.

Then God the Almighty said: **Say, 'God is sufficient as a witness between me and you.'** That is, He knows best what you are uttering of denial, and He knows what I am telling you about Him, that He sent me. If I were lying about Him, He would have taken revenge on me, as God the Almighty said: "And if he had fabricated against Us some sayings, We would have seized him by the right hand, then We would have cut his aorta. Then none of you could have prevented Him from Him." Rather, I am telling the truth about what I have told you, and for this reason He supported me with clear miracles and conclusive evidence. **He knows what is in the heavens and the earth,** That is, nothing is hidden from Him. **And those who believe in falsehood and disbelieve in God - those are the losers.** That is, on the Day of Resurrection, He will reward them for what they did and will punish them for what they did in their denial of the truth and their following of falsehood. They denied the Messengers of God despite the evidence of their truthfulness, and they believed in tyrants and idols without evidence, so He will reward them for that. Indeed, He is Wise and Knowing.

Fath al-Qadir

52- **Say, 'Sufficient is God as a Witness between me and you.'** That is, say to the deniers, "Sufficient is God as a Witness for what happened between me and you. 'He knows what is in the heavens and the earth.' Nothing of that is hidden from Him, including what occurred between you and His Messenger. 'And those who believe in falsehood and disbelieve in God - it is they who are the losers.'" That is, they believe in what they worship other than God and disbelieve in the truth, which is God, the Exalted. They are the ones who combine loss in this world and the Hereafter.

Tafsir al-Baghawi

52- **Say, 'Sufficient is God as a witness between me and you.'** I am His Messenger and this Qur'an is His book. "He knows what is in the heavens and the earth. And those who believe in falsehood" Ibn Abbas said: in other than God. Muqatil said: in the worship of Satan, **and disbelieve in God - those are the losers.**

Tafsir al-Baidawi

52- **Say, 'God is sufficient as a witness between me and you'** with my truthfulness and He has confirmed me with miracles, or with my conveying what I was sent to you with and my advising you and your response to me with denial and stubbornness.

He knows what is in the heavens and the earth, so my condition and your condition are not hidden from Him. **And those who believe in falsehood,** which is what is worshipped besides God, **and disbelieve in God,** among you.

Those are the losers in their deal where they bought disbelief with faith.

Surat al-Ankabut 29:53

And they urge you to hasten the punishment, but were it not for a specified term, the punishment would have come upon them. And it will surely come upon them suddenly while they perceive not.

Tafsir al-Jalalayn

53 - (And they ask you to hasten the punishment. But were it not for a specified term) for him **the punishment would have come upon them** quickly **and it would have come upon them suddenly while they do not perceive** the time of its coming.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And these people of yours urge you, O Muhammad, to hasten you: Why was a sign not sent down to him from his Lord of the punishment? And they say: **O God, if this is the truth from You, then rain down upon us stones from the sky** (al-Anfal 8:32) And were it not for a term that I had named for them so that I would not destroy them until they fulfilled it and attained it, the punishment would have come upon them suddenly. And His statement: **And it will surely come upon them suddenly while they perceive not** means: And the punishment will come upon them suddenly while they are not aware of the time of its coming before its arrival.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they ask You to hasten the punishment**, he said: Some ignorant people of this nation said, **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment** (al-Anfal 8:32)... the verse.

Tafsir al-Qurtubi

The Almighty says: **And they ask you to hasten the punishment**. When He warned them of the punishment, they said, in extreme denial, **Hasten this punishment for us**. It was said that the one who said that was An-Nadr ibn Al-Harith and Abu Jahl when they said, **O God, if this is the truth from You, then rain down upon us stones from the sky**. (al-Anfal 8:32) And their saying, **Our Lord, hasten for us our portion before the Day of Reckoning**. (Sad: 16) And His saying, **And were it not for a specified term**, regarding the descent of the punishment. Ibn Abbas said: It means, **I did not promise you that I would not punish your people and delay them until the Day of Resurrection**. Its explanation is: **Rather, the Hour is their appointed time**. (al-Qamar 54:46) Ad-Dahhak said: It is the duration of

their lives, the time that God has determined for their destruction and punishment, as Ibn Shajarah said. It was said: It is the killing on the Day of Badr. In short, every punishment has a term that is neither advanced nor delayed. His evidence is His statement: **For every report there is a appointed time** (al-An'am 6:67). **The punishment has come upon them** means that which they hastened. **And it will come upon them suddenly** meaning suddenly. **And they perceive not** meaning they do not know that it will descend upon them.

Tafsir Ibn Kathir

God Almighty says, informing us of the ignorance of the polytheists in their hastening the punishment of God to befall them and the wrath of God to descend upon them, as God Almighty said: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.'** And He says here: "And they urge You to hasten the punishment. And were it not for a specified term, the punishment would have come to them." That is, were it not for what God has decreed of delaying the punishment until the Day of Resurrection, the punishment would have come to them soon and quickly, just as they hastened it. Then He says: **And it will come to them suddenly**, that is, suddenly, "while they perceive not. They urge You to hasten the punishment, and indeed, Hell encompasses the disbelievers." That is, they urge the punishment, and it will inevitably come to them.

Shu'bah narrated from Samak from Ikrimah: He said regarding the statement of God, **And indeed, Hell will encompass the disbelievers**, he said: The sea. Ibn Abi Hatim said: Ali ibn al-Husayn narrated to us, Umar ibn Isma'il ibn Mujalid narrated to us, my father narrated to us from Mujalid from al-Sha'bi that he heard Ibn Abbas say: **And indeed, Hell will encompass the disbelievers**, and Hell is this green sea in which the stars are scattered, and the sun and moon are rolled up in it, then it is lit and it becomes Hell. Imam Ahmad said: Abu 'Asim narrated to us, Abdullah ibn Umayyah narrated to us, Muhammad ibn Hayyi narrated to me, Sufwan ibn Ya'la narrated to me from his father that the Prophet, may God bless him and grant him peace, said: **The sea is Hell**. They said: Ya'la, so he said: "Do you not see that God, the Most High, says: 'A Fire whose walls will encompass them.'" He said: **No, by the One in Whose Hand is the soul of Ya'la, I will never enter it until I present myself before God, and not a drop of it will touch me until I present myself before God**. This is a strange interpretation, and a very strange hadith, and God knows best.

Then God the Almighty said: **The Day the punishment will cover them from above them and from beneath their feet**, just as He the Almighty said: **For them is a bed of Hellfire and above them are coverings**, and He the Almighty said: **For them are canopies of Fire above them and canopies beneath them**, and He the Almighty said: **If only those who disbelieved knew when they will not be able to avert the Fire from their faces or from their backs**, so the Fire will cover them from all sides, and this is more eloquent in the physical punishment. And His the Almighty said: **And He will**

Surat al-Ankabut 29:53

And they urge you to hasten the punishment, but were it not for a specified term, the punishment would have come upon them. And it will surely come upon them suddenly while they perceive not.

say, "Taste what you used to do," is a threat, rebuke, and rebuke. This is a spiritual punishment for the souls, just as He the Almighty said: "The Day they are dragged into the Fire on their faces, 'Taste the touch of Hellfire. Indeed, We created all things with measure. '" And He the Almighty said: "The Day they are summoned to the Fire of Hell with a summons. This is the Fire which you used to deny. Is this magic, or do you not see? Enter it, then be patient or do not be patient; it is all the same for you. You will only be recompensed for what you used to do."

"And were it not for a specified term" for every punishment or people. **The punishment would have come upon them quickly. And it will come upon them suddenly** suddenly in this world, such as the Battle of Badr, or in the Hereafter when death descends upon them. **And they are not aware** of its coming.

Fath al-Qadir

53- **And they ask you to hasten the punishment** in mockery and denial, as in their saying, **Rain down upon us stones from the sky or bring us a painful punishment.** "And were it not for a specified term" that God has set for their punishment and specified it, which is the Resurrection. Ad-Dahhak said: The term is the duration of their lives because when they die they will be subjected to the punishment. **The punishment would have come to them** meaning were it not for that specified term, the punishment that they deserved for their sins would have come to them. It was said that what is meant by the specified term is the first Trumpet blast, and it was said that it is the time that God has decreed for their punishment in this world by killing and captivity on the Day of Badr. The result is that every punishment has a term that cannot be preceded or delayed, as in the words of the Most High: **For every matter there is a term appointed.** The phrase **and it will come to them suddenly** is a new sentence explaining the coming of the punishment mentioned before it, and the meaning of *suddenly* is sudden. The phrase **and they do not perceive** is in the place of a predicate of state: that is, the state of their not knowing that it will come.

Tafsir al-Baghawi

53- **And they urge you to hasten the punishment.** This verse was revealed about Al-Nadr ibn Al-Harith when he said: **Then rain down upon us stones from the sky.** "And were it not for a specified term," Ibn Abbas said: "I did not promise you that I would not punish your people or eradicate them and delay their punishment until the Day of Resurrection, as He said: "Rather, the Hour is their appointed time." (al-Qamar 54:46). Ad-Dahhak said: **The duration of their lives, because when they die they will be punished.** It was said: On the day of Badr, **The punishment would have come upon them and it will come upon them,** meaning: the punishment, and it was said: the term, **suddenly while they are not aware,** of its coming.

Tafsir al-Baidawi

53- **And they ask you to hasten the punishment** by saying, **Then rain down upon us stones from the sky.**

Surat al-Ankabut 29:54

They urge you to hasten the punishment, and indeed, Hell will encompass the disbelievers.

Tafsir al-Jalalayn

54 - **They urge you to hasten the punishment** in this world **and indeed, Hell will encompass the disbelievers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O Muhammad, these polytheists are hastening you to bring the punishment upon them, while the Fire is surrounding them and all that remains is for them to enter it. It has also been said that this is the sea.

Who said that?

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Samak, who said: I heard 'Ikrimah say about this verse, **And indeed, Hell will encompass the disbelievers**. He said: The sea.

Ibn Wakee' told us: Ghundar told us, on the authority of Shu'bah, on the authority of Samak, on the authority of 'Ikrimah, the same.

Tafsir al-Qurtubi

The Almighty says: **They urge you to hasten the punishment**. That is, they urge you to hasten them, even though Hell has been prepared for them and will inevitably surround them. So what is the meaning of hastening? It was said that it was revealed regarding Abdullah ibn Abi Umayya and his companions among the polytheists when they said: **Or should the sky fall upon us in fragments, as you have claimed?** (Al-Isra': 92).

Tafsir Ibn Kathir

God Almighty says, informing us of the ignorance of the polytheists in their hastening the punishment of God to befall them and the wrath of God to descend upon them, as God Almighty said: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.'** And He says here: "And they urge You to hasten the punishment. And were it not for a specified term, the punishment would have come to them." That is, were it not for what God has decreed of delaying the punishment until the Day of Resurrection, the punishment would have come to them soon and quickly, just as they hastened it. Then He says: **And it will come to them suddenly**, that is, suddenly, "while they perceive not. They urge You to hasten the

punishment, and indeed, Hell encompasses the disbelievers." That is, they urge the punishment, and it will inevitably come to them.

Shu'bah narrated from Samak from 'Ikrimah: He said regarding the statement of God, **And indeed, Hell will encompass the disbelievers**, he said: The sea. Ibn Abi Hatim said: Ali ibn al-Husayn narrated to us, Umar ibn Isma'il ibn Mujalid narrated to us, my father narrated to us from Mujalid from al-Sha'bi that he heard Ibn Abbas say: **And indeed, Hell will encompass the disbelievers**, and Hell is this green sea in which the stars are scattered, and the sun and moon are rolled up in it, then it is lit and it becomes Hell. Imam Ahmad said: Abu 'Asim narrated to us, Abdullah ibn Umayyah narrated to us, Muhammad ibn Hayyi narrated to me, Sufwan ibn Ya'la narrated to me from his father that the Prophet, may God bless him and grant him peace, said: **The sea is Hell**. They said: Ya'la, so he said: "Do you not see that God, the Most High, says: 'A Fire whose walls will encompass them.'"
He said: **No, by the One in Whose Hand is the soul of Ya'la, I will never enter it until I present myself before God, and not a drop of it will touch me until I present myself before God**. This is a strange interpretation, and a very strange hadith, and God knows best.

Then God the Almighty said: **The Day the punishment will cover them from above them and from beneath their feet**, just as He the Almighty said: **For them is a bed of Hellfire and above them are coverings**, and He the Almighty said: **For them are canopies of Fire above them and canopies beneath them**, and He the Almighty said: **If only those who disbelieved knew when they will not be able to avert the Fire from their faces or from their backs**, so the Fire will cover them from all sides, and this is more eloquent in the physical punishment. And His the Almighty said: **And He will say, 'Taste what you used to do,'** is a threat, rebuke, and rebuke. This is a spiritual punishment for the souls, just as He the Almighty said: "The Day they are dragged into the Fire on their faces, 'Taste the touch of Hellfire. Indeed, We created all things with measure.'"
And He the Almighty said: "The Day they are summoned to the Fire of Hell with a summons. This is the Fire which you used to deny. Is this magic, or do you not see? Enter it, then be patient or do not be patient; it is all the same for you. You will only be recompensed for what you used to do."

Fath al-Qadir

Then the Almighty mentioned that the appointed time for their punishment is Hell, saying: 54- **They ask you to hasten the punishment, while Hell is encompassing the disbelievers**. That is, they ask you to hasten their punishment, while the place of punishment is surrounding them, that is, it will surround them soon, for what is coming is near. What is meant by the disbelievers is their kind, so these hasteners are included in it primarily. So His saying, **and they ask you to hasten the punishment**, is informing about them, and His saying a second time, **they ask you to hasten the punishment**, is an expression of amazement at them. It was said that the repetition is for emphasis.

Surat al-Ankabut 29:54

They urge you to hasten the punishment, and indeed, Hell will encompass the disbelievers.

Tafsir al-Baghawi

54- **They urge you to hasten the punishment**, he repeated it to emphasize, **and Hell will surely encompass the disbelievers**, gathering them together so that not one of them will remain without entering it.

Tafsir al-Baidawi

54- **They urge you to hasten the punishment, while Hell will surely encompass the disbelievers.** It will encompass them on the Day the punishment comes to them, or it will encompass them now due to the encompassing and disbelief and sins that they have committed. The lam is for the covenant, placing the apparent in place of the implicit to indicate the reason for encompassing, or for the genus, so it is an inference from the ruling of the genus to their ruling.

Surat al-Ankabut 29:55

The Day the punishment will cover them from above them and from beneath their feet, and He will say, **Taste what you used to do.**

Tafsir al-Jalalayn

55 - **On the Day the punishment will cover them from above them and from beneath their feet, and He will say** in it with the letter *nun* We command to say, and with the letter *ya* the one in charge of the punishment will say **Taste what you used to do** meaning its reward, so do not miss out on us.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And Hell will surely encompass the disbelievers.** The Day the punishment will cover the disbelievers from above them in Hell and from beneath their feet.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **On the Day the punishment will cover them from above them and from beneath their feet:** meaning in the Fire.

And His statement, **And He will say, 'Taste what you used to do,'** means, **The Most High is His praise,** and God will say to them, **Taste what you used to do in this world of sins against God and what angers Him therein.** And with the *ya* in **And He will say, 'Taste,'** the majority of the reciters of the regions read it with the *ya* except for Abu Ja'far and Abu 'Amr, for they both read it with the *nun* **and we say.** And the reading that we have is with the *ya* due to the consensus of the authoritative reciters on it.

Tafsir al-Qurtubi

The Almighty's saying: **The Day the punishment will cover them from above them.** It was said: It is connected to what came before it, meaning the Day the punishment will befall them from above them and from beneath their feet, and when the punishment will cover them, Hell will surround them. He only said: **and from beneath their feet** for the sake of approximation, otherwise covering from above is more general, as the poet said:

I fed her straw and cold water.

Another said:

The leaders of the horses who were on the offensive were without spears or shields.

And he says, 'Taste.' The people of Medina and Kufa read it as, **And we say,** with a noon. The rest read it with a ya. Abu Ubaid chose it, because of the statement, **Say, 'Sufficient is God.'** It is possible that the angel assigned to them says, *Taste.* Both readings

go back to the same meaning, that is, the angel says, by our command, *Taste.*

Tafsir Ibn Kathir

God Almighty says, informing us of the ignorance of the polytheists in their hastening the punishment of God to befall them and the wrath of God to descend upon them, as God Almighty said: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.'** And He says here: "And they urge You to hasten the punishment. And were it not for a specified term, the punishment would have come to them." That is, were it not for what God has decreed of delaying the punishment until the Day of Resurrection, the punishment would have come to them soon and quickly, just as they hastened it. Then He says: **And it will come to them suddenly,** that is, suddenly, "while they perceive not. They urge You to hasten the punishment, and indeed, Hell encompasses the disbelievers." That is, they urge the punishment, and it will inevitably come to them.

Shu'bah narrated from Samak from Ikrimah: He said regarding the statement of God, **And indeed, Hell will encompass the disbelievers,** he said: The sea. Ibn Abi Hatim said: Ali ibn al-Husayn narrated to us, Umar ibn Isma'il ibn Mujalid narrated to us, my father narrated to us from Mujalid from al-Sha'bi that he heard Ibn Abbas say: **And indeed, Hell will encompass the disbelievers,** and Hell is this green sea in which the stars are scattered, and the sun and moon are rolled up in it, then it is lit and it becomes Hell. Imam Ahmad said: Abu 'Asim narrated to us, Abdullah ibn Umayyah narrated to us, Muhammad ibn Hayyi narrated to me, Sufwan ibn Ya'la narrated to me from his father that the Prophet, may God bless him and grant him peace, said: **The sea is Hell.** They said: Ya'la, so he said: "Do you not see that God, the Most High, says: 'A Fire whose walls will encompass them.'"
He said: **No, by the One in Whose Hand is the soul of Ya'la, I will never enter it until I present myself before God, and not a drop of it will touch me until I present myself before God.** This is a strange interpretation, and a very strange hadith, and God knows best.

Then God the Almighty said: **The Day the punishment will cover them from above them and from beneath their feet,** just as He the Almighty said: **For them is a bed of Hellfire and above them are coverings,** and He the Almighty said: **For them are canopies of Fire above them and canopies beneath them,** and He the Almighty said: **If only those who disbelieved knew when they will not be able to avert the Fire from their faces or from their backs,** so the Fire will cover them from all sides, and this is more eloquent in the physical punishment. And His the Almighty said: **And He will say, 'Taste what you used to do,'** is a threat, rebuke, and rebuke. This is a spiritual punishment for the souls, just as He the Almighty said: "The Day they are dragged into the Fire on their faces, 'Taste the touch of Hellfire. Indeed, We created all things with measure.'"
And He the Almighty said: "The Day they are summoned to the Fire of Hell with a summons. This is the Fire which you used to deny. Is this magic, or do

The Day the punishment will cover them from above them and from beneath their feet, and He will say, "Taste what you used to do."

you not see? Enter it, then be patient or do not be patient; it is all the same for you. You will only be recompensed for what you used to do."

Fath al-Qadir

Then the Almighty mentioned how the punishment will surround them, saying: 55- **The Day the punishment will cover them from above them and from beneath their feet** meaning from all sides of them. Then when the punishment covers them in this manner, Hell will have surrounded them. **And He will say, 'Taste what you used to do.'** The speaker is God, the Almighty, or one of His angels, commanding him: meaning, taste the recompense for what you used to do of disbelief and sins. The people of Medina and Kufa read *naqul* with a noon. The rest read it with a tahtiya. Abu Ubaid chose the last reading, because of His saying: **Say, 'Sufficient is God.'** Ibn Mas'ud and Ibn Abi Ubla read it, and it is said, *Taste*.

Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Ismaili in his Mu'jam narrated on the authority of Ibn Abbas, regarding the statement of God, the Almighty, {And you did not recite before it any book, nor did you inscribe it with your right hand}, that he said: The Messenger of God, peace and blessings be upon him, could neither read nor write; he was illiterate. And regarding the statement of God, the Almighty, {Rather, they are clear signs in the breasts of those who have been given knowledge}, that he said: God had revealed the status of Muhammad in the Torah and the Gospel to the people of knowledge, and taught it to them and made him a sign for them, so He said to them: The sign of his prophethood is that when he emerges he will neither know a book nor inscribe it with his right hand, and these are the clear signs of which God, the Almighty, said. Al-Bayhaqi narrated in his Sunan on the authority of Ibn Mas'ud, regarding the statement of God, the Almighty, {And you did not recite before it any book}, that he said: The Messenger of God, peace and blessings be upon him, could neither read nor write. Al-Faryabi, Al-Darimi, Abu Dawud in his Marasil, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Yahya bin Ja'dah who said: "Some Muslims came with books they had written in which were some of what they had heard from the Jews. The Prophet (peace and blessings of God be upon him) said: 'It is enough foolishness and misguidance for a people to turn away from what their Prophet brought to them and to instead follow what others brought to others.' So the verse, 'Was it not sufficient for them?' was revealed." Al-Ismaili narrated it in his Mu'jam and Ibn Mardawayh narrated it on the authority of Yahya bin Ja'dah on the authority of Abu Hurayrah, and he mentioned it with the same meaning. Abd Al-Razzaq in Al-Musannaf and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Al-Zuhri that Hafsa came to the Prophet (peace and blessings of God be upon him) with a book of the stories of Joseph in a shoulder strap. She began to read it and the Prophet's face changed color. He said: 'By the One in Whose Hand is my soul, if Joseph came to you while I was your prophet and you were to follow him and

abandon me, you would go astray.'" Abd al-Razzaq, Ibn Sa'd, Ibn al-Durais, al-Hakim in al-Kuna, and al-Bayhaqi in al-Shu'ab narrated on the authority of Abdullah ibn al-Harith al-Ansari that he said: "Umar ibn al-Khattab entered upon the Prophet (peace and blessings of God be upon him) with a book containing passages from the Torah. He said: 'I have found these with a man from the People of the Book. I will show them to you.' The face of the Messenger of God (peace and blessings of God be upon him) changed so drastically that I had never seen anything like it. Abdullah ibn al-Harith said to Umar: 'Do you not see the face of the Messenger of God (peace and blessings of God be upon him)?' Umar said: 'We are pleased with God and Islam as our religion and with Muhammad as our Prophet.' The Messenger of God (peace and blessings of God be upon him) felt better and said: 'If Moses had come down and you were to follow him and abandon me, you would have gone astray. I am your portion among the prophets, and you are my portion among the nations.'" A similar narration was narrated by Abd al-Razzaq and al-Bayhaqi via Abu Qilabah on the authority of Umar. Al-Bayhaqi narrated and authenticated it on the authority of Umar ibn al-Khattab that he said: "I asked the Messenger of God (peace and blessings of God be upon him) about learning the Torah. He said: 'Do not learn it, but believe in it. Learn what has been revealed to you and believe in it.'" Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And indeed, Hell will encompass the disbelievers**, he said: Hell is this green sea in which the stars are scattered and in which the sun and moon are, then it is kindled and becomes Hell. There is great objection to this, for many authentic hadiths clearly state that Hell exists and was created with the characteristics mentioned in the Book and the Sunnah.

Tafsir al-Baghawi

55- **The Day the punishment will cover them from above them and from beneath their feet**, meaning: When the punishment covers them, Hell will surround them, as He said: **For them is a bed of Hell and above them are coverings** (al-A'raf 7:41), **And He will say, 'Taste,'** Nafi' and the people of Kufa read: **And He will say, 'Taste,'** meaning: And the one in charge of their punishment will say to them: *Taste*, and the others read it with a *nun*, because since it was by His command, it was attributed to Him, **for what you used to do**, meaning: the reward for what you used to do.

Tafsir al-Baidawi

55- **The Day the punishment will cover them** is an adverbial phrase for *surrounding* or implied, such as **such and such**. "From above them and from beneath their feet" means from all sides. **And He says** God or some of His angels by His command, according to the reading of Ibn Kathir, Ibn Amir, and the two Basrans

with the letter *nun*. "Taste what you used to do" means its reward.

Surat al-Ankabut 29:56

O My servants who have believed, indeed My earth is spacious, so worship only Me.

Surat al-Ankabut 29:56

O My servants who have believed, indeed My earth is spacious, so worship only Me.

Tafsir al-Jalalayn

56 - **O My servants who have believed, indeed My earth is spacious, so worship Me** in a land where worship was made easy by migrating to it from a land where it was not easy, and it was revealed about the weak Muslims of Mecca who were in difficulty in showing Islam there.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His believing servants: O My servants who have believed in Me and in My Messenger Muhammad, may God bless him and grant him peace, **My earth is spacious**.

The commentators differed about the meaning intended by the report about the vastness of the earth. Some of them said: What is meant by that is that it is not too narrow for you to stay in a place on it where it is not permissible for you to stay, but if there is a practice in a place on it that involves disobedience to God and you are not able to change it, then flee from it.

Who said that?

Muhammad bin Bashir told us: Abu Ahmad told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Saeed bin Jubair, regarding his statement, **Indeed, My earth is spacious**, he said: If someone commits sins in it, then leave it.

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ismail ibn Abi Khalid, on the authority of Saeed ibn Jubayr, regarding his statement, **Indeed, My earth is spacious**, he said: If someone commits sins in it, then leave it.

Ibn Wakee' told us: Jarir told us, on the authority of Laith, on the authority of a man, on the authority of Saeed bin Jubair, who said: Flee, for my land is vast.

Ibn Wakee' told us: My father told us, on the authority of Sharik, on the authority of Mansur, on the authority of Ata', who said: If you are commanded to commit sins, then flee, for My earth is vast.

Ibn Bashir told us, he said: Abu Ahmad told us, he said: Sharik told us, on the authority of Mansur, on the authority of Ata', **My earth is spacious**. He said: Avoiding the people of sin.

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **Indeed, My**

earth is spacious, so they migrated and fought.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **O My servants who have believed, indeed My earth is spacious, so worship Me**. I said: Does He mean by this those believers who were in Mecca? He said: Yes.

Others said: The meaning of this is: What I have brought forth from my land for you in terms of provision is abundant for you.

Who said that?

Al-Hasan bin Arafah told us: Zaid bin Al-Habbab told me, on the authority of Shaddad bin Saeed bin Malik Abi Talha Al-Rasibi, on the authority of Ghailan bin Jarir Al-Ma'wali, on the authority of Mutraf bin Abdullah bin Al-Shakheer Al-Amiri, regarding the statement of God, **Indeed, My earth is spacious**, he said: Indeed, My provision for you is spacious.

Ibn Wakee' told us, he said: Zaid bin Habbab told us, on the authority of Shaddad, on the authority of Ghailan bin Jarir, on the authority of Mutraf bin Al-Shaikher, **My land is vast**, meaning: My provision for you is vast.

The first of the two interpretations of the verse is the statement of those who said: The meaning of this is: My earth is vast, so flee from those who prevent you from working in obedience to Me, because His statement, **Then worship Me** indicates that, and that this is the more apparent of its two meanings, and that is because when He describes the earth with a description, then the most common way of describing it with that is that it is not all too narrow for someone who finds a place in it too narrow, not that He described it with an abundance of goodness and fertility.

His saying, **So worship Me**, means: So devote your worship and obedience to Me, and do not obey anyone in disobeying Me.

Tafsir al-Qurtubi

The Almighty says: **O My servants who have believed, indeed My earth is spacious**. This verse was revealed to encourage the believers who were in Makkah to emigrate - according to Muqatil and Al-Kalbi - so God informed them of the vastness of His earth, and that remaining in a place where the disbelievers are harmed is not right. Rather, the correct thing is to seek to worship God on His earth, and that staying in a place where the disbelievers are harmed is not right. Rather, the correct thing is to seek to worship God on His earth with His righteous servants. That is, if you are in difficulty in showing your faith there, then emigrate to Madinah, for it is spacious, to show monotheism there. Ibn Jubayr and Ata' said: This verse applies to a land in which there is oppression and evil, and migration from it to a land of truth is required. Malik said the same. Mujahid said: **My earth is spacious**, so they emigrated and fought. Mutraf ibn Ash-Shakheer said: The meaning is that My mercy is

vast. And also on the authority of God the Almighty: **Indeed, My provision for you is vast, so seek it on the earth.** Sufyan al-Thawri said: **If you are in an expensive land, then move to another one and fill your bag with bread for a dirham.** It was said: The meaning is: Indeed, My land, which is the land of Paradise, is vast. **So worship Me** until I inherit it for you. **So worship Me** "Me" is in the accusative case with an implied verb, meaning, so worship Me, so worship Me. So one of the two verbs was substituted for the second, and the *fa* in His statement: **So worship Me** has the meaning of a condition, meaning, if a place becomes too small for you, then worship Me elsewhere, because My land is vast.

Tafsir Ibn Kathir

This is an order from God the Almighty to the believers to migrate from the country in which they are unable to establish the religion to the vast land of God where the religion can be established, by unifying God and worshipping Him as He has commanded them. For this reason, God the Almighty said: **O My servants who have believed, indeed My earth is spacious, so worship Me.** Imam Ahmad said: Yazid bin Abd Rabbih told us, Baqiyah bin Al-Walid told us, Jubayr bin Amr Al-Qurashi told me, Abu Saad Al-Ansari told me on the authority of Abu Yahya, the client of Al-Zubayr bin Al-Awwam, on the authority of Al-Zubayr bin Al-Awwam, who said: The Messenger of God, may God bless him and grant him peace, said: **The land is the land of God, and the servants are the servants of God, so wherever you find good, stay.** For this reason, when the oppressed people in Mecca found it difficult to stay there, they left as emigrants to the land of Abyssinia to be safe for their religion there. They found the best of hosts there: Ashama Al-Najashi, the king of Abyssinia, may God have mercy on him. He sheltered them and supported them with his victory, and made them rulers in his country. Then after Then the Messenger of God, may God bless him and grant him peace, and the remaining companions migrated to the pure city of Medina, Yathrib.

Then God the Almighty said: **Every soul will taste death, then to Us you will be returned.** That is, wherever you are, death will overtake you, so be obedient to God and where God has commanded you, for that is best for you, for death is inevitable and there is no escaping it. Then to God is the return and the final destination. Whoever obeys Him, He will reward him with the best reward and grant him the most complete reward. For this reason, God the Almighty said: **And those who have believed and done righteous deeds - We will surely assign to them lofty mansions in Paradise beneath which rivers flow.** That is, We will surely inhabit them in high mansions in Paradise beneath which rivers flow of various kinds, such as water, wine, honey, and milk, which they can spend and use as they wish. **Abiding therein eternally.** That is, remaining there forever, not seeking to move from it. **Excellent is the reward of the workers.** These mansions are a reward for the deeds of the believers. **Those who were patient.** That is, in their religion, and migrated to God and opposed their enemies, and left

their families and relatives seeking the pleasure of God and hoping for what is with Him and believing in His promise.

Ibn Abi Hatim, may God have mercy on him, said: My father told us, Sufyan al-Mu'adhdhin told us, al-Walid ibn Muslim told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, on the authority of his grandfather Abu Salam al-Aswad, Abu Mu'awiyah al-Ash'ari told me that Abu Malik al-Ash'ari told him that the Messenger of God, may God bless him and grant him peace, told him that in Paradise there are rooms whose outside can be seen from their inside, and whose inside can be seen from their outside. God Almighty has prepared them for those who feed the poor, speak well, pray and fast regularly, and stand at night while people are asleep. **And upon their Lord they rely** in all their affairs, in their religion and their worldly affairs. Then God Almighty informed them that provision is not limited to a particular spot, rather His provision is general for His creation wherever and whenever they are. Rather, the provisions of the emigrants wherever they emigrated were greater, more extensive, and better, for after a short time they became the rulers of the lands in all the regions and cities. For this reason, God Almighty said: **And how many an animal does not carry its provision** meaning it is not able to collect and obtain it and does not store anything for tomorrow. **May God provide for her and for you.** That is, God provides for her despite her weakness and makes it easy for her. He sends to every creature what is best for it, even the ants in the depths of the earth, the birds in the air, and the whales in the water. God the Almighty says: "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 register."

Ibn Abi Hatim said: Muhammad ibn Abd al-Rahman al-Harawi told us, Yazid - meaning Ibn Harun - told us, al-Jarrah ibn Munhal al-Jazari - he is Abu al-Atuf - told us, on the authority of al-Zuhri, on the authority of a man, on the authority of Ibn Umar, who said: "I went out with the Messenger of God, may God bless him and grant him peace, until he entered some of the walls of Madinah. He began to pick up dates and eat, and he said to me: O Ibn Umar, why are you not eating? I said: I do not desire it, O Messenger of God. He said: But I desire it, and this is the fourth morning since I have tasted food and I have not found it. If I wished, I could have called upon my Lord to give me the kingdom of Chosroes and Caesar. So what will you do, O Ibn Umar, if you remain among a people who hide their provision for the year due to weak certainty? He said: By God, we did not leave or throw anything until the verse was revealed: 'And how many an animal carries not its provision? God provides for it and for you. And He is the Hearing, the Knowing.' So the Messenger of God, may God bless him and grant him peace, said: God, the Almighty, did not command me to hoard the world, nor to follow desires. Whoever hoards his worldly life seeking thereby an everlasting life, then life in the hand of God, I do not hoard a dinar or a dirham, nor do I hide provision for tomorrow. This is a strange hadith, and Abu al-Atuf al-Jazari is weak. They have mentioned that when a crow hatches its white chicks, they come out while they are white. When their parents see them like this, they flee from

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them for days until their feathers turn black. The chick remains with its mouth open, checking on its parents, and God, the Most High, sends up small birds like a flea, which flocks to it and feeds on it for those days until its feathers turn black. The parents check on it all the time, and whenever they see its feathers white, they flee from it. When they see its feathers turn black, they take pity on it and provide for it. For this reason, the poet said:

O Provider of the croaking in its nest and Mender of the broken and shattered bones

Al-Shafi'i said in a series of his commands, such as the saying of the Prophet (peace and blessings of God be upon him): "Travel and you will be healthy and you will be provided for." Al-Bayhaqi said: We were told by the dictation of Abu al-Hasan Ali ibn Ahmad ibn Abdun, who told us Ahmad ibn Ubayd, who told us Muhammad ibn Ghalib, who told me Muhammad ibn Sinan, who told us Muhammad ibn Abd al-Rahman ibn Raddad, a sheikh from the people of Madinah, who told us Abdullah ibn Dinar, on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings of God be upon him) said: **Travel and you will be healthy and you will gain.** He said: We narrated it on the authority of Ibn Abbas. Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us on the authority of Darraj, on the authority of Abd al-Rahman ibn Hujairah, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Travel and you will gain, fast and you will be healthy, and fight and you will gain.** A hadith like that of Ibn Umar was narrated on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), and on the authority of Mu'adh ibn Jabal, with a chain of transmission traceable to the Companions. In another version: **Travel with those who are wealthy and well-off.** He said: We narrated it on the authority of Ibn Abbas. And His statement: **And He is the All-Hearing, the All-Knowing.** He is the All-Hearing of the words of His servants, the All-Knowing of their movements and stillness.

Fath al-Qadir

When God, the Almighty, mentioned the state of the disbelievers from among the People of the Book and the polytheists, and gathered them in the warning and made them among the people of Hell, their stubbornness intensified, their corruption increased, and they sought to harm the Muslims in every way. So God, the Almighty, said: 56- **O My servants who have believed,** He added them to Himself after addressing them as an honor and a tribute. **Those who believed** is a clear or distinctive description. **Indeed, My earth is spacious.** If you are in difficulty in showing faith in Mecca, and in a plot against the disbelievers, then leave it so that worshipping Me alone may be made easy for you and facilitated for you. Al-Zajaj said: They were commanded to migrate from a place where they could not worship God. Likewise, whoever is in a land where they commit sins and cannot change that must migrate to a place where he can worship God as He

should be worshipped. Mutraf ibn Ash-Shakheer said: The meaning is that My mercy is vast and My provision is abundant for you, so seek it on earth. It was also said that the meaning is: My earth, which is the land of Paradise, is vast, so worship Me until I inherit it for you. And the subject of / is the subject of an implied verb: that is, worship Me.

Tafsir al-Baghawi

56- **O My servants who have believed, indeed My earth is spacious, so worship Me.** Muqatil and Al-Kalbi said: It was revealed regarding the weak Muslims of Mecca. He said: If you are in difficulty in Mecca showing faith, then leave it for the land of Medina, for My earth - meaning Medina - is spacious and safe.

Mujahed said: The land of Medina is vast, so they migrated and fought there.

Sa'id ibn Jubayr said: **If someone commits sins in a land, then leave it, for My land is vast.** Ata' said: **If you are ordered to commit sins, then flee, for My land is vast.** Likewise, anyone who is in a land where sins are committed and is unable to change that must migrate to a place where he can worship.

It was said: It was revealed about a people who had not emigrated to Mecca, and they said: We fear, if we emigrate, hunger and hardship of living, so God revealed this verse and did not excuse them for not leaving.

Mutraf bin Abdullah said: My land is vast, meaning: My provision is vast for you, so go out.

Tafsir al-Baidawi

56- **O My servants who have believed, indeed My earth is spacious, so worship Me.** That is, if it is not easy for you to worship Me in one land and it is not easy for you to practice your religion openly, then migrate to wherever it is easier for you to do so. "And it was narrated from him, peace and blessings be upon him, that whoever flees with his religion from one land to another, even if it is evil, will deserve Paradise and will be a companion of Abraham and Muhammad, peace be upon them." The *fa* is a conditional omitted letter, as the meaning is that My earth is spacious. If you do not worship Me sincerely in one land, then worship Me sincerely in another.

Surat al-Ankabut 29:57

Every soul will taste death, then to Us you will be returned.

Tafsir al-Jalalayn

57 - **Every soul will taste death, then to Us you will be returned** with the letter taa and the letter yaa after the resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the believers in Him from the companions of His Prophet: Migrate from the land of polytheism, Mecca, to the land of Islam, Medina, for My land is vast, so be patient in worshipping Me, and be sincere in obeying Me, for you will die and will return to Me, because every living soul will taste death, and then after death you will return to Us. Then He, the Most High, informed them of what He has prepared for those among them who are patient in obeying Him, of His honor with Him.

Tafsir al-Qurtubi

The Almighty's saying: **Every soul will taste death, then to Us you will be returned.** This was mentioned earlier in **Al Imran**. Rather, He mentioned it here to belittle the matter of this world and its fears. It is as if some of the believers considered the consequences that would befall him if he left his homeland in Mecca, that he would die or go hungry or something like that, so God belittled the matter of this world. Meaning, you will inevitably die and be gathered to Us, so hasten to obey God and migrate to Him and to do what He commands. Then He promised the believing, working people, dwelling in Paradise as an encouragement from Him, and He mentioned the reward that they will receive. Then He described them by saying, **Those who are patient and upon their Lord rely.** Abu Omar, Ya'qub, Al-Jahdary, Ibn Abi Ishaq, Ibn Muhaysin, Al-A'mash, Hamzah, Al-Kisa'i and Khalaf read: **O My servants** with a sukoon on the ya'. The rest read it with a fatha. **My land** was conquered by Ibn Amir and inhabited by the rest. It was narrated that the Messenger of God, may God bless him and grant him peace, said: **Whoever flees for his religion from one land to another, even if it is a handspan away, will be entitled to Paradise and will be a companion of Muhammad and Abraham,** peace be upon them. **Then to Us you will be returned** As-Salami and Abu Bakr read on the authority of Asim: **they will return** with a ya', because of His statement: **Every soul will taste death.** The rest read it with a ta', because of His statement: **O My servants who have believed.** Some of them recited:

Death is always calling for our shroud, while we are oblivious to what is intended for us.

Do not rely on the world and its flowers, even if you are adorned with its beautiful garments.

What did the beloved and neighbors do? Where are those who were her home?

Death gave them a dirty cup and made them hostage under the layers of dirt.

Tafsir Ibn Kathir

This is an order from God the Almighty to the believers to migrate from the country in which they are unable to establish the religion to the vast land of God where the religion can be established, by unifying God and worshipping Him as He has commanded them. For this reason, God the Almighty said: **O My servants who have believed, indeed My earth is spacious, so worship Me.** Imam Ahmad said: Yazid bin Abd Rabbih told us, Baqiyah bin Al-Walid told us, Jubayr bin Amr Al-Qurashi told me, Abu Saad Al-Ansari told me on the authority of Abu Yahya, the client of Al-Zubayr bin Al-Awwam, on the authority of Al-Zubayr bin Al-Awwam, who said: The Messenger of God, may God bless him and grant him peace, said: **The land is the land of God, and the servants are the servants of God, so wherever you find good, stay.** For this reason, when the oppressed people in Mecca found it difficult to stay there, they left as emigrants to the land of Abyssinia to be safe for their religion there. They found the best of hosts there: Ashama Al-Najashi, the king of Abyssinia, may God have mercy on him. He sheltered them and supported them with his victory, and made them rulers in his country. Then after Then the Messenger of God, may God bless him and grant him peace, and the remaining companions migrated to the pure city of Medina, Yathrib.

Then God the Almighty said: **Every soul will taste death, then to Us you will be returned.** That is, wherever you are, death will overtake you, so be obedient to God and where God has commanded you, for that is best for you, for death is inevitable and there is no escaping it. Then to God is the return and the final destination. Whoever obeys Him, He will reward him with the best reward and grant him the most complete reward. For this reason, God the Almighty said: **And those who have believed and done righteous deeds - We will surely assign to them lofty mansions in Paradise beneath which rivers flow.** That is, We will surely inhabit them in high mansions in Paradise beneath which rivers flow of various kinds, such as water, wine, honey, and milk, which they can spend and use as they wish. **Abiding therein eternally.** That is, remaining there forever, not seeking to move from it. **Excellent is the reward of the workers.** These mansions are a reward for the deeds of the believers. **Those who were patient.** That is, in their religion, and migrated to God and opposed their enemies, and left their families and relatives seeking the pleasure of God and hoping for what is with Him and believing in His promise.

Ibn Abi Hatim, may God have mercy on him, said: My father told us, Sufyan al-Mu'adhdhin told us, al-Walid ibn Muslim told us, Mu'awiyah ibn Salam told us, on

the authority of his brother Zayd ibn Salam, on the authority of his grandfather Abu Salam al-Aswad, Abu Mu'awiyah al-Ash'ari told me that Abu Malik al-Ash'ari told him that the Messenger of God, may God bless him and grant him peace, told him that in Paradise there are rooms whose outside can be seen from their inside, and whose inside can be seen from their outside. God Almighty has prepared them for those who feed the poor, speak well, pray and fast regularly, and stand at night while people are asleep. **And upon their Lord they rely** in all their affairs, in their religion and their worldly affairs. Then God Almighty informed them that provision is not limited to a particular spot, rather His provision is general for His creation wherever and whenever they are. Rather, the provisions of the emigrants wherever they emigrated were greater, more extensive, and better, for after a short time they became the rulers of the lands in all the regions and cities. For this reason, God Almighty said: **And how many an animal does not carry its provision** meaning it is not able to collect and obtain it and does not store anything for tomorrow. **May God provide for her and for you.** That is, God provides for her despite her weakness and makes it easy for her. He sends to every creature what is best for it, even the ants in the depths of the earth, the birds in the air, and the whales in the water. God the Almighty says: "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 register."

Ibn Abi Hatim said: Muhammad ibn Abd al-Rahman al-Harawi told us, Yazid - meaning Ibn Harun - told us, al-Jarrah ibn Munhal al-Jazari - he is Abu al-Atuf - told us, on the authority of al-Zuhri, on the authority of a man, on the authority of Ibn Umar, who said: "I went out with the Messenger of God, may God bless him and grant him peace, until he entered some of the walls of Madinah. He began to pick up dates and eat, and he said to me: O Ibn Umar, why are you not eating? I said: I do not desire it, O Messenger of God. He said: But I desire it, and this is the fourth morning since I have tasted food and I have not found it. If I wished, I could have called upon my Lord to give me the kingdom of Chosroes and Caesar. So what will you do, O Ibn Umar, if you remain among a people who hide their provision for the year due to weak certainty? He said: By God, we did not leave or throw anything until the verse was revealed: 'And how many an animal carries not its provision? God provides for it and for you. And He is the Hearing, the Knowing.' So the Messenger of God, may God bless him and grant him peace, said: God, the Almighty, did not command me to hoard the world, nor to follow desires. Whoever hoards his worldly life seeking thereby an everlasting life, then life in the hand of God, I do not hoard a dinar or a dirham, nor do I hide provision for tomorrow. This is a strange hadith, and Abu al-Atuf al-Jazari is weak. They have mentioned that when a crow hatches its white chicks, they come out while they are white. When their parents see them like this, they flee from them for days until their feathers turn black. The chick remains with its mouth open, checking on its parents, and God, the Most High, sends up small birds like a flea, which flocks to it and feeds on it for those days

until its feathers turn black. The parents check on it all the time, and whenever they see its feathers white, they flee from it. When they see its feathers turn black, they take pity on it and provide for it. For this reason, the poet said:

O Provider of the croaking in its nest and Mender of the broken and shattered bones

Al-Shafi'i said in a series of his commands, such as the saying of the Prophet (peace and blessings of God be upon him): "Travel and you will be healthy and you will be provided for." Al-Bayhaqi said: We were told by the dictation of Abu al-Hasan Ali ibn Ahmad ibn Abdun, who told us Ahmad ibn Ubayd, who told us Muhammad ibn Ghalib, who told me Muhammad ibn Sinan, who told us Muhammad ibn Abd al-Rahman ibn Raddad, a sheikh from the people of Madinah, who told us Abdullah ibn Dinar, on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings of God be upon him) said: **Travel and you will be healthy and you will gain.** He said: We narrated it on the authority of Ibn Abbas. Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us on the authority of Darraj, on the authority of Abd al-Rahman ibn Hujairah, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Travel and you will gain, fast and you will be healthy, and fight and you will gain.** A hadith like that of Ibn Umar was narrated on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), and on the authority of Mu'adh ibn Jabal, with a chain of transmission traceable to the Companions. In another version: **Travel with those who are wealthy and well-off.** He said: We narrated it on the authority of Ibn Abbas. And His statement: **And He is the All-Hearing, the All-Knowing.** He is the All-Hearing of the words of His servants, the All-Knowing of their movements and stillness.

Fath al-Qadir

Then He, glory be to Him, frightened them with death to make the matter of migration easy for them, so He said: 57- **Every soul will taste death, then to Us you will be returned.** That is, every soul will inevitably experience the bitterness of death, so it will not be difficult for you to leave your homelands and part from your brothers and friends. Then to God is the return through death and resurrection, and not to anything else. Every living being is on a journey to the abode of permanence, even if his stay in this abode is long.

Tafsir al-Baghawi

57- **Every soul will taste death**, fearing death to make migration easier for them, meaning: everyone will die wherever they are, so do not stay in the land of polytheism for fear of death, **Then to Us you will be returned**, so We will reward you for your deeds, and Abu Bakr read: they will return with the letter *ya*.

Tafsir al-Baidawi

57- Every soul will taste death It will inevitably reach it.
Then to Us you will be returned for the recompense,
and whoever has this consequence should strive to
prepare for it. Abu Bakr read it with the letter *yaa*.

Surat al-Ankabut 29:58

And those who have believed and done righteous deeds - We will surely assign them to mansions in Paradise beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the workers.

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And those who have believed and done righteous deeds - We will surely assign them to mansions in Paradise beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the workers.

Tafsir al-Jalalayn

58 - **And those who have believed and done righteous deeds - We will surely assign to them** We will send them down. And in a reading with the triangle after the noon from the thawa' of the residence and its transitivity to rooms by deleting from **of Paradise, rooms beneath which rivers flow, to abide therein** estimated to be eternal **in it, excellent is the reward of the workers** this is the reward.

Tafsir al-Suyuti

Tafsir al-Tabari

He said: **And those who believed**, meaning, believed in God and His Messenger, in what he brought from God, **and did righteous deeds**, meaning, and did what God commanded them to do and obeyed Him in it, and refrained from what He forbade them from, **We will surely assign them lofty chambers in Paradise**, meaning, We will surely place them in the highest levels of Paradise.

The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra and some of the Kufians recited it as *lanbaw'inhum* with the letter *ba* and the majority of the reciters of Kufa recited it with the letter *tha* *lanthwaynahum*.

The correct thing to say about this, in my opinion, is that they are two well-known readings among the reciters of the regions. One of them has been recited by scholars among the reciters, and they are close in meaning. So whichever of them the reciter recites, he is correct. This is because his saying **we will settle them** is from **I will settle him down** meaning **I will bring him down**. Likewise, **we will bring them down** is from **I will bring him down** meaning **I will bring him down** and likewise **we will bring them down** is from **I will bring him down** meaning **I will bring him down** from **I will bring him down** which is the place to stay.

And His statement, **Undemeath it rivers flow**, means: rivers flow beneath its trees. **Abiding therein**, means: remaining therein forever. **Excellent is the reward of those who work**, means: excellent is the reward of those who work in obedience to God. These are the rooms in which God will house them in His gardens, beneath which rivers flow.

Tafsir al-Qurtubi

The Almighty said: **And those who have believed and done righteous deeds - We will surely assign to them lofty chambers in Paradise**. Ibn Masoud, Al-A'mash, Yahya ibn Waththab, Hamzah, and Al-Kisa'i read, *لنخويهم* with a tha' instead of the ba' from thawa which means residence, meaning We will give them a place to dwell in. Rawis read on the authority of Ya'qub, Al-Jahdary, and Al-Sulami: *لسويهم* with a ya' instead of the nun. The rest said, *لنخويهم* meaning **We will accommodate them in lofty chambers** plural of gurfah which is a high, elevated room. In Sahih Muslim, it is narrated on the authority of Sahl ibn Sa'd that the Messenger of God, may God bless him and grant him peace, said: **The people of Paradise will see the people of the chambers above them as you see a brilliant star setting on the horizon, whether in the east or the west, because of the difference between them**. They said: **O Messenger of God, those are the dwellings of the prophets; none but them will attain them**. He said: **Yes, by the One in Whose Hand is my soul, they are men who believed in God and believed the messengers**. At-Tirmidhi narrated on the authority of Ali, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, in Paradise there are chambers whose backs can be seen from their insides and whose insides can be seen from their backs**. A Bedouin stood up and said: **For whom are they, O Messenger of God?** He said: **They are for the one who speaks pleasantly, feeds the poor, fasts regularly, and prays to God at night while people are asleep**. We have expanded on this verse in the Book of Remembrance. Praise be to God.

Tafsir Ibn Kathir

This is an order from God the Almighty to the believers to migrate from the country in which they are unable to establish the religion to the vast land of God where the religion can be established, by unifying God and worshipping Him as He has commanded them. For this reason, God the Almighty said: **O My servants who have believed, indeed My earth is spacious, so worship Me**. Imam Ahmad said: Yazid bin Abd Rabbih told us, Baqiyah bin Al-Walid told us, Jubayr bin Amr Al-Qurashi told me, Abu Saad Al-Ansari told me on the authority of Abu Yahya, the client of Al-Zubayr bin Al-Awwam, on the authority of Al-Zubayr bin Al-Awwam, who said: The Messenger of God, may God bless him and grant him peace, said: **The land is the land of God, and the servants are the servants of God, so wherever you find good, stay**. For this reason, when the oppressed people in Mecca found it difficult to stay there, they left as emigrants to the land of Abyssinia to be safe for their religion there. They found the best of hosts there: Ashama Al-Najashi, the king of Abyssinia, may God have mercy on him. He sheltered them and supported them with his victory, and made

them rulers in his country. Then after Then the Messenger of God, may God bless him and grant him peace, and the remaining companions migrated to the pure city of Medina, Yathrib.

Then God the Almighty said: **Every soul will taste death, then to Us you will be returned.** That is, wherever you are, death will overtake you, so be obedient to God and where God has commanded you, for that is best for you, for death is inevitable and there is no escaping it. Then to God is the return and the final destination. Whoever obeys Him, He will reward him with the best reward and grant him the most complete reward. For this reason, God the Almighty said: **And those who have believed and done righteous deeds - We will surely assign to them lofty mansions in Paradise beneath which rivers flow.** That is, We will surely inhabit them in high mansions in Paradise beneath which rivers flow of various kinds, such as water, wine, honey, and milk, which they can spend and use as they wish. **Abiding therein eternally.** That is, remaining there forever, not seeking to move from it. **Excellent is the reward of the workers.** These mansions are a reward for the deeds of the believers. **Those who were patient.** That is, in their religion, and migrated to God and opposed their enemies, and left their families and relatives seeking the pleasure of God and hoping for what is with Him and believing in His promise.

Ibn Abi Hatim, may God have mercy on him, said: My father told us, Sufyan al-Mu'adhhdhin told us, al-Walid ibn Muslim told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, on the authority of his grandfather Abu Salam al-Aswad, Abu Mu'awiyah al-Ash'ari told me that Abu Malik al-Ash'ari told him that the Messenger of God, may God bless him and grant him peace, told him that in Paradise there are rooms whose outside can be seen from their inside, and whose inside can be seen from their outside. God Almighty has prepared them for those who feed the poor, speak well, pray and fast regularly, and stand at night while people are asleep. **And upon their Lord they rely** in all their affairs, in their religion and their worldly affairs. Then God Almighty informed them that provision is not limited to a particular spot, rather His provision is general for His creation wherever and whenever they are. Rather, the provisions of the emigrants wherever they emigrated were greater, more extensive, and better, for after a short time they became the rulers of the lands in all the regions and cities. For this reason, God Almighty said: **And how many an animal does not carry its provision** meaning it is not able to collect and obtain it and does not store anything for tomorrow. **May God provide for her and for you.** That is, God provides for her despite her weakness and makes it easy for her. He sends to every creature what is best for it, even the ants in the depths of the earth, the birds in the air, and the whales in the water. God the Almighty says: "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 register."

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man, on the authority of Ibn Umar, who said: "I went out with the Messenger of God, may God bless him and grant him peace, until he entered some of the walls of Madinah. He began to pick up dates and eat, and he said to me: O Ibn Umar, why are you not eating? I said: I do not desire it, O Messenger of God. He said: But I desire it, and this is the fourth morning since I have tasted food and I have not found it. If I wished, I could have called upon my Lord to give me the kingdom of Chosroes and Caesar. So what will you do, O Ibn Umar, if you remain among a people who hide their provision for the year due to weak certainty? He said: By God, we did not leave or throw anything until the verse was revealed: 'And how many an animal carries not its provision? God provides for it and for you. And He is the Hearing, the Knowing.' So the Messenger of God, may God bless him and grant him peace, said: God, the Almighty, did not command me to hoard the world, nor to follow desires. Whoever hoards his worldly life seeking thereby an everlasting life, then life in the hand of God, I do not hoard a dinar or a dirham, nor do I hide provision for tomorrow. This is a strange hadith, and Abu al-Atuf al-Jazari is weak. They have mentioned that when a crow hatches its white chicks, they come out while they are white. When their parents see them like this, they flee from them for days until their feathers turn black. The chick remains with its mouth open, checking on its parents, and God, the Most High, sends up small birds like a flea, which flocks to it and feeds on it for those days until its feathers turn black. The parents check on it all the time, and whenever they see its feathers white, they flee from it. When they see its feathers turn black, they take pity on it and provide for it. For this reason, the poet said:

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Surat al-Ankabut 29:58

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All-Hearing of the words of His servants, the
All-Knowing of their movements and stillness.

Fath al-Qadir

58- **And those who have believed and done righteous deeds - We will surely assign them lofty chambers of Paradise.** This encourages emigration, and that the reward of those who emigrate is to be in the lofty chambers of Paradise. The meaning of **We will surely assign them** is **We will surely place them in the lofty chambers of Paradise**, which are its upper levels. So the accusative of **lofty chambers** is the second object, as their prophethood implies the meaning of **We will surely place them**, or it is a circumstantial noun without implied meaning, because their prophethood only extends to one object. Or it is accusative by removing the preposition for expansion: meaning in the lofty chambers of Paradise, and it is taken from *maba'ah*, which means to descend. Abu Amr, Ya'qub, Al-Jahdary, Ibn Abi Ishaq, Ibn Muhaysin, Al-A'mash, Hamza, Al-Kisa'i, and Khalaf read **O My servants**, with a sukoon on the ya', while the rest read it with a fatha. Ibn 'Amir read **Indeed, my land**, with a fatha on the ya', while the rest read it with a sukoon. As-Sulami and Abu Bakr, on the authority of Asim, read **they return** with a ta'yyah, while the rest read it with a fawqiyah. Ibn Mas'ud, Al-A'mash, Yahya ibn Waththab, Hamzah, and Al-Kisa'i read *لنخوينهم* with a triple tha' instead of a unified ba', while the rest read it with a unified ba'. The meaning of *لننزلناوئهم* with a triple tha' is: 'We will give them rooms to reside in, from thawa, which means to stay. Al-Zajjaj said: It is said that a man thawa *stays* if he resides, and athwaytuhu **give him a place to stay** if he puts him in a home to reside in. Al-Akhfash said: I do not like this reading because you do not say athwaytuhu al-dar I **reside in the house**, but rather you say fi al-dar **in the house**, and there is no preposition in the verse as the second object. Abu Ali Al-Farisi said: It is intended as a preposition, then it was deleted, just as you say I have commanded you with goodness, meaning with goodness. Then God, the Almighty, described those rooms and said: **Underneath which rivers flow** meaning from under the rooms, **abiding therein** meaning in the rooms, they will never die, or in Paradise. The first is more appropriate. **Yes, the reward of the workers** which is specifically praised is deleted, meaning yes, the reward of the workers is their reward. The meaning is: the workers for righteous deeds.

Tafsir al-Baghawi

58- **And those who have believed and done righteous deeds - We will surely assign to them lofty chambers in Paradise**, Hamzah and Al-Kisa'i read it with a silent tha' without a hamza. It is said: a man stayed if he stayed, and athwaytuhu if you put him in a house where he will stay. The others read it with a ba' and a fatha and a shaddah on the waw and a hamza after it,

meaning: We will surely assign them lofty chambers in Paradise, "beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the workers."

Tafsir al-Baidawi

58- **And those who have believed and done righteous deeds - We will surely assign them lofty chambers in Paradise** [Al-Ali]. Hamzah and Al-Kisa'i read *lantahuwaynihum* meaning We will surely establish them from their lodging, so the accusative case of *ghurfana* is because it is used in the same way as *lanzallanahum* or by removing the preposition or by likening the temporary circumstance to the ambiguous. "Underneath it rivers flow, wherein they abide eternally. Excellent is the reward of the workers." [Fana'am] was also read, and the one being praised is omitted, indicated by what preceded it.

Surat al-Ankabut 29:59

Those who are patient and rely upon their Lord.

Tafsir al-Jalalayn

59 - They **are those who were patient** in the face of the harm of the polytheists and in the migration to make the religion manifest **and upon their Lord they put their trust** so He provides for them from where they do not expect.

Tafsir al-Suyuti

Tafsir al-Tabari

Those who were patient in the face of the harm of the polytheists in this world, and what they were subjected to from them, and in working in obedience to God and what pleases Him, and in jihad against His enemies, **and upon their Lord they rely** in their provisions and jihad against their enemies, so they do not turn back from them, trusting that God will make His word supreme, and weaken the plot of the disbelievers, and that whatever provision He has allotted them will not escape them.

Tafsir al-Qurtubi

God Almighty says: **Those who are patient and put their trust in their Lord.**

Tafsir Ibn Kathir

This is an order from God the Almighty to the believers to migrate from the country in which they are unable to establish the religion to the vast land of God where the religion can be established, by unifying God and worshipping Him as He has commanded them. For this reason, God the Almighty said: **O My servants who have believed, indeed My earth is spacious, so worship Me.** Imam Ahmad said: Yazid bin Abd Rabbih told us, Baqiyah bin Al-Walid told us, Jubayr bin Amr Al-Qurashi told me, Abu Saad Al-Ansari told me on the authority of Abu Yahya, the client of Al-Zubayr bin Al-Awwam, on the authority of Al-Zubayr bin Al-Awwam, who said: The Messenger of God, may God bless him and grant him peace, said: **The land is the land of God, and the servants are the servants of God, so wherever you find good, stay.** For this reason, when the oppressed people in Mecca found it difficult to stay there, they left as emigrants to the land of Abyssinia to be safe for their religion there. They found the best of hosts there: Ashama Al-Najashi, the king of Abyssinia, may God have mercy on him. He sheltered them and supported them with his victory, and made them rulers in his country. Then after Then the Messenger of God, may God bless him and grant him peace, and the remaining companions migrated to the pure city of Medina, Yathrib.

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Surat al-Ankabut 29:59

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I said: I do not desire it, O Messenger of God. He said: But I desire it, and this is the fourth morning since I have tasted food and I have not found it. If I wished, I could have called upon my Lord to give me the kingdom of Chosroes and Caesar. So what will you do, O Ibn Umar, if you remain among a people who hide their provision for the year due to weak certainty? He said: By God, we did not leave or throw anything until the verse was revealed: 'And how many an animal carries not its provision? God provides for it and for you. And He is the Hearing, the Knowing.' So the Messenger of God, may God bless him and grant him peace, said: God, the Almighty, did not command me to hoard the world, nor to follow desires. Whoever hoards his worldly life seeking thereby an everlasting life, then life In the hand of God, I do not hoard a dinar or a dirham, nor do I hide provision for tomorrow. This is a strange hadith, and Abu al-Atuf al-Jazari is weak. They have mentioned that when a crow hatches its white chicks, they come out while they are white. When their parents see them like this, they flee from them for days until their feathers turn black. The chick remains with its mouth open, checking on its parents, and God, the Most High, sends up small birds like a flea, which flocks to it and feeds on it for those days until its feathers turn black. The parents check on it all the time, and whenever they see its feathers white, they flee from it. When they see its feathers turn black, they take pity on it and provide for it. For this reason, the poet said:

O Provider of the croaking in its nest and Mender of the broken and shattered bones

Al-Shafi'i said in a series of his commands, such as the saying of the Prophet (peace and blessings of God be upon him): "Travel and you will be healthy and you will be provided for." Al-Bayhaqi said: We were told by the dictation of Abu al-Hasan Ali ibn Ahmad ibn Abdun, who told us Ahmad ibn Ubayd, who told us Muhammad ibn Ghalib, who told me Muhammad ibn Sinan, who told us Muhammad ibn Abd al-Rahman ibn Raddad, a sheikh from the people of Madinah, who told us Abdullah ibn Dinar, on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings of God be upon him) said: **Travel and you will be healthy and you will gain.** He said: We narrated it on the authority of Ibn Abbas. Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us on the authority of Darraj, on the authority of Abd al-Rahman ibn Hujairah, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Travel and you will gain, fast and you will be healthy, and fight and you will gain.** A hadith like that of Ibn Umar was narrated on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), and on the authority of Mu'adh ibn Jabal, with a chain of transmission traceable to the Companions. In another version: **Travel with those who are wealthy and well-off.** He said: We narrated it on the authority of Ibn Abbas. And His statement: **And He is the All-Hearing, the All-Knowing.** He is the All-Hearing of the words of His servants, the All-Knowing of their movements and stillness.

Fath al-Qadir

Then he described these workers, saying: 59- **Those who were patient** in the face of the hardships of the obligation and the harm done to them by the polytheists. It is possible that it is in the accusative case for praise. **And upon their Lord they rely** meaning they entrust their affairs to Him in every step forward and every retreat.

Tafsir al-Baghawi

59- **Those who are patient**, in the face of hardships and do not abandon their religion because of the severity that befell them, **and upon their Lord rely**, they depend.

Tafsir al-Baidawi

59- **Those who were patient** in the face of the harm of the polytheists and the migration for the sake of religion, along with other trials and hardships. **And upon their Lord they put their trust** and they put their trust in no one but God.

Surat al-Ankabut 29:60

And how many a creature carries not its own provision? God provides for it and for you. And He is the Hearing, the Knowing.

Tafsir al-Jalalayn

60 - **And how many** how many **of the creatures that do not carry their own provisions** because of their weakness **God provides for them and for you** O emigrants, even if you do not have provisions or expenses **and He is the Hearing** of your words **the Knowing** of your innermost thoughts.

Tafsir al-Suyuti

The Almighty said: And how many a creature **of the heavens and the earth** - Abd bin Hamid, Ibn Abi Hatim, Al-Bayhaqi and Ibn Asakir narrated with a weak chain of transmission on the authority of Ibn Umar who said: I went out with the Messenger of God (peace and blessings of God be upon him) until he entered some of the walls of Madinah and he began to pick up dates and eat. He said to me: O Ibn Umar, why don't you eat? I said: I don't desire it. He said: But I desire it. This is the fourth morning since I have tasted food and I have not found it. If I wanted, I could have called upon my Lord and He would have given me the likes of the kingdom of Chosroes and Caesar. So what will you do, O Ibn Umar, when you meet people who hide their provision for the year and whose faith is weak? He said: By God, we did not leave or rest until the verse: And how many a creature carries not its provision? God provides for it and for you. And He is the All-Hearing, the All-Knowing. The Messenger of God (peace and blessings of God be upon him) said: God did not command me to hoard the world nor to follow desires. Beware, I do not have more dinars or dirhams, nor do I hide provision for tomorrow.

Tafsir al-Tabari

God Almighty says to the believers in Him and His Messenger from the companions of Muhammad, may God bless him and grant him peace: "Emigrate and strive in the cause of God, O believers, against His enemies, and do not fear poverty or scarcity. How many creatures are in need of food, drink, and provision, but they do not carry their provisions, meaning they do not carry their provisions, so they carry them from one day to the next because they are unable to do so. "God provides for them and for you" day by day. **And He is the All-Hearing** of your words. We fear poverty because of our separation from our homelands. **The All-Knowing** of what is in your souls, and what your affair will come to, and the affair of your enemy from God's humiliation of them, and your victory over them, and other than that of your affairs. Nothing of the affairs of His creation is hidden from Him.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And how many a creature does not carry its own provision?** He said: Birds and animals do not carry provisions.

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us: I heard Imran, on the authority of Abu Majlaz, regarding this verse, **And how many a creature carries not its own provision? God provides for it and for you.** He said: There are creatures that cannot store up provision for tomorrow, but are provided with provision every day until they die.

Ibn Wakee' told us: Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Ali bin Al-Aqmar: **And how many a creature does not carry its own provision.** He said: It does not store anything for tomorrow.

Tafsir al-Qurtubi

The Almighty said: **And how many a creature carries not its own provision! God provides for it and for you.** Al-Wahidi narrated on the authority of Yazid bin Harun, who said: Hajjaj bin Al-Minhal narrated to us on the authority of Al-Zuhri - who is Abd Al-Rahman bin Ata' - on the authority of Ata' on the authority of Ibn Umar, who said: We went out with the Messenger of God, may God bless him and grant him peace, until he entered one of the walls of the Ansar. He began to chew on some dates and eat them. He said: O Ibn Umar, why don't you eat? She said: I don't desire it, O Messenger of God. He said: But I desire it, and this is the fourth morning. I have not tasted any food. If I wanted, I could have called upon my Lord, and He would have given me something like the kingdom of Chosroes and Caesar. So how, O Ibn Umar, if I remain among a people who hide their provision for a year, faith weakens." He said: We did not leave until the following was revealed: "And how many a creature carries not its own provision! God provides for it and for you. And He is the Hearing, the Knowing."

I said: This is weak, and it is weakened by the fact that the Prophet (peace be upon him) used to save up for his family their food for a year. Al-Bukhari and Muslim agreed on this. The Companions used to do that, and they are the role models, the people of certainty, and the leaders for those who came after them from the righteous and trusting. Ibn Abbas narrated that the Prophet (peace be upon him) said to the believers in Mecca when the polytheists harmed them: **Go out to Medina and emigrate, and do not live near the oppressors.** They said: **We have no home or property there, and no one to feed us or give us water.** So the verse: "And how many a creature carries not its provision. God provides for it and for you." was revealed, meaning: it does not have its provision stored up with it, and likewise you, God provides for you in the house of al-Hijrah. This is more similar to the first statement. We have previously discussed *ka-ayn* and that this *ayn* has the letter kaf added to it, and it has the meaning of *kam*. According to al-Khalil

Surat al-Ankabut 29:60

And how many a creature carries not its own provision? God provides for it and for you. And He is the Hearing, the Knowing.

and Sibawayh, the interpretation is **like a number**, meaning like a large number of creatures. Mujahid said: It means the camel and the beasts eat with their mouths and do not carry anything. Al-Hasan said: It eats on time and does not store for a future. It was said: **It does not carry its provision** meaning it is not able to provide for itself. **God provides for it** wherever it goes. **And you** and it was said: It means the carrier.

Al-Naqqash narrated: What is meant is the Prophet, peace and blessings be upon him, who eats and does not store. She said: It is not a thing, because the Almighty said: The word *beast* is general, and it is not used in common usage to refer to humans, so how about the Prophet, peace and blessings be upon him? This has already been mentioned in **the ants** when He said: **And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them** (An-Naml 27:82). Ibn Abbas said: Beasts are every moving animal, so none of them carries its provision or stores it except the son of Adam, the ant, and the mouse. Some of them said: I saw the nightingale hoarding its nest. The magpie is called a hider, except that it forgets it. **May God provide for her and for you**. He makes a distinction between the eager and the one who relies on his provision, the one who desires and the one who is content, the needy and the helpless, so that the patient does not think that he is provided for by his skin, and the helpless one does not imagine that he is prevented by his inability. In the Sahih, it is narrated on the authority of the Prophet, may God's prayers and peace be upon him: **If you were to put your trust in God as He should be put, He would provide for you as He provides for the birds that go out in the morning hungry and return in the evening with full crops.** "And He is the All-Hearing" of your supplications and your saying, **We do not find anything to spend** in Madinah, the All-Knowing of what is in your hearts.

Tafsir Ibn Kathir

This is an order from God the Almighty to the believers to migrate from the country in which they are unable to establish the religion to the vast land of God where the religion can be established, by unifying God and worshipping Him as He has commanded them. For this reason, God the Almighty said: **O My servants who have believed, indeed My earth is spacious, so worship Me.** Imam Ahmad said: Yazid bin Abd Rabbih told us, Baqiyah bin Al-Walid told us, Jubayr bin Amr Al-Qurashi told me, Abu Saad Al-Ansari told me on the authority of Abu Yahya, the client of Al-Zubayr bin Al-Awwam, on the authority of Al-Zubayr bin Al-Awwam, who said: The Messenger of God, may God bless him and grant him peace, said: **The land is the land of God, and the servants are the servants of God, so wherever you find good, stay.** For this reason, when the oppressed people in Mecca found it difficult to stay there, they left as emigrants to the land of Abyssinia to be safe for their religion there. They found the best of hosts there: Ashama Al-Najashi, the king of Abyssinia, may God have mercy on him. He sheltered

them and supported them with his victory, and made them rulers in his country. Then after Then the Messenger of God, may God bless him and grant him peace, and the remaining companions migrated to the pure city of Medina, Yathrib.

Then God the Almighty said: "Every soul will taste death, then to Us you will be returned." That is, wherever you are, death will overtake you, so be obedient to God and where God has commanded you, for that is best for you, for death is inevitable and there is no escaping it. Then to God is the return and the final destination. Whoever obeys Him, He will reward him with the best reward and grant him the most complete reward. For this reason, God the Almighty said: "And those who have believed and done righteous deeds - We will surely assign to them lofty mansions in Paradise beneath which rivers flow." That is, We will surely inhabit them in high mansions in Paradise beneath which rivers flow of various kinds, such as water, wine, honey, and milk, which they can spend and use as they wish. "Abiding therein eternally." That is, remaining there forever, not seeking to move from it. "Excellent is the reward of the workers." These mansions are a reward for the deeds of the believers. "Those who were patient." That is, in their religion, and migrated to God and opposed their enemies, and left their families and relatives seeking the pleasure of God and hoping for what is with Him and believing in His promise.

Ibn Abi Hatim, may God have mercy on him, said: My father told us, Sufyan al-Mu'adhhdhin told us, al-Walid ibn Muslim told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, on the authority of his grandfather Abu Salam al-Aswad, Abu Mu'awiyah al-Ash'ari told me that Abu Malik al-Ash'ari told him that the Messenger of God, may God bless him and grant him peace, told him that in Paradise there are rooms whose outside can be seen from their inside, and whose inside can be seen from their outside. God Almighty has prepared them for those who feed the poor, speak well, pray and fast regularly, and stand at night while people are asleep. **And upon their Lord they rely** in all their affairs, in their religion and their worldly affairs. Then God Almighty informed them that provision is not limited to a particular spot, rather His provision is general for His creation wherever and whenever they are. Rather, the provisions of the emigrants wherever they emigrated were greater, more extensive, and better, for after a short time they became the rulers of the lands in all the regions and cities. For this reason, God Almighty said: **And how many an animal does not carry its provision** meaning it is not able to collect and obtain it and does not store anything for tomorrow. "May God provide for her and for you." That is, God provides for her despite her weakness and makes it easy for her. He sends to every creature what is best for it, even the ants in the depths of the earth, the birds in the air, and the whales in the water. God the Almighty says: "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 register."

Ibn Abi Hatim said: Muhammad ibn Abd al-Rahman al-Harawi told us, Yazid - meaning Ibn Harun - told us, al-Jarrah ibn Munhal al-Jazari - he is Abu al-Atuf - told us, on the authority of al-Zuhri, on the authority of a man, on the authority of Ibn Umar, who said: "I went out with the Messenger of God, may God bless him and grant him peace, until he entered some of the walls of Madinah. He began to pick up dates and eat, and he said to me: O Ibn Umar, why are you not eating? I said: I do not desire it, O Messenger of God. He said: But I desire it, and this is the fourth morning since I have tasted food and I have not found it. If I wished, I could have called upon my Lord to give me the kingdom of Chosroes and Caesar. So what will you do, O Ibn Umar, if you remain among a people who hide their provision for the year due to weak certainty? He said: By God, we did not leave or throw anything until the verse was revealed: 'And how many an animal carries not its provision? God provides for it and for you. And He is the Hearing, the Knowing.' So the Messenger of God, may God bless him and grant him peace, said: God, the Almighty, did not command me to hoard the world, nor to follow desires. Whoever hoards his worldly life seeking thereby an everlasting life, then life In the hand of God, I do not hoard a dinar or a dirham, nor do I hide provision for tomorrow. This is a strange hadith, and Abu al-Atuf al-Jazari is weak. They have mentioned that when a crow hatches its white chicks, they come out while they are white. When their parents see them like this, they flee from them for days until their feathers turn black. The chick remains with its mouth open, checking on its parents, and God, the Most High, sends up small birds like a flea, which flocks to it and feeds on it for those days until its feathers turn black. The parents check on it all the time, and whenever they see its feathers white, they flee from it. When they see its feathers turn black, they take pity on it and provide for it. For this reason, the poet said:

O Provider of the croaking in its nest and Mender of the broken and shattered bones

Al-Shafi'i said in a series of his commands, such as the saying of the Prophet (peace and blessings of God be upon him): "Travel and you will be healthy and you will be provided for." Al-Bayhaqi said: We were told by the dictation of Abu al-Hasan Ali ibn Ahmad ibn Abdun, who told us Ahmad ibn Ubayd, who told us Muhammad ibn Ghalib, who told me Muhammad ibn Sinan, who told us Muhammad ibn Abd al-Rahman ibn Raddad, a sheikh from the people of Madinah, who told us Abdullah ibn Dinar, on the authority of Ibn Umar, who said: The Messenger of God (peace and blessings of God be upon him) said: **Travel and you will be healthy and you will gain.** He said: We narrated it on the authority of Ibn Abbas. Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us on the authority of Darraj, on the authority of Abd al-Rahman ibn Hujairah, on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Travel and you will gain, fast and you will be healthy, and fight and you will gain.** A hadith like that of Ibn Umar was narrated on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), and on the authority of Mu'adh ibn Jabal, with a chain of transmission traceable to the

Companions. In another version: **Travel with those who are wealthy and well-off.** He said: We narrated it on the authority of Ibn Abbas. And His statement: **And He is the All-Hearing, the All-Knowing.** He is the All-Hearing of the words of His servants, the All-Knowing of their movements and stillness.

Fath al-Qadir

Then the Almighty mentioned what helps in patience and trust, which is looking at the condition of the beasts, saying: 60- "And how many a creature carries not its own provision! God provides for it and for you." We have already discussed Ka'in, and that its origin is that the letter Kaf of comparison was added to it and it took on the meaning of Kam, as stated by Al-Khalil and Sibawayh, and they estimate it as a large number of beasts. It was also said that the meaning is: And how many a creature. The meaning of "does not carry its own provision" is that it is not able to carry its provision due to its weakness and does not store it. Rather, God provides for it from His bounty and provides for you. So how can they not trust in God, with their strength and ability to provide for the means of livelihood, as God trusts in God, with its weakness and inability? Al-Hasan said: It eats at its appointed time, not storing anything. Mujahid said: He means the birds and beasts that eat with their mouths and do not carry anything. "And He is the All-Hearing **is the One who hears everything that is heard**, The All-Knowing **is of everything known**."

Tafsir al-Baghawi

60- And how many a creature carries not its own provision," that is, the Prophet, may God bless him and grant him peace, said to the believers who were in Mecca and who had been harmed by the polytheists: Migrate to Medina. They said: How can we go to Medina while we have neither a home nor money there? Who will feed us and give us drink there? So God revealed: "And how many a creature **that needs food**, carries not its own provision," that is, it does not take its provision with it nor does it store anything for tomorrow like livestock and birds. "God provides for it and for you," wherever you are. "And He is the Hearing, the Knowing," the Hearer of your words: We do not find anything to spend in Medina, the Knower of what is in your hearts.

Sufyan said on the authority of Ali bin Al-Aqmar: **And how many an animal does not carry its sustenance?** He said: **It does not save anything for tomorrow.**

Sufyan said: Nothing of God's creation is hidden except man, mouse, and ant.

Ahmad ibn Ibrahim al-Shuraihi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, Abu Abdullah al-Husayn ibn Muhammad al-Thaqafi told us, Abdullah ibn Abd al-Rahman al-Daqqaq told us, Muhammad ibn Abd al-Aziz told us, Ismail ibn Zararah al-Raqi told us, Abu al-Atuf al-Jarrah ibn Munhal told us, on the authority of al-Zuhri, on the authority of Ata' ibn Abi Riyah, on the authority of Ibn Umar, who said: I entered with the Messenger of God, may God bless him and grant him peace, into one of the gardens of

Surat al-Ankabut 29:60

And how many a creature carries not its own provision? God provides for it and for you. And He is the Hearing, the Knowing.

the Ansar, and the Messenger of God, may God bless him and grant him peace, began to pick up dates with his hand and eat, and he said: Eat, O Ibn Umar, I said: I do not desire it, O Messenger of God, he said: But I desire it, and this is the fourth morning since I have not eaten food and I have not found it, so I said: We belong to God, God is the one sought for help, he said: O Ibn Umar, if I asked my Lord, He would give me the likes of the kingdom of Chosroes and Caesar, many times over, but I go hungry one day and satiated the next, so what will you do, O Ibn Umar, if you live long and remain among the dregs of people who hide a year's provision and certainty is weak, so the verse was revealed: **And how many an animal carries nothing** "Rizqha" the verse.

Abdul Wahid Al-Malihi told us, Abu Muhammad Al-Hussein bin Ahmad Al-Mukhalidi told us, Abu Al-Abbas Al-Sarraj told us, Qutaybah bin Saeed told us, Jaafar bin Sulaiman told us, on the authority of Thabit, "on the authority of Anas that the Prophet, may God bless him and grant him peace, did not save anything for tomorrow."

We narrated that the Prophet, may God bless him and grant him peace, said: **If you were to trust in God as He should be trusted, He would provide for you as He provides for the birds that go out in the morning hungry and return in the evening with full crops.**

Abu Mansur Muhammad ibn Abd al-Malik al-Muzaffari told us, Abu Saeed Ahmad ibn Muhammad ibn al-Fadi al-Faqih told us, Abu Nasr ibn Hamduyah al-Mutawwa'i told us, Abu al-Muwajjah Muhammad ibn Urwah told us, Abdun told us, on the authority of Abu Hamza, on the authority of Ismail, he is the son of Abu Khalid, on the authority of two men, one of them Zubayd al-Yami, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, that he said: "O people, there is nothing that brings you closer to Paradise and distances you from the Fire except that I have commanded you to do it, and there is nothing that brings you closer to the Fire and distances you from Paradise except that I have forbidden you from it. The Trustworthy Spirit has whispered in my heart that no soul dies until it has received its provision, so fear God and be fair in seeking it, and do not let the slowness of provision lead you to seek it by disobeying God, because what is with God can only be attained by obeying Him." Hisham said, on the authority of Ismail, on the authority of Zubayd, on the authority of someone who told him, on the authority of Ibn Mas'ud.

provision of everyone is through causes that He alone is the cause of. So do not fear for your livelihood by emigrating, because when they were commanded to emigrate, some of them said, "How can we go to a land where we have no livelihood?" So this was revealed: "And He is the Hearing" of what you say. "The Knowing" of your conscience.

Tafsir al-Baidawi

60- "And how many a creature does not carry its own provision" It cannot carry it due to its weakness or it does not store it, but it wakes up and has no livelihood. "God provides for it and for you" Moreover, despite its weakness and reliance on Him, and despite your strength and striving, they are the same in that none provides for it and for you except God, because the

Surat al-Ankabut 29:61

And if you ask them, **Who created the heavens and the earth and subjected the sun and the moon?** they will surely say, *God*. So how are they deluded?

Tafsir al-Jalalayn

61 - **And if the oath I am you asked them** meaning the disbelievers **who created the heavens and the earth and subjected the sun and the moon, they would surely say, *God*, so how are they deluded?** They are turned away from His Oneness after they have acknowledged that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if you ask, O Muhammad, these polytheists who created the heavens and the earth and proportioned them, and subjected the sun and the moon to His servants, running constantly for the benefit of God's creation, they will surely say, **The One who created that and did it is God**. "How then are they deluded?" God Almighty says: How can they be turned away from the One who did that, and turn away from sincerely worshipping Him?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **How can they be deceived?** meaning, they are just.

Tafsir al-Qurtubi

God the Almighty said: **And if you ask them, 'Who created the heavens and the earth?'** (Al-Baqarah 2:170). When the polytheists taunted the Muslims with poverty and said, **If you were on the truth, you would not be poor**, this was a delusion, and there were also poor people among the disbelievers, God removed this doubt. The same applies to those who said, **If we emigrate, we will not find anything to spend**. And if you acknowledge that God is the Creator of these things, how can you doubt provision? The One in whose hand is the creation of all things is not incapable of providing provision for His servant, and that is why He connected it.

Tafsir Ibn Kathir

God the Almighty says, affirming that there is no god but Him, because the polytheists who worship other than Him acknowledge that He is the One who is independent in creating the heavens and the earth, the sun and the moon, and in subjecting the night and the day, and that He is the Creator and Provider of His servants, and determines their terms and the differences in their provisions, so that there is variation among them, so that among them are the rich and the

poor, and He is the All-Knowing of what is best for each of them, and who deserves wealth and who deserves poverty. So He mentioned that He is the One who is independent in creating things and is unique in managing them. If this is the case, then why is there no one other than Him who is worshipped? And why is there no one other than Him who is relied upon? Just as He is One in His kingdom, so too should He be One in His worship. God the Almighty often establishes the status of divinity by acknowledging the Oneness of Lordship. The polytheists acknowledged this, as they would say in their Talbiyah: **Here I am, You have no partner, except a partner who is Yours, whom You own and what He owns**.

Fath al-Qadir

Then He, the Almighty, mentioned the state of the polytheists from among the people of Mecca and others, and the listener was amazed at the fact that they acknowledged that there is a Creator and Provider for them, but they did not believe in His Oneness and abandoned the worship of anyone other than Him. He said: 61- **And if you ask them, 'Who created the heavens and the earth and subjected the sun and the moon?' they will surely say, 'God.'** That is, He created them. They will not be able to deny that, nor will they be able to disavow Him. **So how are they deluded?** That is, how are they turned away from acknowledging His uniqueness in divinity, and that He alone has no partner? The question is for denial and exclusion.

Tafsir al-Baghawi

God Almighty says: **And if you ask them**, meaning the infidels of Mecca, **who created the heavens and the earth and subjected the sun and the moon, they will surely say, 'God,' so how are they deluded?**

Tafsir al-Baidawi

61- **And if you ask them, 'Who created the heavens and the earth and subjected the sun and the moon?'** The people of Mecca are responsible for them. **They will surely say, 'God,'** since it is established in the minds that all possibilities must end with One, Necessarily Existent. **How then are they deluded?** They are turned away from His Oneness after having acknowledged that.

Surat al-Ankabut 29:62

God expands provision for whom He wills of His servants and restricts it for him. Indeed, God is Knowing of all things.

Surat al-Ankabut 29:62

God expands provision for whom He wills of His servants and restricts it for him. Indeed, God is Knowing of all things.

Tafsir al-Jalalayn

62 - **God expands provision** He expands it **for whomever He wills of His servants** as a test **and restricts** He constricts **for him** after expanding it for whomever He wills to test **for God is Knowing of all things** and from this is the place of expansion and constriction.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God expands His provision for whomever He wills of His creation, and restricts and is stingy for whomever He wills of them. He says: Your provisions and their distribution among you, O people, are in My hand, not mine, for anyone else. I expand from them to whomever I will, and I restrict them to whomever I will. So do not let fear of poverty prevent you from emigrating and fighting your enemy. **Indeed, God is Knowing of all things.** He says that God is Knowing of your interests, and of those for whom nothing is right except abundance in provision, and of those for whom nothing is right except stinginess, and He is All-Knowing of that.

Tafsir al-Qurtubi

The Almighty says: **God expands provision for whom He wills of His servants and restricts it for him.** "How then are they deluded?" That is, how can they disbelieve in My Oneness and turn away from My worship? **God expands provision for whom He wills** That is, the matter of provision does not differ with belief or disbelief, so expansion and restriction come from Him, so do not be reproached for poverty, for everything is by divine decree and predestination. **Indeed, God is Knowing of all things** of your conditions and your wealth. It was also said that He is Knowing of what is good for you, whether poverty or expansion.

Tafsir Ibn Kathir

God the Almighty says, affirming that there is no god but Him, because the polytheists who worship other than Him acknowledge that He is the One who is independent in creating the heavens and the earth, the sun and the moon, and in subjecting the night and the day, and that He is the Creator and Provider of His

servants, and determines their terms and the differences in their provisions, so that there is variation among them, so that among them are the rich and the poor, and He is the All-Knowing of what is best for each of them, and who deserves wealth and who deserves poverty. So He mentioned that He is the One who is independent in creating things and is unique in managing them. If this is the case, then why is there no one other than Him who is worshipped? And why is there no one other than Him who is relied upon? Just as He is One in His kingdom, so too should He be One in His worship. God the Almighty often establishes the status of divinity by acknowledging the Oneness of Lordship. The polytheists acknowledged this, as they would say in their Talbiyah: **Here I am, You have no partner, except a partner who is Yours, whom You own and what He owns.**

Fath al-Qadir

And when the polytheists said to some of the believers: If you were on the truth, you would not be poor, God Almighty repelled that by saying: 62- **God expands provision for whom He wills of His servants and restricts it for whom He wills.** That is, the expansion of provision and its restriction are from God, the Expander and the Constrictor. He expands it for whom He wills and restricts it for whom He wills according to what His wisdom requires and what is appropriate for the condition of His servants of restriction and expansion. For this reason He said: **Indeed, God is Knowing of all things,** He knows what is good for His servants and what is corrupt for them.

Tafsir al-Baghawi

62- "God expands provision for whom He wills of His servants and restricts it for whom He wills. Indeed, God is Knowing of all things."

Tafsir al-Baidawi

62- **God expands provision for whom He wills of His servants and restricts it for whom He wills.** It is possible that the one for whom He expands and restricts it is one and the same, so that the expansion and restriction are sequential and not by placing the pronoun in place of whomever He wills and making it ambiguous because whomever He wills is ambiguous. **Indeed, God is Knowing of all things.** He knows their interests and their harms.

Surat al-Ankabut 29:63

And if you ask them, **Who sends down water from the sky and gives life thereby to the earth after its lifelessness?** they will surely say, *God*. Say, **Praise be to God**. But most of them do not reason.

Tafsir al-Jalalayn

63 - **And if the lam of an oath you ask them, Who sends down water from the sky and revives the earth with it after its lifelessness? They will surely say, God.** So how can they associate partners with Him? Say to them, **Praise be to God**, for the proof being established against you. **But most of them do not reason.** Their contradiction in that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And if you ask, O Muhammad, these polytheists among your people, **Who sent down water from the sky?** - which is the rain that God sends down from the clouds - **and revived the earth thereby.** He says: He revived the earth with the water that came down from the sky, and reviving it: causing plants to grow in it **after its death**, after its drought and barrenness.

His statement, **They will surely say, 'God,'** means: They will say, 'The One who did that is God, to Whom all things are entitled to worship.' His statement, **Say, 'Praise be to God,'** means: And if they say that, and he says, **Praise be to God**, "But most of them do not reason," means: Rather, most of these polytheists do not reason about what is beneficial to them in their religion and what is harmful to them. So, due to their ignorance, they think that by worshipping deities other than God, they will attain closeness and nearness to God. They do not know that they are doomed and deserving of eternal damnation in the Fire.

Tafsir al-Qurtubi

God Almighty says: **And if you ask them, 'Who sends down water from the sky?'** That is, from the clouds as rain. **And revives thereby the earth after its lifelessness.** That is, its humpback and the drought of its inhabitants. **They will surely say, 'God.'** That is, if you acknowledge that and do not associate partners with Him and await the return. If He is able to do that, then He is the One who is able to enrich the believers, so He repeated it for emphasis. **Say, 'Praise be to God.'** That is, for the clear proofs and evidence of His power. **But most of them do not reason.** That is, they do not ponder these proofs. It was also said: **Praise be to God** for their acknowledgment of that. It was also said: for sending down water and reviving the earth.

Tafsir Ibn Kathir

God the Almighty says, affirming that there is no god but Him, because the polytheists who worship other than Him acknowledge that He is the One who is independent in creating the heavens and the earth, the sun and the moon, and in subjecting the night and the day, and that He is the Creator and Provider of His servants, and determines their terms and the differences in their provisions, so that there is variation among them, so that among them are the rich and the poor, and He is the All-Knowing of what is best for each of them, and who deserves wealth and who deserves poverty. So He mentioned that He is the One who is independent in creating things and is unique in managing them. If this is the case, then why is there no one other than Him who is worshipped? And why is there no one other than Him who is relied upon? Just as He is One in His kingdom, so too should He be One in His worship. God the Almighty often establishes the status of divinity by acknowledging the Oneness of Lordship. The polytheists acknowledged this, as they would say in their Talbiyah: **Here I am, You have no partner, except a partner who is Yours, whom You own and what He owns.**

Fath al-Qadir

63- **And if you ask them, 'Who sends down water from the sky and gives life thereby to the earth after its lifelessness?' they will surely say, 'God.'** That is, it is God who sent it down and gave life thereby to the earth. They acknowledge this and find no way to deny it. Then, when they acknowledged this in these verses, which necessitates the invalidity of their polytheism and their failure to single out God Almighty for worship, He commanded His Messenger, may God bless him and grant him peace, to praise God for their acknowledgment and not denying it despite their stubbornness and their severity in rejecting everything that the Messenger of God brought regarding monotheism. He said, **Say, 'Praise be to God.'** **But most of them do not reason.** That is, I praise God for making the truth with you and revealing Your prohibition over them. Then He blamed them, saying, **But most of them do not reason.** These are the things that rational people would rely on. Therefore, they do not act in accordance with what they acknowledged, which necessitates the invalidity of their practice in the eyes of every rational person.

Tafsir al-Baghawi

63- **And if you ask them, 'Who sends down water from the sky and gives life thereby to the earth after its lifelessness?' they will surely say, 'God.'** Say, **'Praise be to God.'** This is because the doer of these things is God. **But most of them do not reason.** It was said: **Say, 'Praise be to God.'** This is because they acknowledge that the argument is binding upon them. **But most of them do not reason.** They deny monotheism while acknowledging that He is the Creator of these things.

Surat al-Ankabut 29:63

And if you ask them, "Who sends down water from the sky and gives life thereby to the earth after its lifelessness?" they will surely say, "God." Say, "Praise be to God." But most of them do not reason.

Tafsir al-Baidawi

63- **And if you ask them, 'Who sends down water from the sky and gives life thereby to the earth after its lifelessness?' they will surely say, 'God.'** They acknowledge that He is the Creator of all things, their origins and their branches. Then they associate with Him some of His creations who are not capable of any of that. **Say, 'Praise be to God.'** For what He has protected you from such misguidance, or for believing you and demonstrating your proof. **Rather, most of them do not reason.** They contradict themselves by acknowledging that He is the Originator of everything other than Him. Then they associate with Him an idol. It has been said that they do not understand what you mean by **praising You** when they say this.

Surat al-Ankabut 29:64

And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the life, if they only knew.

Tafsir al-Jalalayn

64 - **And this worldly life is nothing but amusement and diversion** As for closeness, it is from the matters of the Hereafter because its fruit appears in it **And indeed, the home of the Hereafter - that is the life** meaning life **if they only knew** that, they would not have preferred this world over it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And this worldly life** which these polytheists enjoy **is nothing but amusement and play** meaning, nothing but the souls' enjoyment of what they enjoy, then it will soon end, with no permanence or permanence. **And indeed, the home of the Hereafter - that is the life** meaning, **And indeed, in the home of the Hereafter is the eternal life that does not end, cease, or die with it.**

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And indeed, the home of the Hereafter - that is the life, if they only knew** is life in which there is no death.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **It is the life**, he said: There is no death in it.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And indeed, the home of the Hereafter - that is the life**, he said: It is eternal.

His saying, **If they had known**, means: If these polytheists had known that this was the case, they would have refrained from denying God and associating others with Him in His worship, but they do not know that.

Tafsir al-Qurtubi

The Almighty said: **And this worldly life is nothing but diversion and amusement.** That is, something to be amused with and played with. That is, whatever God has given the rich of this world vanishes and disappears, like a game that has no reality or stability. Some of them said: If this world remains for you, it will not remain for them. And he recited:

The world returns to us differently than it was, and

other things happen after that.

The nights pass by with gatherings and divisions, and stars rise and set.

Whoever thinks that his happiness will last forever, that is impossible, happiness does not last

May God forgive those who made their worries one and believed that circles do not revolve

I said: All of this is in worldly matters of money, status, and clothing in excess of what is necessary for living and the strength to obey. As for that which is for God, it is from the Hereafter, and it is that which will remain, as He said: **And there will remain the Face of your Lord, Owner of Majesty and Honor.** (Al-Rahman: 27), meaning whatever was sought by it for His reward and pleasure. **And indeed, the home of the Hereafter - that is the life.** That is, the home of eternal life that does not cease and in which there is no death. Abu Ubaidah claimed that life, life, and the living, with a kasra on the ha', are one and the same. As he said: **And you will see that life is living.**

Another says: The word *al-hayyun* is all on the pattern *fa'ul* like *'asa*. And *al-hayyun* refers to every living thing. *Hayyun* is a spring in Paradise. It was also said that the root of *hayyun* is *hayyun*, but one of them was replaced with a *waw* because of the two letters coming together. **If only they knew** is how it is.

Tafsir Ibn Kathir

God Almighty says, informing us of the insignificance of this world, its transience and its passing, and that it does not last forever and that its ultimate purpose is amusement and play: **And indeed, the home of the Hereafter - that is the life** meaning the true, everlasting life that does not cease or end, but rather it continues forever and ever. And the Almighty said: **If they had known**, meaning they would have preferred what remains over what perishes. Then the Almighty informed about the polytheists that when they are forced to call upon Him alone, with no partner for Him, so is this not always the case with them? **And when they embark on a ship, they call upon God, devoting their religion to Him sincerely**, like the Almighty's saying: "And when harm touches you at sea, lost are those you call upon except Him. But when He delivers you to land, you turn away." And He said here: **But when He delivers them to land, at once they associate others with Him.** Muhammad ibn Ishaq mentioned on the authority of Ikrimah ibn Abi Jahl that when the Messenger of God, may God bless him and grant him peace, conquered Mecca, he fled from it. But when he embarked on the sea to go to Abyssinia, their ship was rocked, so the people of the city said: O my people, be sincere in your supplication to your Lord, for there is none who can save you, for there is none who can save you but Him. Ikrimah said: By God, if there is none who can save you at sea but Him, then He is..." Nothing saves on land except it. O God, I have made a covenant with You that if I go out, I will surely place my hand in the hand of Muhammad, and I will find him compassionate and merciful. And so it was. And the Most High's saying: **That they may disbelieve in what**

Surat al-Ankabut 29:64

And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the life, if they only knew.

We have given them and enjoy themselves. Many of the people of Arabic, exegesis, and scholars of the principles of jurisprudence call this lam the lam of consequence, because they do not mean that, and there is no doubt that it is so with regard to them. As for God's decreeing that upon them and His making them do it, it is the lam of causation, and we have already explained that in His saying: **That he may be to them an enemy and a grief.**

necessary for life. That is why it was chosen over it here. **If they had known**, they would not have preferred this world over it, whose origin is non-life, and life in it is fleeting and quickly disappears.

Fath al-Qadir

Then the Almighty indicated the insignificance of this world and that it is of the same kind as play and amusement: and that the abode in reality is the abode of the Hereafter, so He said: 64- **And this worldly life is not but diversion and amusement** of the same kind as what children play and amuse themselves with. **And indeed, the home of the Hereafter - that is the life.** Ibn Qutaybah and Abu Ubaidah said: The life is life. Al-Wahidi said: This is the opinion of all the commentators, they went to the meaning of the life here is life, and that it is a source in the position of life, so it is like ecstasy and boiling, and the interpretation would be: And indeed, the home of the Hereafter is the home of the life, or the essence of the life: that is, the home of the everlasting life that does not pass away and is not diminished by death or sickness, nor by worry or grief. **If they had known** anything of knowledge, they would not have preferred over it the transient, bitter abode.

Tafsir al-Baghawi

God Almighty says: 64- **And this worldly life is not but diversion and amusement.** Diversion is: enjoying the pleasures of this world, and amusement is: fooling around. It was called this because it is fleeting. **And indeed, the home of the Hereafter - that is the life,** meaning: the everlasting, everlasting life. And life means life, meaning: in it is the everlasting life, **if they only knew**, the passing of this world and the permanence of the Hereafter.

Tafsir al-Baidawi

64- **And what is this worldly life?** A gesture of contempt. How could it not be, when it weighs nothing in the sight of God as much as a mosquito's wing? **Except amusement and play.** Except as children amuse themselves and play with it, gathering together and rejoicing in it for an hour, then dispersing, exhausted. **And indeed, the home of the Hereafter - that is life.** It is the home of true life, as death is prevented from approaching it, or it is in itself life for the sake of exaggeration. *Hayawan* is a verbal noun meaning *living*, which is the name given to the one with life, and its root is *hayyan*, so the second *ya* was changed to a *waw*, and it is more eloquent than *life* because of the movement and disturbance in the structure of *fa'laan*

Surat al-Ankabut 29:65

So when they embark on a ship, they supplicate God, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.

Tafsir al-Jalalayn

65 - **So when they embark on a ship, they supplicate God, devoting their religion to Him sincerely** supplication means they do not supplicate anyone else with Him because they are in a hardship that only He can relieve. **But when He delivers them to the land, at once they associate others with Him**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when these polytheists boarded a ship at sea, and feared drowning and perishing in it, **they called upon God, devoting their religion to Him sincerely**. He says: They devoted their monotheism to God when the hardship befell them, and devoted obedience to Him alone, and submitted to Him in worship, and did not seek help from their gods and rivals, but from God who created them. **Then when He delivered them to the land**. He says: When He delivered them from what they were in and made them safe, and they reached the land, they made a partner with God in their worship, and they called upon the gods and idols with Him as lords.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **But when He delivered them to the land, at once they associated others with Him**, so all of creation acknowledges that God is their Lord, then they associate others with Him after that.

Tafsir al-Qurtubi

God Almighty said: **And when they embark on a ship** meaning ships and fear drowning, **they supplicate God, devoting their religion to Him** meaning truthful in their intentions, and they abandon the worship of idols and supplications to them. **But when He delivers them to land, at once they associate others with Him** meaning they call upon others besides Him, and that for which He has not sent down authority. It was said that their association with God is when someone says, **Had it not been for God and the leader or the sailor, we would have drowned**, so they make what God did for them of salvation a barrier between God and His creation.

Tafsir Ibn Kathir

God Almighty says, informing us of the insignificance of this world, its transience and its passing, and that it

does not last forever and that its ultimate purpose is amusement and play: **And indeed, the home of the Hereafter - that is the life** meaning the true, everlasting life that does not cease or end, but rather it continues forever and ever. And the Almighty said: **If they had known**, meaning they would have preferred what remains over what perishes. Then the Almighty informed about the polytheists that when they are forced to call upon Him alone, with no partner for Him, so is this not always the case with them? **And when they embark on a ship, they call upon God, devoting their religion to Him sincerely**, like the Almighty's saying: "And when harm touches you at sea, lost are those you call upon except Him. But when He delivers you to land, you turn away." And He said here: **But when He delivers them to land, at once they associate others with Him**. Muhammad ibn Ishaq mentioned on the authority of Ikrimah ibn Abi Jahl that when the Messenger of God, may God bless him and grant him peace, conquered Mecca, he fled from it. But when he embarked on the sea to go to Abyssinia, their ship was rocked, so the people of the city said: O my people, be sincere in your supplication to your Lord, for there is none who can save you, for there is none who can save you but Him. Ikrimah said: By God, if there is none who can save you at sea but Him, then He is..." Nothing saves on land except it. O God, I have made a covenant with You that if I go out, I will surely place my hand in the hand of Muhammad, and I will find him compassionate and merciful. And so it was. And the Most High's saying: **That they may disbelieve in what We have given them and enjoy themselves**. Many of the people of Arabic, exegesis, and scholars of the principles of jurisprudence call this lam the lam of consequence, because they do not mean that, and there is no doubt that it is so with regard to them. As for God's decreeing that upon them and His making them do it, it is the lam of causation, and we have already explained that in His saying: **That he may be to them an enemy and a grief**.

Fath al-Qadir

Then the Almighty made it clear that the only thing preventing them from believing is the mere influence of life, as He said: 65- **So when they embark on a ship, they supplicate God, devoting their religion to Him sincerely**. That is, when their hope in life is cut off and they fear drowning, they return to their natural disposition, so they supplicate God alone, being in the image of those who are sincerely devoting their religion to Him through the sincerity of their intentions, and they abandon supplication to idols because they know that no one can relieve this great hardship that has befallen them except God, the Almighty. **But when He delivers them to land, at once they associate others with Him**. That is, they are suddenly forced back to polytheism and supplicate to other than God, the Almighty. Riding means superiority, and it is transitive in and of itself, but it is transitive with the word *fi* to indicate that the thing ridden in itself is a type of place.

Tafsir al-Baghawi

God Almighty says: 65- **So when they embark on a**

Surat al-Ankabut 29:65

So when they embark on a ship, they supplicate God, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.

ship, and fear drowning, **they supplicate God, devoting their religion to Him alone**, and abandon the idols, **but when He delivers them to land, at once they associate others with Him**, this is a statement of their stubbornness and that when faced with hardships they acknowledge that only God Almighty is able to remove them, but when the hardships are over they return to their disbelief. Ikrimah said: When the people of ignorance embarked on a sea journey, they would carry idols with them, and when the winds became strong, they would throw them into the sea and say, **O Lord, O Lord**.

Tafsir al-Baidawi

65- **So when they embark on a ship** is connected to what is indicated by the explanation of their condition, i.e. they are as they were described in terms of polytheism, so when they embark on the sea. **They call upon God, devoting their religion to Him sincerely** being in the image of the most sincere believers in their religion, as they do not mention anyone but God and do not call upon anyone other than Him, knowing that no one can remove hardships except Him. **But when He delivers them to land, at once they associate others with Him** they suddenly return to polytheism.

Surat al-Ankabut 29:66

That they may disbelieve in what We have given them and enjoy themselves. But they are going to know.

Tafsir al-Jalalayn

66 - **So that they may disbelieve in what We have given them of blessings and enjoy themselves** by their gathering together to worship idols. And in the reading with a silent lam, it is a threatening command **and they will soon know** the consequence of that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when God saved these polytheists from the fear and caution they were in at sea, and from drowning to the shore, when they reached the shore, they associated with God other gods and rivals, **to disbelieve in what We have given them**. That is, to deny the blessing of God that He bestowed upon them in themselves and their wealth.

And that they may enjoy themselves. The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra read it as *Waytamattu* with a kasra on the lam, meaning: And that they may enjoy themselves, We gave them that. The majority of the reciters of Kufa read it as *Waytamattu* with a sukoon on the lam, as a threat and a rebuke: meaning, disbelieve, for you will soon learn what they will encounter of God's punishment for their disbelief in Him.

And the first of the two readings of that, in my opinion, is the reading of the one who read it with a sukoon on the lam as a threat and warning. That is because those who read it with a kasra on the lam claimed that they chose to break it in conjunction with the lam in His statement: **So that they may disbelieve**, and that His statement **So that they may disbelieve** since its meaning was: So that they may disbelieve, the correct thing in His statement **And that they may enjoy** was: And that they may enjoy, since it was in conjunction with His statement: So that they may disbelieve, according to them. And what they went with that is not a school of thought, and that is because the lam of His statement **So that they may disbelieve** could be in the meaning of **So that they may enjoy**, because it is a condition for His statement: If they associate partners with God so that they may disbelieve in what We have given them of blessings, and that is not the case with His statement **And that they may enjoy**, because their association with God was disbelief in His blessings, and their association with Him was not enjoyment of the world, even if association with Him facilitates for them the path to enjoyment of it. So since that is the case, then directing it to the meaning of a threat is more appropriate and more worthy than directing it to the meaning of: So that they may enjoy. And then he mentioned that in Abu's reading it is **and enjoy**, and this is evidence of the correctness of the one who read

it with a silent lam meaning threat.

Tafsir al-Qurtubi

The Almighty says: **That they may disbelieve in what We have given them and that they may enjoy themselves.** It was said that they are lam ki, meaning that they may disbelieve and that they may enjoy themselves. It was also said that **when they associate others with God** means that the result of their association with God is that they deny the blessings of God and enjoy themselves in this world. It was also said that they are lam amr meaning threat and intimidation. That is, disbelieve in what We have given you of blessings and salvation from the sea and enjoy yourself. The evidence for this is the reading of Abu **wa tamta'u**. Ibn al-Anbari said: This is strengthened by the reading of al-A'mash, Nafi' and Hamzah: **wa tamta'u** with the lam jazm. An-Nahas said: **wa tamta'u** lam ki, and it is permissible for it to be lam amr because the original lam of the command is kasra, except that it is a command with the meaning of threat. Whoever reads **wa tamta'u** with sukoon on the lam did not make it lam ki, because the lam of ki cannot be sukoon. This is the reading of Ibn Kathir, Al-Maseebi, and Qaloon on the authority of Nafi', and Hamza, Al-Kisa'i, and Hafs on the authority of Asim. The rest read it with a kasra on the lam. Abu Al-Aaliyah read: "That they may disbelieve in what We have given them. So enjoy yourselves, and you are going to know." This is a threat and a warning.

Tafsir Ibn Kathir

God Almighty says, informing us of the insignificance of this world, its transience and its passing, and that it does not last forever and that its ultimate purpose is amusement and play: **And indeed, the home of the Hereafter - that is the life** meaning the true, everlasting life that does not cease or end, but rather it continues forever and ever. And the Almighty said: **If they had known**, meaning they would have preferred what remains over what perishes. Then the Almighty informed about the polytheists that when they are forced to call upon Him alone, with no partner for Him, so is this not always the case with them? **And when they embark on a ship, they call upon God, devoting their religion to Him sincerely**, like the Almighty's saying: "And when harm touches you at sea, lost are those you call upon except Him. But when He delivers you to land, you turn away." And He said here: **But when He delivers them to land, at once they associate others with Him.** Muhammad ibn Ishaq mentioned on the authority of Ikrimah ibn Abi Jahl that when the Messenger of God, may God bless him and grant him peace, conquered Mecca, he fled from it. But when he embarked on the sea to go to Abyssinia, their ship was rocked, so the people of the city said: O my people, be sincere in your supplication to your Lord, for there is none who can save you, for there is none who can save you but Him. Ikrimah said: By God, if there is none who can save you at sea but Him, then He is..." Nothing saves on land except it. O God, I have made a

Surat al-Ankabut 29:66

That they may disbelieve in what We have given them and enjoy themselves. But they are going to know.

covenant with You that if I go out, I will surely place my hand in the hand of Muhammad, and I will find him compassionate and merciful. And so it was. And the Most High's saying: **That they may disbelieve in what We have given them and enjoy themselves.** Many of the people of Arabic, exegesis, and scholars of the principles of jurisprudence call this lam the lam of consequence, because they do not mean that, and there is no doubt that it is so with regard to them. As for God's decreeing that upon them and His making them do it, it is the lam of causation, and we have already explained that in His saying: **That he may be to them an enemy and a grief.**

together to worship idols and to love one another for them, or the lam of command is for threatening, and this is supported by the reading of Ibn Kathir, Hamza, Al-Kisa'i, and Qalun on the authority of Nafi'.

(And let them enjoy) the tranquility. **They will know** the consequences of that when they are punished.

Fath al-Qadir

The lam in 66- **that they may disbelieve in what We have given them** and in His saying: **and that they may enjoy themselves** is for the purpose of al-Sharh 94: that is, surprise them with polytheism with God so that they may disbelieve in the blessing of God and enjoy them, so in both verbs there is a lam of ki, and it was said that they are the lams of command, threatening and warning: that is, disbelieve in what We have given you of blessings and enjoy yourself, and this reading is indicated by the reading of Abu and enjoy yourself, and this possibility of the two matters is only according to the reading of Abu Amr, Ibn Amir, Asim and Warsh with the kasra of the lam, and as for the reading of the majority with its sukoon, there is no disagreement that it is the lam of command, and in His saying: **they will soon know** is a great threat to them: that is, they will know the consequences of that and the calamity in it for them.

Tafsir al-Baghawi

66- **So that they may disbelieve in what We have given them.** This is the lam of command, and its meaning is threat and warning, like His saying: **Do whatever you will Fussilat 40**, so that they may deny the blessing of God in saving them, **and that they may enjoy themselves.** Hamzah and Al-Kisa'i read it with a sukoon on the lam, and the rest read it with a kasra, in accordance with His saying: **So that they may disbelieve.** "So they will know." It was said that whoever breaks the lam makes it a lam of ki, and likewise in **So that they may disbelieve.** The meaning is that there is no benefit for them in associating partners with God except disbelief and enjoying what they enjoy in this world without a share in the Hereafter.

Tafsir al-Baidawi

66- **That they may disbelieve in what We have given them.** The lam in it is the lam of ki, meaning that they associate others so that they may be disbelievers in their association with the blessing of salvation. **And that they may enjoy themselves** by their gathering

Surat al-Ankabut 29:67

Have they not seen that We have made a secure sanctuary, while people are snatched away all around them? Then is it in falsehood that they believe and in the favor of God that they disbelieve?

Tafsir al-Jalalayn

67 - **Have they not seen that We have made a sanctuary** their city, Mecca **a place of security, while people are being snatched away all around them?** **Then is it in falsehood** killing and causing harm to them that they believe **in the idol** (and in the favor of God they disbelieve? And those who) associate others with God

Tafsir al-Suyuti

God Almighty said: Have they not seen the verse: Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas that they said: O Muhammad, what prevents us from entering your religion except the fear that people will snatch us away to kill us, and the Bedouins are more numerous than us, so whenever they hear that we have entered your religion, they will snatch us away and we will be eaten by a head. Then God revealed: Have they not seen that We have made a secure sanctuary?

Tafsir al-Tabari

And His statement, **Have they not seen that We have made a secure sanctuary?** God Almighty says, reminding these polytheists from Quraysh, who say: Why was a sign not sent down to him from his Lord, His favor upon them with which He singled them out from among all other people, despite their disbelief in His favor and their associating other gods and rivals with Him in His worship: Have these polytheists from Quraysh not seen that We singled them out from among Our favors upon them, to the exclusion of all other servants, so that they may thank Us for that and refrain from their disbelief in Us and their associating in Our cloak that which neither benefits Us nor harms them? We have made their land a sanctuary, forbidding people to enter it by raid or war, safe, in which whoever lives there is safe, so he takes refuge in it from captivity, fear, and the forbidden which no one else among people feels safe from. **And people are snatched away from around them.** He says: And people are taken away from around them by killing and captivity.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Have they not seen that We have made a secure sanctuary while people are being snatched away all around them?** He said: There was a sign for them in that that people are being attacked and snatched away while they are safe.

And his statement, **Do they then believe in falsehood?** He says: Do they then acknowledge the divinity of idols by associating partners with God, and deny the blessing of God with which He has made their country

a safe sanctuary? He means by his statement, **Do they then disbelieve?** They deny.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then do they believe in falsehood?** meaning in polytheism, **and disbelieve in the favor of God?** meaning they deny.

Tafsir al-Qurtubi

God the Almighty says: **Have they not seen that We have made a secure sanctuary?** Abdur-Rahman ibn Zayd said: It is Mecca and they are feathers, God the Almighty has given them security therein. **And people are being snatched away from all around them.** Ad-Dahhak said: They kill each other and take each other captive. Snatching means taking quickly. This has been mentioned in *Al-Qasas* and its equivalents. God the Almighty reminded them of this blessing so that they would submit to Him in obedience. That is, He made for them a secure sanctuary in which they were safe from captivity, raids, and killing, and He saved them on land as He saved them at sea, so they began to associate partners with God on land but not at sea. This is astonishment at the contradiction of their conditions. **Then do they believe in falsehood?** Qatadah said: **Then in polytheism.** Yahya ibn Salam said: **Then in Satan.** "Then in the favor of God they deny?" Ibn Abbas said: "Then in the favor of God?" Ibn Shajarah said: "Then in the bounty and kindness of God." Ibn Salam said: "Is it the guidance that the Prophet, may God bless him and grant him peace, brought?" Al-Naqqash said: **Is it the feeding of them against hunger and the security of them against fear that they disbelieve?** This is an expression of astonishment and denial that is presented as a question.

Tafsir Ibn Kathir

God Almighty says, thanking the Quraysh for what He has made lawful for them in His sanctuary, which He has made for all people, whether they are residents or travelers. Whoever enters it is safe, so they are in great security, while the Bedouins around it plunder each other and kill each other, as God Almighty said: **For the security of the Quraysh, their security during the winter and summer journeys, so let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear.** And God Almighty says: **Then do they believe in falsehood and deny the favor of God?** That is, was their gratitude for this great favor by associating partners with Him and worshipping other idols and rivals with Him, and **exchanged the favor of God for disbelief and caused their people to dwell in the home of ruin and disbelieved in God's Prophet, servant, and Messenger?** So it was appropriate for them to sincerely worship God, not to associate partners with Him, and to believe in the Messenger, glorify him, and honor him. But they denied him and fought him, and expelled him from among them. For this reason, God Almighty took away from them what was bestowed upon them. He

Surat al-Ankabut 29:67

Have they not seen that We have made a secure sanctuary, while people are snatched away all around them? Then is it in falsehood that they believe and in the favor of God that they disbelieve?

attacked them and killed those of them who were killed at Badr. Then the state became for God, His Messenger, and the believers. So God opened Mecca to His Messenger, and humiliated their noses and humiliated their necks.

Then God the Almighty said: **And who is more unjust than he who invents a lie about God or denies the truth when it has come to him?** That is, no one is more severely punished than one who lies about God and says: God revealed to him, while nothing has been revealed to him. And whoever says: I will reveal the like of what God revealed, and so on, no one is more severely punished than one who denies the truth when it has come to him. The first is a slanderer and the second is a liar. That is why God the Almighty said: **Is there not in Hell an abode for the disbelievers?** Then God the Almighty said: **And those who strive for Us,** meaning the Messenger, may God bless him and grant him peace, his companions and his followers until the Day of Judgment. **We will surely guide them to Our ways,** that is, We will surely show them Our ways, meaning Our paths in this world and the hereafter.

Ibn Abi Hatim said: My father told us, Ahmad ibn Abi al-Hawari told us, Abbas al-Hamdani Abu Ahmad from the people of Acre told us regarding the statement of God the Most High: {And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good} He said: Those who do what they know, God will guide them to what they do not know. Ahmad ibn Abi al-Hawari said: So I told it to Abu Sulayman al-Darani, and he liked it and said: It is not appropriate for one who is inspired to do something good to do it until he hears it in a tradition. So when he hears it in a tradition, he acts upon it and praises God until it agrees with what is in his heart. And His statement, {And indeed, God is with the doers of good} Ibn Abi Hatim said: My father told us, Isa ibn Ja'far, the judge of Rayy, told us, Abu Ja'far al-Razi told us, on the authority of al-Mughirah, on the authority of al-Sha'bi, who said: Jesus, son of Mary, peace be upon him, said: "Indeed, goodness is only to do good to those who wrong you. Goodness is not to do good to those who do good to you." And God knows best. End of the interpretation of Surat al-'Ankaboot. All praise and thanks are due to God.

Fath al-Qadir

67- **Have they not seen that We have made a secure sanctuary?** That is, have they not considered, meaning the infidels of Quraysh, that We have made this sanctuary of theirs a secure sanctuary in which its inhabitants are safe from raids, killing, captivity, and plunder? So they have become safe and sound from what has become of other Arabs, for they are constantly attacked, their property is swept away by invaders, their blood is shed by soldiers, and their sanctuary and property are violated by the clever Arabs and their devils. The phrase **and people are snatched away from all around them** is in the accusative case as a state: that is, they steal away from all around them by killing, captivity, and plunder.

Snatching means taking quickly, and the meaning of this has already been explained in Surat Al-Qasas. **Then do they believe in falsehood,** which is polytheism, after the proof of God has been made clear to them and their acknowledgment of what requires monotheism. **And they are ungrateful for the favor of God,** they make their ingratitude a substitute for their gratitude. This question contains an immeasurable amount of rebuke and rebuke.

Tafsir al-Baghawi

67- **Have they not seen that We have made a secure sanctuary, while people are being snatched away all around them,** meaning the Arabs, taking each other captive, while the people of Mecca are safe, **is it then in falsehood,** meaning idols and Satan, **that they believe and in the favor of God,** meaning Muhammad and Islam, **that they disbelieve?**

Tafsir al-Baidawi

67- **Or have they not seen** meaning the people of Mecca. **That We have made a secure sanctuary** meaning We have made their land safe from plunder and aggression, and its people safe from killing and captivity. **And people are snatched away all around them** they steal away killing and captivity, as the Arabs around it were treacherous and plundering. **Then do they believe in falsehood?** Beyond this revealed blessing and other things that only God has power over, they believe in idols or Satan. **And they disbelieve in the favor of God** since they have associated others with Him, and the two conjunctions are brought forward for emphasis or specificity by way of exaggeration.

Surat al-Ankabut 29:68

And who is more unjust than he who invents a lie against God or denies the truth when it has come to him? Is there not in Hell an abode for the disbelievers?

Tafsir al-Jalalayn

68 - **And who** is there anyone **more unjust than he who invents a lie against God** by associating partners with Him **or denies the truth** the Prophet or the Book **when it has come to him? Is there not in Hell an abode** a shelter **for the disbelievers** that is, in it and they are among them?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: "And who is more unjust, O people, than he who invents a lie against God and says, when they commit an immorality, 'We found our fathers doing it, and God has commanded us to do it.' And God does not command immorality." **Or he denied the truth when it came to him.** He says: Or he denied what God sent His Messenger Muhammad, may God bless him and grant him peace, with of His Oneness and disavowal of deities and rivals when this truth came to him from God. **Is there not in Hell an abode for the disbelievers?** He says: Is there not in Hell an abode and dwelling for he who disbelieves in God, denies His Oneness and denies His Messenger, may God bless him and grant him peace? This is a statement, not a question. Rather, it is the statement of Jarir:

Aren't you the best of those who ride mounts and the most generous of the worlds in terms of their bellies?

He only informed us that the unbelievers in God have a place of abode in Hell, and a home in which they will abide.

Tafsir al-Qurtubi

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 makes a partner or a son with God, and when he commits an immorality he says: **We found our fathers doing it, and God has commanded us to do it.** (al-A'raf 7:28) **Or he denied the truth when it came to him.** Yahya ibn Salam said: **With the Qur'an.** Al-Suddi said: **With Tawhid.** Ibn Shajarah said: "With Muhammad, peace and blessings be upon him." Each statement includes both statements. **Is there not in Hell an abode for the disbelievers?** That is, a permanent residence. It is a question of confirmation.

Tafsir Ibn Kathir

God Almighty says, thanking the Quraysh for what He has made lawful for them in His sanctuary, which He has made for all people, whether they are residents or travelers. Whoever enters it is safe, so they are in great security, while the Bedouins around it plunder each other and kill each other, as God Almighty said: **For the security of the Quraysh, their security during the winter and summer journeys, so let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear.** And God Almighty says: **Then do they believe in falsehood and deny the favor of God?** That is, was their gratitude for this great favor by associating partners with Him and worshipping other idols and rivals with Him, and **exchanged the favor of God for disbelief and caused their people to dwell in the home of ruin and disbelieved in God's Prophet, servant, and Messenger?** So it was appropriate for them to sincerely worship God, not to associate partners with Him, and to believe in the Messenger, glorify him, and honor him. But they denied him and fought him, and expelled him from among them. For this reason, God Almighty took away from them what was bestowed upon them. He attacked them and killed those of them who were killed at Badr. Then the state became for God, His Messenger, and the believers. So God opened Mecca to His Messenger, and humiliated their noses and humiliated their necks.

Then God the Almighty said: **And who is more unjust than he who invents a lie about God or denies the truth when it has come to him?** That is, no one is more severely punished than one who lies about God and says: God revealed to him, while nothing has been revealed to him. And whoever says: I will reveal the like of what God revealed, and so on, no one is more severely punished than one who denies the truth when it has come to him. The first is a slanderer and the second is a liar. That is why God the Almighty said: **Is there not in Hell an abode for the disbelievers?** Then God the Almighty said: **And those who strive for Us,** meaning the Messenger, may God bless him and grant him peace, his companions and his followers until the Day of Judgment. **We will surely guide them to Our ways,** that is, We will surely show them Our ways, meaning Our paths in this world and the hereafter.

Ibn Abi Hatim said: My father told us, Ahmad ibn Abi al-Hawari told us, Abbas al-Hamdani Abu Ahmad from the people of Acre told us regarding the statement of God the Most High: {And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good} He said: Those who do what they know, God will guide them to what they do not know. Ahmad ibn Abi al-Hawari said: So I told it to Abu Sulayman al-Darani, and he liked it and said: It is not appropriate for one who is inspired to do something good to do it until he hears it in a tradition. So when he hears it in a tradition, he acts upon it and praises God until it agrees with what is in his heart. And His statement, {And indeed, God is with the doers of good} Ibn Abi Hatim said: My father told us, Isa ibn Ja'far, the judge of Rayy, told us, Abu Ja'far al-Razi told us, on the authority of al-Mughirah, on the authority of al-Sha'bi, who said: Jesus, son of Mary, peace be upon him, said: "Indeed, goodness is only to do good

Surat al-Ankabut 29:68

And who is more unjust than he who invents a lie against God or denies the truth when it has come to him? Is there not in Hell an abode for the disbelievers?

to those who wrong you. Goodness is not to do good to those who do good to you." And God knows best. End of the interpretation of Surat al-'Ankaboot. All praise and thanks are due to God.

Fath al-Qadir

68- **And who is more unjust than he who invents a lie about God** meaning no one is more unjust than him, which is the one who claims that God has a partner **or denies the truth when it has come to him** meaning he denies the Messenger who was sent to him and the Book that He revealed to His Messenger. Al-Suddi said: He denied monotheism, and it appears that it includes everything that is true to be true. Then He threatened the deniers and warned them by saying: **Is there not in Hell an abode for the disbelievers?** meaning a place where they will settle. The question is for confirmation, and the meaning is: Do they not deserve to settle there after they did what they did?

Tafsir al-Baghawi

68- **And who is more unjust than he who invents a lie against God**, claiming that God has a partner and that He has commanded immoral acts, **or denies the truth**, about Muhammad, may God bless him and grant him peace, and the Qur'an, "when it has come to him. Is there not in Hell an abode for the disbelievers?" An interrogative with the meaning of confirmation, meaning: Is there not a home for this disbelieving denier in Hell?

Tafsir al-Baidawi

68- **And who is more unjust than he who invents a lie against God** by claiming that He has a partner. **Or denies the truth when it comes to him** meaning the Messenger or the Book. In *when* there is a mockery of them because they did not agree and never considered when it came to them, but rather they hastened to deny it the first time they heard it. **Is there not in Hell an abode for the disbelievers?** It is a confirmation of their abode, as He says:

Aren't you better than those who ride mounts?

That is, do they not deserve to remain in it when they fabricated such a lie against God and denied the truth with such a denial, or because they dared, that is, did they not know that **in Hell is a residence for the disbelievers** so that they dared to commit such a bold act?

Surat al-Ankabut 29:69

And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good.

Tafsir al-Jalalayn

69 - **And those who strive for Us** for Our sake **We will surely guide them to Our ways** the path to travel to Us **and indeed, God is with the doers of good** the believers in victory and support.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who fought these infidels of Quraysh who falsely attributed falsehood to God, who denied the truth when it came to them concerning Us, seeking through their fighting to make Our word supreme and to support Our religion, **We will surely guide them to Our ways** meaning: We will surely guide them to the straight paths, and that is to follow the religion of God, which is Islam, with which God sent Muhammad, may God bless him and grant him peace. **And indeed, God is with the doers of good** meaning: And indeed, God is with whoever does good among His creation, who strives against the polytheists in it, believing in what His Messenger brought from God with aid for him and victory over whoever strives against his enemies.

And in a similar manner to what we said in the interpretation of His statement, **And those who strive for Us**, the people of interpretation said.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who strive for Us**, so I said to him: Did they fight for Us? He said: Yes.

Tafsir al-Qurtubi

God the Almighty says: **And those who strive for Us** meaning, strive against the disbelievers for Us. That is, seeking Our pleasure. Al-Suddi and others said: This verse was revealed before fighting was made obligatory. Ibn Atiyyah said: It was before the customary jihad, but it is a general jihad for the religion of God and to seek His pleasure. Al-Hasan ibn Abi Al-Hasan said: The verse is about the servants. Ibn Abbas and Ibrahim ibn Adham said: It is about those who are blind to it and know. The Prophet (peace and blessings be upon him) said: **Whoever acts according to what he knows, God will teach him what he does not know.** Some scholars tended toward His statement: **And fear God, and God will teach you.** (Al-Baqarah 2:282) Umar ibn Abdul Aziz said: Our shortcoming in knowing what we do not know is our shortcoming in acting according to what we know. If we acted on

some of what we know, it would give us knowledge that our bodies would not be able to comprehend. God the Almighty says: **And fear God, and God will teach you.** (Al-Baqarah 2:282) Abu Sulayman al-Darani said: Jihad mentioned in this verse is not only fighting the infidels, but it also includes supporting the faith, refuting the wrongdoers, and suppressing the oppressors. Its greatest aspect is enjoining what is right and forbidding what is wrong. From this comes striving with one's soul in obedience to God, which is the greater jihad. Sufyan ibn Uyaynah said to Ibn al-Mubarak: If you see people differing, then stick to the mujahideen and the frontier dwellers, for God says: **We will surely guide them.** Ad-Dahhak said: The symbol in this world is like Paradise in the Hereafter. Whoever enters Paradise in the Hereafter will be safe, and likewise whoever adheres to the Sunnah in this world will be safe. Abdullah ibn Abbas said: And those who strive in Our obedience - We will surely guide them to the ways of Our reward. This includes all opinions under the generality of obedience. Similar to this is the statement of Abdullah ibn al-Zubayr, who said: Wisdom says: Whoever wrongs Me and does not find Me, let him seek Me in two situations: by acting according to what he knows best, and avoiding the worst of what he knows. Al-Hasan ibn al-Fadl said: There is an inversion of the Qur'an, meaning those whom We have guided are those who strive for Us. **We will surely guide them to Our ways** meaning the path to Paradise, as stated by Al-Suddi. Al-Naqqash: **He will guide them to the religion of truth.** Yusuf ibn Asbat said: **The meaning is, 'We will surely purify their intentions, their charities, their prayers, and their fasting.'** And indeed, God is with the doers of good **is a lam of emphasis and the negation of with** was introduced in one of two ways: that it is a noun, and the lam of emphasis is only added to nouns, or it is a particle, so it is added to it because it has the meaning of stability, as you say, 'Indeed, Zaid is in the house.' And "with" when it is sukun is a particle and nothing else. And when it is opened, it may be a noun, or a preposition, but it is more likely that it is a particle that came for a meaning. The meaning of doing good and the doers of good were mentioned previously in "Al-Baqarah" and other surahs. And He, the Almighty, is with them in victory and assistance, preservation and guidance, and with everyone in His encompassing and power. So there is a distance between the two types of being with.

Tafsir Ibn Kathir

God Almighty says, thanking the Quraysh for what He has made lawful for them in His sanctuary, which He has made for all people, whether they are residents or travelers. Whoever enters it is safe, so they are in great security, while the Bedouins around it plunder each other and kill each other, as God Almighty said: **For the security of the Quraysh, their security during the winter and summer journeys, so let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear.** And God Almighty says: **Then do they believe in falsehood and deny the favor of God?** That is, was their gratitude for this great favor by associating partners with Him and

Surat al-Ankabut 29:69

And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good.

worshipping other idols and rivals with Him, and **exchanged the favor of God for disbelief and caused their people to dwell in the home of ruin** and disbelieved in God's Prophet, servant, and Messenger? So it was appropriate for them to sincerely worship God, not to associate partners with Him, and to believe in the Messenger, glorify him, and honor him. But they denied him and fought him, and expelled him from among them. For this reason, God Almighty took away from them what was bestowed upon them. He attacked them and killed those of them who were killed at Badr. Then the state became for God, His Messenger, and the believers. So God opened Mecca to His Messenger, and humiliated their noses and humiliated their necks.

Then God the Almighty said: **And who is more unjust than he who invents a lie about God or denies the truth when it has come to him?** That is, no one is more severely punished than one who lies about God and says: God revealed to him, while nothing has been revealed to him. And whoever says: I will reveal the like of what God revealed, and so on, no one is more severely punished than one who denies the truth when it has come to him. The first is a slanderer and the second is a liar. That is why God the Almighty said: **Is there not in Hell an abode for the disbelievers?** Then God the Almighty said: **And those who strive for Us,** meaning the Messenger, may God bless him and grant him peace, his companions and his followers until the Day of Judgment. **We will surely guide them to Our ways,** that is, We will surely show them Our ways, meaning Our paths in this world and the hereafter.

Ibn Abi Hatim said: My father told us, Ahmad ibn Abi al-Hawari told us, Abbas al-Hamdani Abu Ahmad from the people of Acre told us regarding the statement of God the Most High: {And those who strive for Us - We will surely guide them to Our ways. And indeed, God is with the doers of good} He said: Those who do what they know, God will guide them to what they do not know. Ahmad ibn Abi al-Hawari said: So I told it to Abu Sulayman al-Darani, and he liked it and said: It is not appropriate for one who is inspired to do something good to do it until he hears it in a tradition. So when he hears it in a tradition, he acts upon it and praises God until it agrees with what is in his heart. And His statement, {And indeed, God is with the doers of good} Ibn Abi Hatim said: My father told us, Isa ibn Ja'far, the judge of Rayy, told us, Abu Ja'far al-Razi told us, on the authority of al-Mughirah, on the authority of al-Sha'bi, who said: Jesus, son of Mary, peace be upon him, said: "Indeed, goodness is only to do good to those who wrong you. Goodness is not to do good to those who do good to you." And God knows best. End of the interpretation of Surat al-Ankaboot. All praise and thanks are due to God.

Fath al-Qadir

Then when he mentioned the state of the polytheists who denied monotheism and disbelieved in the blessings of God, he followed it up with the state of His righteous servants, saying: {And those who strive for

Us - We will surely guide them to Our ways} meaning, they strive for God's sake, seeking His pleasure and hoping for the good that is with Him - We will surely guide them to Our ways: meaning the path that leads to Us. Ibn Atiyyah said: It is a Meccan verse that was revealed before the customary jihad was made obligatory. Rather, it is a general jihad in the religion of God and seeking His pleasure. It was also said that this verse was revealed about the servants. Ibrahim ibn Adham said: It is about those who do what they know. {And indeed, God is with the doers of good} with victory and support, and whoever is with Him will not be let down. The lam of emphasis was added to *with* with the understanding that it is a noun, or that it is a particle, and it was added to it to convey the meaning of stability, as you say: Indeed, Zaid is in the house. This discussion is established in the science of grammar.

Ibn Mardawayh narrated on the authority of Ali ibn Abi Talib, who said: The Messenger of God, may God bless him and grant him peace, said: When this verse was revealed, **Indeed, you will die, and indeed, they will die**, I said, **O Lord, will all of creation die while only the prophets remain?** So the verse, **Every soul will taste death, then to Us you will be returned**, was revealed. It should be seen how correct this is, for after the Prophet, may God bless him and grant him peace, hears God's words, **Indeed, you will die, and indeed, they will die**, he knows that he will die, and he also knows that the prophets before him had died, and that he is the Seal of the Prophets. So how can this verse lead to what Ali, may God be pleased with him, asked about, namely, **Will all of creation die while only the prophets remain?** Perhaps this narration is not authentic, whether it is attributed to the Prophet or not. And Abd bin Hamid, Ibn Abi Hatim, Ibn Mardawayh, Al-Bayhaqi and Ibn Asakir narrated - Al-Suyuti said with a weak chain of transmission - on the authority of Ibn Umar who said: "I went out with the Messenger of God (peace and blessings be upon him) until he entered some of the walls of Madinah. He began to pick up dates and eat them. He said to me: Why don't you eat? I said: I don't desire them, O Messenger of God. He said: But I desire them, and this is the fourth morning since I have tasted food and I have not found any. If I wished, I could have called upon my Lord to give me a kingdom like that of Chosroes and Caesar. So what will you do, O Ibn Umar, if you remain among a people who love their yearly provision and whose faith is weak?" He said: By God, we did not leave or throw stones until the verse **And how many a creature carries not its own provision** was revealed. The Messenger of God (peace and blessings be upon him) said: God did not command me to hoard the worldly wealth or to follow desires. Beware, I do not hoard dinars or dirhams, nor do I store provision for tomorrow." This hadith is very objectionable because it contradicts the practice of the Prophet (peace and blessings be upon him). He used to give his wives their food for the year, as is proven in the reliable books of hadith. In its chain of transmission is Abu al-Atouf al-Jawzi, who is weak. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas,

And indeed, the home of the Hereafter - that is the life, meaning: eternal. Ibn Abi al-Dunya and al-Bayhaqi narrated in al-Shu'ab on the authority of Abu Ja'far, who said: The Messenger of God, may God bless him and grant him peace, said: **How strange it is for someone to believe in the home of life while he strives for the home of delusion.** And it is mursal.

Tafsir al-Baghawi

69- **And those who strive for Us**, those who strive against the polytheists to support our religion, **We will surely guide them to Our ways**, we will surely make them steadfast in what they fought for.

It was said: We will increase their guidance, as He said: **And God increases those who are guided in guidance Maryam 19:76.** It was also said: We will guide them to the straight path, and the straight path is the one that leads to the pleasure of God Almighty.

Sufyan ibn Uyaynah said: If people differ, then look at what the people of the borders are doing, for God said: **And those who strive for Us - We will surely guide them to Our ways.**

It was said: Jihad is patience in performing acts of obedience. Al-Hasan said: The best form of jihad is opposing one's desires.

Al-Fudayl ibn Iyad said: **And those who strive in seeking knowledge, We will surely guide them to the ways of acting upon it.** Sahl ibn Abdullah said: **And those who strive in establishing the Sunnah, We will surely guide them to the ways of Paradise.** It was narrated on the authority of Ibn Abbas: **And those who strive in Our obedience, We will surely guide them to the ways of Our reward.**

"And indeed, God is with the doers of good," with victory and assistance in this world and with reward and forgiveness in the Hereafter.

Tafsir al-Baidawi

69- **And those who strive for Us** for Our sake, and the term *struggle* is used to include striving against apparent and hidden enemies in all its forms. **We will surely guide them to Our ways** the ways of traveling to Us and reaching Our side, or We will increase their guidance to the path of goodness and grant them success in following it, as God the Most High says: **And those who are guided - We will increase them in guidance.** And in the hadith: **Whoever acts upon what he knows, God will make him inherit knowledge of that which he does not know.** "And indeed, God is with the doers of good" with victory and support. The Messenger of God (blessings and peace of God be upon him) said: **Whoever recites Surat Al-Ankaboot will have ten good deeds equal to the number of all the believers and hypocrites.**

Surat al-Rum 30:1

Alif, Lam, Meem

Surat al-Rum 30:1

Alif, Lam, Meem

Tafsir al-Jalalayn

1 - **Alif, Lam, Meem** God knows best what He intends in that.

Tafsir al-Suyuti

Al-Tirmidhi narrated on the authority of Abu Saeed, who said: When the day of Badr came, the Romans were victorious over the Persians, and that pleased the believers. So the verse, **Alif, Laam, Meem, The Romans have been defeated** was revealed, until His saying, **By the victory of God**, meaning with the letter *fatha* in the word *ghayn*. Ibn Jarir narrated on the authority of Ibn Masoud, and something similar.

Ibn Abi Hatim narrated on the authority of Ibn Shihab, who said: It has reached us that the polytheists were arguing with the Muslims while they were in Mecca before the Messenger of God, may God bless him and grant him peace, left. They said: The Romans testify that they are People of the Book and the Magians defeated them, and you claim that you will defeat us with the Book that was revealed to your Prophet. So how did the Magians defeat the Romans, who are People of the Book, and we will defeat you as the Persians defeated the Romans? Then God revealed: **Alif, Laam, Meem. The Romans have been defeated.**

Ibn Jarir narrated something similar on the authority of Ikrimah, Yahya bin Yaghmur, and Qatadah. The first narration is based on the reading of *ghalaba* with the fat-ha because it was revealed on the day of their defeat at Badr. The second is based on the reading of the damma, so its meaning is that after their defeat by the Persians, the Muslims will defeat them, so that the meaning of the statement is correct. Otherwise, it does not have much meaning.

Tafsir al-Tabari

Abu Ja'far said: We have previously explained the meaning of His statement, **Alif, Lam, Meem**, and we mentioned the statements of the people of interpretation regarding it, so that makes it unnecessary to repeat it in this place.

Abu Ja'far said: The translators of the Qur'an differed in their interpretation of the words of God Almighty: **Alif, Lam, Meem**. Some of them said: It is one of the names of the Qur'an. Those who said that mentioned:

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: **Alif, Lam, Meem**, he said: It is one of the names of the Qur'an.

Al-Muthanna bin Ibrahim Al-Amili told me: Abu

Hudhayfah Musa bin Mas'ud told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: **Alif, Lam, Meem** is one of the names of the Qur'an.

Some of them said: They are opening verses with which God opens the Quran. Those who said this were:

Harun ibn Idris al-Asamm al-Kufi told me: Abd al-Rahman ibn Muhammad al-Maharbi told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening verses with which God opens the Qur'an.

Ahmad bin Hazim Al-Ghafari told us: Abu Naim told us: Sufyan told us, on the authority of Mujahid, who said: **Alif, Lam, Meem** are opening letters.

Al-Muthanna bin Ibrahim told me: Ishaq bin Al-Hajjaj told us, on the authority of Yahya bin Adam, on the authority of Sufyan, on the authority of Ibn Nujayh, on the authority of Mujahid, who said: **Alif, Lam, Meem, Alif, Muhammad, and Sad** are the opening letters with which God began.

Al-Qasim bin Al-Hasan told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, like the hadith of Harun bin Idris.

Others said: It is the name of the Surah. Those who said this are:

Yunus bin Abdul A'la told me, he said: Abdullah bin Wahb told us, he said: I asked Abdul Rahman bin Zaid bin Aslam about the words of God: "Alif, Lam, Meem. This is the Book," and "Alif, Lam, Meem. This is a revelation," and "Alif, Lam, Meem. That is the name of the chapters." He said: My father said: They are only the names of the chapters.

Some of them said: It is the greatest name of God. Those who said this are:

Muhammad ibn al-Muthanna told us: Abd al-Rahman ibn Mahdi told us: Shu'bah told us: I asked al-Suddi about **Ha Meem**, "Ta Seen Meem," and **Alif Lam Meem**. He said: Ibn Abbas said: They are the greatest name of God.

Muhammad ibn al-Muthanna told us: Abu al-Nu'man told us: Shu'bah told us, on the authority of Ismail al-Suddi, on the authority of Murrah al-Hamadani, who said: Abdullah said: He mentioned something similar.

Al-Muthanna told me: Ishaq bin Al-Hajjaj told us, on the authority of Ubaidullah bin Musa, on the authority of Ismail, on the authority of Al-Sha'bi, who said: The openings of the surahs are among the names of God.

Some of them said: It is an oath by which God swears, and it is one of His names. Those who said this were:

Yahya bin Othman bin Saleh Al-Sahmi 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: It is an oath by which God swears, and it is one of the names of God.

Yaqub bin Ibrahim told us: Ibn Ulayyah told us: Khalid Al-Hadha' told us, on the authority of Ikrimah, who said: **Alif, Lam, Meem** is an oath.

Some of them said: It is a collection of letters separated from nouns and verbs, each letter having a meaning different from the meaning of the other letter. Those who said this are:

Abu Kurayb told us, he said: Waki' told us, and Sufyan ibn Waki' told us, he said: My father told us, on the authority of Sharik, on the authority of Ata' ibn al-Sa'ib, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas: **Alif, Lam, Meem**. He said: I, God, know best.

It was narrated on the authority of Abu Ubaid, who said: Abu Al-Yaqzan narrated to us, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, who said: His statement, **Alif, Lam, Meem**, he said: I, God, know best.

Musa bin Harun Al-Hamdani told me: Amr bin Hammad Al-Qannad told us: Asbat bin Nasr told us, on the authority of Ismail Al-Suddi in a report he mentioned, on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Murrah Al-Hamdani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Alif, Lam, Meem**. He said: As for **Alif, Lam, Meem**, it is a letter derived from the letters of the spelling of the names of God, may His praise be exalted.

Muhammad ibn Muammar told us: Abbas ibn Ziyad al-Bahili told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding His statement: **Alif, Lam, Meem**, "Ha, Meem," and *Nun*, he said: It is a disconnected noun. Some of them said that they are letters of the alphabet that were placed. Those who said that were mentioned:

It was narrated on the authority of Mansur ibn Abi Nuwayrah, who said: Abu Saeed al-Mu'addab narrated to us, on the authority of Khasif, on the authority of Mujahid, who said: The opening letters of all the surahs, *Qaf*, "Sad, Ha Meem, Ta Seen Meem, Alif Lam Ra," and others, are a fabricated spelling. Some of them said: They are letters, each of which includes various different meanings. Those who said that were mentioned:

Al-Muthanna bin Ibrahim Al-Tabari told me: Ishaq bin Al-Hajjaj told us, on the authority of Abdullah bin Abi Jaafar Al-Razi, who said: My father told me, on the authority of Al-Rabi bin Anas, regarding the statement of God, the Most High: **Alif, Lam, Meem**, he said: These letters, from the twenty-nine letters, are spoken by all tongues. There is not a letter among them that is not a key to one of His names. There is not a letter among them that is not related to His favors and trials, and there is not a letter among them that is not related to the duration of a people and their appointed times.

Jesus, son of Mary, said: **And it is strange that they speak of His names and live in His provision, so how can they deny Him?** He said: The Alif is the key to His name: God, the Lam is the key to His name: Latif, and the Mim is the key to His name: Majeed. The Alif is the favors of God, the Lam is His kindness, and the Mim is His glory. The Alif is years, the Lam is thirty years, and the Mim is forty years.

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', something similar.

Some of them said: These are letters from the abjad numeral system. We were reluctant to mention the one who narrated this, as the one who narrated it was someone whose narration and transmission were not reliable. A similar narration has already been reported from Al-Rabi' ibn Anas.

Some of them said: Every book has a secret, and the secret of the Qur'an is its openings.

As for the Arabists, they differed about the meaning of that. Some of them said: They are letters from the alphabetical letters, and mentioning what was mentioned of them at the beginnings of the surahs dispensed with mentioning the rest of them, which are the completion of the twenty-eight letters, just as the informant dispensed with mentioning what he reported that there are twenty-eight letters in the alphabet by mentioning **A B T Th**, without mentioning the rest of its letters, which are the completion of the twenty-eight. He said: Therefore, **that book** was raised, because the meaning of the speech is: Alif, Lam, and Mim are from the separate letters, that is the book which I have revealed to you all together, there is no doubt about it.

If someone says: **A B T Th** has become like a noun in the letters of the alphabet, just as Al-Hamd was the name of the Opening of the Book.

It was said to him: Since it was permissible for a speaker to say: My son is in **Tā Dah**, and it was known from his saying that if he said it that he wanted to report about his son that he was in the disconnected letters, it was known from that that **Tā Dah** does not have a name, even if that was more effective in mentioning than the rest of them.

He said: The difference between mentioning the letters of the alphabet in the openings of the surahs is that they are mentioned at their beginnings differently, and they are mentioned when they are mentioned at their beginnings, which are **A B T Th**, together, in order to separate the report about them if what is meant by mentioning what is mentioned from them differently is to indicate connected speech and if what is meant by mentioning what is mentioned from them together is to indicate the separate letters specifically. And they cited as evidence for the permissibility of the saying of the speaker: My son in **T Z** and the like, from the report about it that it is in the letters of the alphabet, and that this is from his saying in the statement that it takes the place of his saying: My son in **A B T Th** in the rajaz of some of the rajaz poets of Banu Asad:

When I saw her matter in Hatti and I joked about her lying and flattery

Surat al-Rum 30:1

Alif, Lam, Meem

I took from her the horns of the Shamat, and she has not left me with her and her giving

Even the head was covered with blood

He claimed that he meant by that the report about the woman that she was in Abu Jad, so he made his statement: When I saw her matter in Hatti, in place of his report about her that she was in Abu Jad, since that was from his statement, indicating to his listener what his statement: When I saw her matter in Abu Jad indicates to him.

Others said: Rather, it was started with this at the beginning of the surahs to open the ears of the polytheists to listening to it, as they had advised each other to turn away from the Qur'an, so that when they listened to it, the composition of it would be recited to them.

Some of them said: The letters that open the Surahs are letters with which God opens His speech.

If it is said: Is there anything in the Qur'an that has no meaning?

It was said: The meaning of this is that he began with it to indicate that the surah before it had ended, and that he had begun another, so he made this a sign of the break between them. This is in the speech of the Arabs, when a man among them recites poetry and says:

But, a town whose people are not human

He says:

No, it did not stir up sorrows and grief

But it is not from the verse and is not counted in its meter, but it is used to interrupt a sentence and start another.

Abu Jaafar said: Each of the statements made by those whose statement we have described in this regard has a known basis.

As for those who said: **Alif, Lam, Meem** is one of the names of the Qur'an, there are two aspects to their statement:

One: That they meant that "Alif, Lam, Meem **is the name of the Qur'an, just as** Al-Furqan" is its name. If the meaning of the speaker is thus, then the interpretation of his statement, "Alif, Lam, Meem. This is the Book," is to mean an oath. It is as if he said: By the Qur'an, this Book, there is no doubt about it.

The other of them: That they meant that it is one of the names of the surah by which it is known, just as all other things are known by their names which have signs by which they are known. So the listener understands from the speaker saying: Today I read *Al-Muddaththir* and *Al-Nun*, meaning the surahs that he read from the surahs of the Qur'an, just as he understands from him if he says: Today I met Amr and Zayd, and they know by Zayd and Amr what he met from the people.

If the meaning of this is unclear to someone, he may

say: How can this be so, when there are a number of surahs similar to **alif, lam, meem** and **alif, lam-ra** in the Qur'an? Names are only indicators if they distinguish between people, but if they are not distinguishing, then they are not indicators.

It has been said: Although the names have become, due to the commonality of many people in one of them, not distinctive except by other meanings with it, such as adding the relation of the named to it, or its description or attribute, in a way that distinguishes it from other forms of it, they were initially established for distinction, no doubt. Then, when there is a need for the meanings that distinguish between those named by them. Likewise, in the names of the surahs, each name, according to the one who said this, was made an indication of the surah named by it. So, since the named shares in it other surahs of the Qur'an, the one reporting a surah from it needed to add to its name the named by it something that would differentiate the hearer between reporting about it and others, of a description, attribute, or other than that. So the one reporting about himself says that he recited Surat Al-Baqarah, if he calls it by its name, which is **Alif, Lam, Meem**: I read Alif, Lam, Meem, Al-Baqarah. And in Al Imran 3: I read Alif, Lam, Meem, Al Imran. And "Alif, Lam, Meem. That is the Book."

"And 'And, 'Alif, Lam, Mim. God, there is no god but He, the Ever-Living, the Self-Sustaining." It is as if he wanted to inform about two men, each of whose name was Amr, except that one of them was Tamimi and the other Azdi, he would have to say to the one he wanted to inform about them: I met Amr al-Tamimi and Amr al-Azdi, since there is no difference between them and others who share their names, except their lineage. This is also the case with those who interpret the disconnected letters as names of surahs.

As for those who said: These are openings with which God Almighty begins His speech, they directed that to something similar to the meaning we narrated from the one we narrated that from among the Arabs, that he said: These are evidence of the end of a surah and the beginning of another, and a sign of the interruption of what is between them, just as you made *rather* at the beginning of a poem an indication of the beginning of it and the end of another before it. Just as we mentioned about the Arabs, when they wanted to begin reciting a poem, they would say:

Rather, what stirred up sorrows and grief had been grief.

But it is not from the house nor is it included in its meter, but it is used to indicate the end of one speech and the beginning of another.

As for those who said: These are disconnected letters, some of which are names of God Almighty, and some of which are attributes of Him, and each letter has a meaning other than the meaning of the other letter, then they interpreted this in a manner similar to the poet's saying:

We said to her: Stand for us. She said: Stand. Don't think that we forgot to stand.

Meaning by his saying: Qalata Qaf, she said: I have stopped. So by making the Qaf pronounced from Waqafa, she indicated what she meant by the completion of the word in which she stopped. So they diverted his saying Alif, Lam, Meem and the like to something like this meaning. Some of them said: The Alif is the Alif of Ana, the Lam is the Lam of God, and the Meem is the Meem of A'lam, and each letter of them indicates a complete word. They said: So the sum of these disconnected letters, if they appear with each letter of them, completes the letters of the word, Ana, God A'lam. They said: And likewise all that is at the beginning of the chapters of the Qur'an from that, so based on this meaning and this interpretation, they said: It is widespread and apparent in the speech of the Arabs that the speaker among them reduces letters from the word, if what remains indicates what was deleted from it and adds to it what is not from it, if the addition does not confuse its meaning to its listener, like their deletion in the reduction of the Tha' from Harith, so they say Ya Har, and from Malik the Kaf, so they say Ya Mal, and the like, and like the saying of their rajaz poet:

What is wrong with the oppressed? How can he not save his skin if he does not?

As if he wanted to say: If he does such and such, he was satisfied with the letter *ya* from *yafala*, and as another of them said:

Good things come to you, and evil things come to you.

He wants: evil.

I don't want evil unless you

He wants: unless you wish, so he was satisfied with the ta' and the fa' in both words, from the rest of their letters, and other similar examples that would take too long to cover in the book.

And as Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Ayoub and Ibn Awn, on the authority of Muhammad, he said: When Yazid bin Muawiyah died, Abda said to me: I do not see it except as a trial, so flee from your estate and join your family. I said: What do you command me? He said: I would prefer for you to... Ayoub and Ibn Awn said, with his hand under his right cheek, describing lying down until you see a matter that you recognize.

Abu Ja'far said: He meant by *Ṭadtaji' u*, so he sufficed with the *Ṭadtaji' u* from *Ṭadtaji' u*. And as the other said in the addition to the statement, in the manner that I described:

I say, when you fell on the hump, O my camel, you have not traveled far

He wants: all of it, and as the other said:

My shape and your shape are different, so stick to the short ones and lower your whites

So he added a letter *Ḍād*, but it is not in the word.

They said: Likewise, what is missing from the complete letters of each of these words that we mentioned is the completion of the letters *Alif-Lam-Meem* and its counterparts is similar to what

is missing from the speech that we narrated from the Arabs in their poetry and speech.

As for those who said: Every letter of *alif-laam-meem* and its counterparts indicates various meanings, like what we mentioned from Ar-Rabi' ibn Anas, they explained that to the same interpretation as he explained to him who said: It is based on the interpretation **God knows best**, in that every letter of it is some of the letters of a complete word, and its indication of its completeness suffices without mentioning its completeness, even though they disagreed with him regarding every letter of that: Is it from the word that the proponents of the first opinion claimed it was from, or from another one? They said: Rather, the alif of *alif-laam-meem* is from various words, and it indicates the meanings of all of that and its completeness. They said: Each letter of that was isolated, and was limited by it to completing the letters of the word, because if all of the letters of the word were made clear, the word that is made clear, in which some of these disconnected letters are some, would only indicate one meaning, not two meanings or more than that. They said: Since there is no indication in that, if all of them were made clear, except for their meaning, which is a single meaning, and since God, the Most High, intended to indicate with each letter many meanings for one thing, it is not permissible except to isolate the letter indicating those meanings, so that those addressed by it know that God, the Mighty and Sublime, did not intend to intend one meaning and indicate one thing with what He addressed them with, and that He only intended to indicate many things with it. They said: The Alif in **Alif, Lam, Meem** implies many meanings, including the completion of the name of the Lord, which is God, and the completion of the name of God's blessings, which are His favors, and the indication that the lifespan of a people is one year, since the Alif in the abjad system is one. The Lam implies the completion of the name of God, which is Latif, and the completion of the name of His bounty, which is Lutf, and the indication that the lifespan of a people is thirty years. The Mim implies the completion of the name of God, which is Majestic, and the completion of the name of His Greatness, which is Majestic, and the indication that the lifespan of a people is forty years. The meaning of the speech, according to the interpretation of those who say the first opinion, is that God, may He be glorified and exalted, began His speech by describing Himself as the All-Knowing from whom nothing is hidden, and He made that a method for His servants to follow at the beginning of their sermons, letters, and affairs, and a test from Him for them so that they may deserve a great reward in the abode of recompense, just as He began with **Praise be to God, Lord of the worlds, and Praise be to God, who created the heavens and the earth** (al-An'am 6:1), and other similar surahs whose openings He made praise of Himself, and just as He made the openings of some of them glorifying and venerating Himself with praise, as He, may He be glorified and exalted, said: **Glorify be to Him who took His servant by night** (al-Isra' 17:1), and other similar surahs of the Qur'an, the openings of some of which He made praising Himself, the openings of some of which glorifying Him, and the openings of some of which glorifying and sanctifying Him. Likewise, He

made the keys to the other surahs, which begin with some letters of the alphabet, praises of Himself, sometimes with knowledge, sometimes with justice and fairness, and sometimes with generosity and kindness, in brief and concise terms, then the matters are summarized after that.

According to this interpretation, the alif, lam, and mim in the places of the nominative case should be raised by each other, without his saying **that book**, and **that book** would be a predicate subject separate from the meaning of **alif, lam, mim**. Likewise, *that* in the interpretation of the statement of the one who says this second statement, is raised by each other, even if its meaning is different from the meaning of the statement of the one who says the first statement.

As for those who said: They are letters from the letters of the abjad calculation without any meanings that contradict that, they said: We do not know of any meaning for the disconnected letters that can be understood other than the abjad calculation, and other than the spelling of the saying of the speaker: **Alif, Lam, Meem**. They said: It is not permissible for God, the Most High, to address His servants except in a way that they understand and comprehend. Since that is the case and His saying **Alif, Lam, Meem** does not have a rational face that could be directed to it, except one of the two faces that we mentioned, then one of its faces is invalidated, which is that it is intended by it to spell **Alif, Lam, Meem**. It is correct and proven that it is intended by it to mean the second face, which is the abjad calculation, because the saying of the speaker: **Alif, Lam, Meem** cannot be followed by the statement **That is the Book**, because the meaning of the statement is impossible and goes beyond reason, if "Alif, Lam, Meem. That is the Book" follows it.

They also argued for their statement with the following:

Muhammad ibn Humayd al-Razi narrated to us: Salamah ibn al-Fadl narrated to us: Muhammad ibn Ishaq narrated to me: al-Kalbi narrated to me, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Jabir ibn Abdullah ibn Ri'ab, who said: "Abu Yasir ibn Akhtab passed by the Messenger of God, may God bless him and grant him peace, while he was reciting the opening verse of Surat al-Baqarah 2: 'Alif, Lam, Meem. This is the Book about which there is no doubt.' So his brother Huyayy ibn Akhtab from the Jews came and said: 'By God, you know that I heard Muhammad reciting, in what God, the Almighty, revealed to him, 'Alif, Lam, Meem. This is the Book.' They said: Did you hear it? He said: 'Yes!' So Huyayy ibn Akhtab walked with those Jews to the Messenger of God, may God bless him and grant him peace, and they said: 'O Muhammad, was it not mentioned to us that you recite, in what was revealed to you, 'Alif, Lam, Meem. This is the Book.' The Messenger of God, may God bless him and grant him peace, said: 'Yes.' They said: 'Did Gabriel bring this to you from God?' He said: 'Yes.' They said: God, the Almighty, has sent prophets before you, and we do not know of any prophet among them who explained what..." His reign was prolonged and his nation did not eat except you! So Huyayy ibn Akhtab said, and he turned to those who were with him

and said to them: The Alif is one, the Lam is thirty, and the Mim is forty, so that is seventy-one years. Will you enter the religion of a prophet whose reign and nation did not eat except for seventy-one years? He said: Then he turned to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, is there anything else with this? He said: Yes. He said: What? He said: *Alif-Lam-Meem*. He said: This is heavier and longer. The Alif is one, the Lam is thirty, the Mim is forty, and the Sad is ninety, so that is one hundred and sixty-one years. Is there anything else with this, O Muhammad? He said: Yes. He said: What? He said: *Alif-Lam-Ra*. He said: By God, this is heavier and longer. The Alif is one, the Lam is thirty, and the Ra is two hundred, so that is two hundred and thirty-one years. He said: Is there anything else with this, O Muhammad? He said: Yes, *al-murr*. He said: By God, this is heavier and longer. The alif is one, the lam is thirty, the mim is forty, and the ra is two hundred. This is two hundred and seventy-one years. Then he said: Your matter has become so confusing to us, O Muhammad, that we do not know whether you have been given a little or a lot. Then they got up from him. Abu Yasir said to his brother Huyayy ibn Akhtab and the rabbis who were with him: How do you know? Perhaps he has gathered all of this for Muhammad: seventy-one, sixty-one and one hundred, two hundred and thirty-one, two hundred and seventy-one. That is seven hundred and thirty-four years! They said: His matter has become confusing to us! They claim that these verses were revealed about them: "It is He who has sent down to you, [O Muhammad], the Book. In it are verses that are precise - they are the foundation of the Book - and others unspecific." (Al Imran 3:7)

They said: This report clearly proves the correctness of what we have said about this interpretation, and the corruption of what our opponents have said about it. The correct statement in my opinion about the interpretation of the keys to the Surahs, which are the letters of the alphabet, is that God, the Most High, made them separate letters and did not connect some of them to others, making them like all other speech with connected letters, because He, the Most High, intended by His wording to indicate with each letter many meanings, not just one meaning, as Ar-Rabi' ibn Anas said. Even though Ar-Rabi' limited it to three meanings, without anything more than that.

The correct interpretation of this, in my opinion, is that each letter of it contains what Al-Rabi' said, and what all other commentators have said about it, except for what I mentioned from the people of Arabic who I mentioned: that he directed the interpretation of this to that they are letters of the alphabet. Mentioning what he mentioned of it in the keys to the surahs suffices, without mentioning the rest of the twenty-eight letters of the alphabet, by interpreting: that these letters, that book, are collected, there is no doubt about it, for it is a false and corrupt statement, as it departs from the statements of all the companions and followers and those who came after them from the dissenters of the people of interpretation and exegesis. So it is sufficient to indicate his error, the testimony of the proof against him of the error, with the invalidation of the one who said that, as we have narrated from him, when he

turned to explaining the raising of **that book** by saying once that each one of them is raised by its companion, and another time that it is raised by the referent of what he mentioned in his saying **there is no doubt about it**, and once by his saying **a guidance for the righteous**. This is an omission from him, based on his statement that **alif, lam, mim** is the subject of **that book**, and a departure from the statement he claimed in the interpretation of "alif, lam, mim. That book," and that the interpretation of that is: these letters are that book.

If someone were to say to us: How can one letter be comprehensive in indicating many different meanings?

It was said: Just as it is possible for a single word to include many different meanings, such as their saying for a group of al-Nas 114: a nation, and for a particular moment in time: a nation, and for a devout and obedient man: a nation, and for religion and creed: a groan. And like their saying for recompense and retaliation: a religion, and for authority and obedience: a religion, and for humiliation: a religion, and for accountability: a religion, and there are many similar things that would take a long time to list, as speech is made with one word, and it includes many meanings. And likewise the statement of God, may He be praised: **Alif, Lam, Meem**, "Alif, Lam, Ra," **Alif, Lam, Meem**, and what is similar to that from the letters of the alphabet which are the opening letters of the surahs, each letter of which denotes various meanings, encompassing all of them from the names and attributes of God, the Almighty, as the commentators have said from the sayings we have mentioned. And they are, however, the opening letters of the surahs, as those who have said so have said. And the fact that these are from the letters of the names and attributes of God, may He be praised, does not prevent them from being opening letters for the surahs. Because God, may He be glorified and praised, has opened many chapters of the Qur'an with praise and thanks to Himself, and many of them with glorification and exaltation of Him, so it is not impossible that some of them begin with an oath by Him.

As for the ones whose opening letters begin with the letters of the alphabet, one of the meanings of their opening letters is that they are the opening letters of the chapters of the Qur'an. They are among what God swore by, because one of their meanings is that they are letters of the names and attributes of God, the Most High, as we have explained previously. There is no doubt that the meaning of swearing by God, His names and attributes is correct. They are among the letters of the abjad system. They are symbols and names for the chapters that begin with them. This encompasses the meanings of all that we have described, from what we have explained, from its aspects. Because if God, the Most High, had intended by this, or part of it, to indicate a single meaning from what it could bear, without all other meanings, the Messenger of God, may God bless him and grant him peace, would have made that clear to them. This is because God, the Most High, only revealed His Book to His Messenger, may God bless him and grant him peace, to clarify to them what they differed about. And in the Prophet, may God bless him and grant him peace, not explaining that, that some of its interpretations are intended by it and not others, is the

clearest evidence that it is intended by all of its aspects for which it is possible. It was not impossible in the mind for any of them to be from its interpretation and meaning, just as it was not impossible for the many meanings of one word to come together, in one expression, in one statement.

Whoever rejects what we have said about this should be asked about the difference between this and other letters that have a single pronunciation, yet contain many different meanings, such as nation, religion, and similar nouns and verbs. He will not say anything about one of these without necessarily saying the same thing about the other.

Likewise, anyone who interprets any of these things in a way that is different from the other ways we have described should be asked about the proof for his claim, from the way that must be accepted. Then he should counter with the statement of his opponent on this matter, and ask about the difference between them: from the origin, or from what the origin indicates. So he will not say one statement without requiring the same in the other.

As for the grammarians who claimed that this is similar to the saying of the poet:

Rather, what stirred up sorrows and grief had been grief.

And that it has no meaning, but rather it is an addition to the speech whose meaning is to throw it away, so he made a mistake in many ways:

One of them is that he described God Almighty as having addressed the Arabs in a language other than their own, nor in the language of any human being. Although the Arabs used to begin their poetry with *bal*, it is known that they never began any of their speech with **alif, lam, meem**, "alif, ra," or **alif, mas**, in the sense of beginning it with *bal*. And since that was not part of their beginning, and God Almighty only addressed them with what He addressed them from the Qur'an, with what they knew of their languages and what they used among themselves of their speech, in every verse, then there is no doubt that the path of what we have described of the letters of the alphabet, with which the beginnings of the surahs, which are openings, is the path of the rest of the Qur'an, in that He did not deviate with them from the languages they knew and used among themselves in their speech. Because if this was deviated from the path of their languages and logic, it would be outside the meaning of clarification with which God, the Almighty, described the Qur'an, when He, the Most High, said: **The Trustworthy Spirit has brought it down upon your heart, that you may be among the warners, in a clear Arabic tongue** (Ash-Shu'ara': 193-195). How can something be made clear that no one in the world can comprehend or understand, according to the statement of the one who said this statement, and that is not known in the language of any of the created beings, according to his statement? And in God's statement that it is a clear Arabic, there is what belies this statement, and indicates that the Arabs were knowledgeable about it, and it is clear to them. This is one of the aspects of his error.

Surat al-Rum 30:1

Alif, Lam, Meem

The second aspect of his error in this regard is that by attributing it to God, the Most High, He addressed His servants with something that has no benefit or meaning for them, through speech in which it is the same to address them with it or not to address them with it. This is by attributing the futility that is denied in the words of all monotheists about God to God, the Most High.

The third aspect of his error is that *ba* in the speech of the Arabs has an interpretation and meaning, and that they include it in their speech to return to a statement that has already been completed, like their saying: **It was not your brother who came to me, but rather your father, and I did not see Omar, but rather Abdullah**, and similar statements, as A'sha of Banu Tha'labah said:

And I will drink eight, eight, thirteen, two, and four.

He continued his speech until he said:

In the sitting, and the goodness of his arms is like a balloon that hits me like a finger

Then he said:

Rather, count this, in another verse, and mention a young man of generous nature, the most wonderful.

It is as if he said: Leave this and take up another style of poetry. Rather, it only comes in the speech of the Arabs in this manner of speech. As for opening their speech with a beginning meaning of length and deletion, without indicating a meaning, that is something that we do not know of anyone who has claimed from the people of knowledge of the Arabic language and its logic, except for the one whose statement you mentioned. So that would be a principle by which the letters of the dictionary, which are the openings of the chapters of the Qur'an that were opened with it, could be likened if they were similar to it, so how is it that it is far from resembling it?

Tafsir al-Qurtubi

Surah Ar-Rum is entirely Meccan without dispute, and it has sixty verses.

God the Almighty says: {The Romans have been defeated in the lowest land.} At-Tirmidhi narrated on the authority of Abu Sa'id Al-Khudri who said: When the Day of Badr took place, the Romans were victorious over the Persians, and the believers were amazed by that, so the following was revealed: {The Romans have been defeated.} **In the lowest land** - until His saying - **The believers rejoice** "in God's victory." He said: So the believers rejoiced at the Romans' victory over the Persians. He said: This is a strange hadith from this chain of transmission. This is how Nasr ibn Ali Al-Jahdhami read {The Romans have been defeated.} And he also narrated it from the hadith of Ibn Abbas in a more complete manner: Ibn Abbas said about the statement of God, the Almighty, {Alif, Lam, Meem. The Romans have been defeated * In the lowest land} He said: Defeated and were defeated. He said: The polytheists wanted the Persians to prevail over the Romans because they and they were

idolaters, and the Muslims wanted the Romans to prevail over the Persians because they were People of the Book. So he mentioned it to Abu Bakr, who mentioned it to the Messenger of God (peace and blessings of God be upon him), and he said: Indeed, they will be defeated. So Abu Bakr mentioned it to them, and they said: Set a time limit between us and you. If we are victorious, we will have such-and-such, and if you are victorious, you will have such-and-such. So he set a time limit of five years, but they did not prevail. So he mentioned it to the Prophet (peace and blessings of God be upon him), and he said: Why didn't you make it less than - I think he said ten - He said: Abu Sa'id said: And less than ten. He said: Then the Romans appeared later. He said: So that is what God said: {Alif, Lam, Meem. The Romans have been defeated} - until His saying - **And on that day the believers will rejoice * In God's victory**. Sufyan said: I heard that they were victorious over them on the Day of Badr. Abu 'Eesa said: This is a hasan sahih ghareeb hadith. It was also narrated on the authority of Niyar bin Mukram Al-Aslami who said: When the verse: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to four years," was revealed, the Persians were the ones who had conquered the Romans on the day this verse was revealed. The Muslims loved the Romans to be victorious over them because they were the People of the Book. Concerning this, the words of God were revealed: "And that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." The Quraysh loved the Persians to be victorious because they were not the People of the Book and had no faith that would be resurrected. When this verse was revealed, Abu Bakr As-Siddiq **may God be pleased with him** went out shouting in the outskirts of Makkah: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, and after their defeat they will overcome. Within three to five years." Some of the Quraysh said to Abu Bakr, "This is between us and you. Your companion claims that the Romans will defeat the Persians in three to four years. Shall we not bet on it?" He said, Yes. That was before betting was forbidden, so Abu Bakr and the polytheists made a bet and agreed upon a wager. They said to Abu Bakr, **How much will you make for a few years?** Three to nine years? Then name a middle ground between us and you. They heard that it would be six years. The six years passed before they were victorious, so the polytheists took Abu Bakr's pledge. When the seventh year began, the Romans defeated the Persians. The Muslims criticized Abu Bakr for naming him six years. He said: Because God, the Most High, said, **within a few years**. He said: And many people embraced Islam at that time. Abu 'Eisa said: This is a good, sound, and rare hadith. Al-Qushayri, Ibn 'Atiyyah, and others narrated that when the verses were revealed, Abu Bakr went out with them to the polytheists and said: Would you be pleased if the Romans were victorious? Our Prophet, the Most High, told us from God, that they would be victorious within a few years. Ubayy ibn Khalaf and his brother Umayyah, or it was said Abu Sufyan ibn Harb, said to him: **O Abu Fadil!** - using his kunya, O Abu Bakr - **Let us bet on this matter**. So Abu

Bakr bet on them. Qatadah said: That was before gambling was forbidden, before gambling was forbidden. They made the bet five she-camels and the term was three years. It was said: They made the bet three she-camels. Then he came to the Prophet, may God bless him and grant him peace, and told him. He said:

Why don't you take precautions? The few are between three, nine, and ten! But go back and increase their bet and increase their time limit. Abu Bakr did so, and they made the camels one hundred and the time limit nine years. The Romans were victorious during the time limit. Al-Sha'bi said: They emerged victorious in nine years. Al-Qushayri: The well-known narrations indicate that the Romans emerged on the seventh day after the Persians defeated the Romans. Perhaps Al-Sha'bi's narration is a misprint from seven to nine by some of the transmitters. In some narrations: He made the camels seven to nine years. It is said that it was the last of the conquests of Khosrow I, during which he conquered Constantinople and built the House of Fire in it. The Messenger of God (peace and blessings of God be upon him) was informed of that and he was displeased, so God, the Most High, revealed these two verses. Al-Naqqash and others narrated: When Abu Bakr As-Siddiq **may God be pleased with him** wanted to migrate with the Prophet (peace and blessings of God be upon him), Ubayy ibn Khalaf clung to him and said to him: Give me a guarantor for the risk if I am defeated. So his son Abdur-Rahman guarantored it for him. When my father wanted to go to Uhud, Abdur-Rahman asked him for the guarantor and he gave him a guarantor. Then my father died in Mecca from a wound inflicted by the Prophet (peace and blessings of God be upon him). The Romans defeated the Persians on the day of Hdaybiyyah, after nine years of their mourning. Al-Sha'bi said: That period had not passed before the Romans defeated the Persians, tied up their horses in Al-Mada'in, and built a Roman city. Abu Bakr swindled my father and took the money for the risk from his heirs. The Prophet (peace and blessings of God be upon him) said to him: Give it in charity, so he gave it in charity. The commentators said: The reason for the Romans' victory over Persia was a woman in Persia who gave birth to nothing but kings and heroes. Khosrow said to her: I want to appoint one of your sons to lead an army that I will send out to the Romans. She said: This is Hormuz, more cunning than a fox and more cautious than a falcon. And so is Farkhan, one of Sinan's and more penetrating than Nubl. And this is Shahr Bazan, more forbearing than so-and-so. Choose. So he chose the forbearing one and appointed him. So he marched to the Romans with the people of Persia and defeated the Romans. Akrima and others said: When Shahr Bazan defeated the Romans, he destroyed their lands until he reached the Gulf. His brother Farkhan said, **You saw me sitting on the throne of Khosrau.** Khosrau wrote to Shahr Bazan, **Send me Farkhan's head.** But he did not do so. Khosrau wrote to Persia, **I have appointed Farkhan over you and dismissed Shahr Bazan.** He wrote to Farkhan that if he took office, he should kill Shahr Bazan. Farkhan wanted to kill Shahr Bazan, but Shahr Bazan brought out three letters from Khosrau ordering him to kill Farkhan. Shahr Bazan said to Farkhan, "Khosrau wrote to me to kill you on

three letters, and I have always consulted him about you. Will you kill me for one letter?" So he restored the kingdom to his brother. Shahr Bazan wrote to Caesar, the king of the Romans, and they cooperated against Khosrau. The Romans defeated Persia, and Khosrau died. The report reached the Prophet (peace and blessings of God be upon him) on the day of Hdaybiyyah, and the Muslims who were with him rejoiced. This is what God, the Most High, said: **The Romans have been defeated in the lowest land,** meaning the land of Ash-Sham. Akrima: Adhra'at, which is between the land of the Arabs and the Levant. It was said that Caesar sent a man called Yahnes and Khosrau sent Shahr Bazan, and they met at Adhra'at and Busra, which is the closest land of the Levant to the land of the Arabs and Persians. Mujahid: It is a place between Iraq and the Levant. Muqatil: In Jordan and Palestine. And the meaning of *adda* is closer. Abu Atiyah said: If the incident was in Adhra'at, then it is one of the lowest lands in comparison to Mecca, and it is the one mentioned by Imru' al-Qais in his saying:

Her skirt is from the arms and her people are in Yathrib, the lowest part of her house, a high view

If the incident occurred in Al-Jazira, it was closer in comparison to the land of Khosrau, and if it was in Jordan, it was closer to the land of the Romans. When this happened and the Romans were victorious, the infidels were pleased, so God gave good tidings to His servants that the Romans would be victorious and the state would be theirs in the war.

We have already discussed the openings of the surahs. Abu Saeed Al-Khudri, Ali bin Abi Talib, and Muawiyah bin Qurra read **Ghalabat Ar-Rum** with a fat-ha on the ghain and the lam. The interpretation of this is that what happened on the day of Badr was that the Romans were defeated, which was a shock to the infidels of Quraysh and pleased the Muslims. So God gave good tidings to His servants that they would also be defeated in a few years. Abu Hatim mentioned this interpretation. Abu Jaafar Al-Nahhas said: Most people read **Ghalabat Ar-Rum** with a damma on the ghain and a kasra on the lam. It was narrated on the authority of Ibn Umar and Abu Saeed Al-Khudri that they read **Ghalabat Ar-Rum** and they read *Sayyaghalbuun*. Abu Hatim narrated that Asma narrated on the authority of Harun: This is the reading of the people of Ash-Sham. Ahmad ibn Hanbal says: This Asma is weak. Abu Hatim narrated many narrations on his authority. The hadith indicates that the reading with the damma on the ghain was predominant. This information was evidence of the prophethood of Muhammad, peace and blessings be upon him, because the Romans had defeated the Persians. God, the Almighty, informed his prophet Muhammad, peace and blessings be upon him, that the Romans would defeat the Persians in a few years, and that the believers would rejoice at that, because the Romans were People of the Book. This was part of the knowledge of the unseen that God, the Almighty, had informed them of, which they did not know. He ordered Abu Bakr to bet them on that and to exaggerate the bet. Then betting was forbidden later, and it was abrogated by the prohibition of gambling. Ibn Atiyyah said: The reading with the damma on the ghain is more correct. People agreed that sighalbuun,

with the fatha on the ya, refers to the Romans. It is narrated on the authority of Ibn Umar that it is also with the damma on the ya in sigħalbuun. In this reading, the meaning is reversed, which is agreed upon in the narrations. Abu Jaafar Al-Nahhas said: Whoever recites **they will be victorious** then the meaning according to him is: and the Persians after their defeat, meaning after they were defeated, they will be victorious. It was narrated that the Romans defeated the Persians at Badr, as was mentioned in the hadith of Abu Saeed Al-Khudri and the hadith of Al-Tirmidhi. It was narrated that this was on the day of Al-Hudaybiyyah, and that the report arrived on the day of the Pledge of Ridwan, as was said by Ikrimah and Qatadah. Ibn Atiyyah said: On both days there was victory from God for the believers. People have mentioned that the reason for the Muslims' joy at the victory of the Romans and their concern for them to be victorious is that the Romans were People of the Book like the Muslims, and the Persians were among the people of idols, as was explained in the hadith. Al-Nahhas said: Another statement, which is more correct, is that their joy was due to the fulfillment of God's promise, as it contained evidence of prophethood, because God, the Blessed and Exalted, had informed them of what would happen in a few years, and it happened. Ibn Atiyyah said: It is appropriate to explain that by what is required by reasoning, such as the desire to defeat the smaller enemy because it is easier to bear, and when the larger enemy is defeated, the fear of him increases. So, consider this meaning, along with what the Messenger of God, may God bless him and grant him peace, was hoping for, the emergence of his religion and the law of God with which he was sent, and his victory over the nations, and the desire of the infidels of Mecca for God to send him a king who would eradicate him and relieve them of him. It was said: Their joy was due to the victory of the Messenger of God, may God bless him and grant him peace, over the polytheists, because Gabriel had informed them of the humiliation of the Prophet, may God bless him and grant him peace, on the day of Badr, as narrated by Al-Qushayri.

I said: It is possible that their joy in the whole was from that, so they interpreted their victory over their enemy and the victory of the Romans also and the brevity of God's promise. Abu Haywah al-Shami and Muhammad ibn al-Sumaiqa' read **min ba'd ghalabihum** with a sukoon on the lam, and they are two dialects, like taghn and taghn. Al-Farra' claimed that the original is **min ba'd ghalabihum** so the ta' was deleted as it was deleted in the saying of God the Almighty: And the establishment of prayer, and its root is **and the establishment of prayer**. An-Nahhas said: This is a mistake that would not be surprising to many grammarians, because the establishment of prayer is a verbal noun from which a deletion was made due to the weakness of its verb, so the ta' was made a replacement for the deleted part, and ghalaba is not weak and nothing was deleted from it. Al-Asma'i narrated: **tarada tardan he drove away, jalab jalban he conceived and halab halban he milked, and ghalaba ghalban he defeated**. So what is the deletion in this? And is it permissible to say in **akal akan** and the like: a

deletion from it? **In a few years** the ha' was deleted from *ba'd something* to differentiate between the masculine and feminine, and this has been discussed previously in Yusuf. And the noon in *saniya* was opened because it is the plural of Muslim. Some Arabs say **in a few years** just as they say **in two washings**. It is permissible to make the plural of *year* a rational plural with *waw*, *noon*, *ya* and *noon*, because something has been deleted from it and this plural is made to replace the deficiency in its singular, because the root of year is *sanah* or *sanwah*, and the *seen* in it has been broken to indicate that its plural is outside its norm and pattern. This is the opinion of the Basrans. Al-Farra' is obliged to add a *damma* to it because he says: **The damma is evidence of the waw and a waw has been deleted from year in one of the two opinions, and no one we know of adds a damma** to it.

God the Almighty said: "To God belongs the command before and after." God the Almighty informed us of His uniqueness in decree and that whatever has befallen the world of dominance and other things is from Him and by His will and power. So God said, "The command" means the implementation of the rulings. "Before and after" means before this dominance and after it. It was also said: "Before everything **and** After everything. Before **and** After" are two adverbials that are made clear with the damma because they are definite by deleting what is added to them and they come to include what is deleted. They differ from the definition of nouns and similar letters in inclusion, so they are made clear. The damma was chosen because of their resemblance to the singular vocative in that if it is indefinite and added to a noun, its structure is removed. This is also the case with them, so they are made damma. It is also said: "Before **and** After.

Al-Kisa'i reported from some of Banu Asad that To God belongs the command before and after" the first is in the genitive case with a tanween, and the second is in the damma without a tanween. Al-Farra' reported "Before **and** After" are in the genitive case without a tanween. An-Nahhas denied it and rejected it. Al-Farra' said in his book: There are many things in the Qur'an that are clearly wrong, including that he claimed that "before **and** after **are permissible, but he only allows** before **and** after" because they are indefinite. Al-Zajaj said: The meaning is "from before **and** from after.

And on that Day the believers will rejoice * in God's victory" mentioned above. "He gives victory to whom He wills" meaning from among His allies, because His victory is limited to His allies overcoming His enemies. As for His enemies overcoming His allies, that is not His victory, but rather a test and may be called triumph. "And He is the Exalted in Might **in His vengeance**, the Merciful" to those who obey Him.

Tafsir Ibn Kathir

Surah Ar-Rum

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

These verses were revealed when Shapur, the Persian king, conquered the Levant, the Arabian Peninsula, and the far reaches of Byzantine territory. Heraclius, the Byzantine king, was forced to flee to Constantinople and besiege him there for a long period. Then, as will be discussed, the empire returned to Heraclius. Imam Ahmad said: Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Sufyan, on the authority of Habib bin Abi Umrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land}. He said: defeated and defeated. He said: The polytheists loved for Persia to prevail over the Romans, because they were idolaters, and the Muslims loved for the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: They will be defeated. Abu Bakr mentioned it to them, and they said: Set a time limit between us and you. If we are victorious, then such and such will be for us, and if you are victorious, then such and such will be for you. So he set a time limit of five years, but they did not prevail. So Abu Bakr mentioned this to the Prophet, may God bless him and grant him peace, and he said: Why did you not make it less than - I think he said ten? Saeed bin Jubair said: A few is less than ten, then the Romans appeared after that. He said: This is what His words: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land, and they are after that. They will be victorious. Within three to nine years. To God belongs the command before and after. And that Day the believers will rejoice in God's victory. He gives victory to whom He wills. And He is the Exalted in Might, the Merciful. This is how it was narrated by al-Tirmidhi and al-Nasa'i, both on the authority of al-Husayn ibn Harith, on the authority of Mu'awiyah ibn 'Amr, on the authority of Abu Ishaq al-Fazari, on the authority of Sufyan ibn Sa'id al-Thawri, with this chain of transmission. At-Tirmidhi said: It is hasan ghareeb. We only know it from the hadith of Sufyan, on the authority of Habib. Ibn Abi Hatim narrated it on the authority of Muhammad ibn Ishaq al-Sagani, on the authority of Mu'awiyah ibn 'Amr, with this chain of transmission. Ibn Jarir narrated it: Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Sa'id or Sa'id al-Tha'labi, who is called Abu Sa'd, from the people of Tarsus, narrated to us, Abu Ishaq al-Fazari narrated to us, and he mentioned it. And according to them, Sufyan said: I was informed that they were victorious on the day of Badr.

Another Hadith Sulayman ibn Mihran al-A'mash narrated from Muslim from Masruq who said: Abdullah said: Five have passed: Ad-Dukhan, Ad-Lazzam, Ad-Batsha, Al-Qamar, and Ar-Rum. Both of them narrated it. Ibn Jarir said: Ibn Wakee' narrated to us, Al-Maharibi narrated to us from Dawud ibn Abi Hind, from Amir - he is Al-Sha'bi - from Abdullah ibn Mas'ud **may God be pleased with him** who said: Persia was victorious over the Romans, and the polytheists loved for Persia to be victorious over the Romans. The Muslims loved for the Romans to be victorious over the Persians because they are the People of the Book and

they are closer to their religion. So when the verse "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years" was revealed, they said: O Abu Bakr, your companion says that the Romans will be victorious over the Persians within three to nine years. He said: He is speaking the truth. They said: Would you like us to gamble with you? So they pledged allegiance to him for four she-camels for seven years. The seven days passed and nothing happened, so the polytheists rejoiced at that, and it was difficult for the Muslims. So this was mentioned to the Prophet (peace and blessings of God be upon him), and he said, **What do you mean by a few years?** They said, **Less than ten.** He said, **Go and give them more, and add two years to the term.** So the two years had not passed when the caravans brought report of the Romans' victory over the Persians, and the believers rejoiced at that." And God, the Most High, revealed: "Alif, Lam, Meem. The Romans have been defeated. In the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that Day the believers will rejoice. In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [This is] the promise of God; God does not fail in His promise."

Another hadith Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Omar Al-Wakii told us, Mumin told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome," was revealed, the polytheists said to Abu Bakr, **Don't you see what your companion is saying? He claims that the Romans will defeat the Persians.** He said, **My companion has spoken the truth.** They said, **Would you like us to take a risk?** So he set a deadline between him and them, and the deadline was due before the Romans defeated the Persians. report of that reached the Prophet, may God bless him and grant him peace, and he was upset and disliked it, and he said to Abu Bakr, **What made you do this?** He said, **To confirm what God and His Messenger have said.** He said, **Expose yourself to them and make the risk great, and make it last for a few years.** Abu Bakr came to them and said to them, **Would you like to return, for returning is better?** They said, **Yes.** Those years had not passed until the Romans defeated the Persians, and they tied up their horses in Al-Madain and built the Roman city. Abu Bakr came to the Prophet, may God bless him and grant him peace, and said: This is ill-gotten gain. He said: Give it in charity.

Another hadith Abu Isa Al-Tirmidhi said: Muhammad bin Ismail told us, Ismail bin Abi Uways told us, Ibn Abi Al-Zinad told me on the authority of Urwah bin Al-Zubayr on the authority of Niyar bin Mukram Al-Aslami, who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years," was revealed, the Persians were the ones who had conquered the Romans on the day this verse was revealed, and the Muslims loved the Romans' victory over them, because they and they were People of the Book. Concerning that, God says: "And on that Day the believers will rejoice in the victory

of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." The Quraysh loved the Persians' victory, because they and they were not People of the Book, nor did they believe in the Resurrection. So when God revealed this verse, Abu Bakr went out shouting in the outskirts of Mecca, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years." Some of the Quraysh said to Abu Bakr: That is between us and you. Your companion claimed that the Romans would overcome the Persians in three to nine years. Doesn't he..." Shall we bet you on that? He said: Yes, and that was before betting was forbidden. So Abu Bakr and the polytheists made a bet and agreed upon the bet and said to Abu Bakr: How much do you make a few years? From three to nine years, name a middle ground between us and you. So they named six years between them. So the six years passed before they were victorious, so the polytheists took Abu Bakr's pledge. When the seventh year began, the Romans defeated the Persians. The Muslims criticized Abu Bakr for naming six years. He said: Because God said in a few years. He said: At that time, many people embraced Islam. This is how At-Tirmidhi narrated it. Then he said: This is a good and authentic hadith. We do not know it except from the hadith of Abd ar-Rahman ibn Abi al-Zinad.

Something similar to this was narrated in a mursal form on the authority of a group of the Tabi'un, such as Ikrimah, Al-Sha'bi, Mujahid, Qatadah, Al-Suddi, Al-Zuhri, and others. One of the strangest of these chains of transmission is what Imam Sunayd ibn Dawud narrated in his Tafsir, where he said: Hajjaj told me on the authority of Abu Bakr ibn Abdullah on the authority of Ikrimah who said: There was a woman in Persia who only gave birth to heroic kings. Khosrow summoned her and said: I want to send an army to the Romans and appoint over them a man from your sons, so advise me which of them should I appoint? She said: This is so-and-so, and he is more cunning than a fox and more cautious than a falcon. This is Farkhan, and he is sharper than a spear. This is Shahrazad, and he is more patient than so-and-so, meaning her three sons. Appoint whichever of them you wish. He said: I have appointed the patient one. So he appointed Shahrazad, and he marched to the Romans with the people of Persia, defeated them, destroyed their cities, and cut down their olive trees. Abu Bakr ibn Abdullah said: I narrated this hadith to Ata' Al-Khurasani, and he said: Have you not seen the land of Ash-Sham? I said: No. He said: If you had seen it, you would have seen the cities that were destroyed and the olive trees that were cut down. Then I came to Syria after that and saw it. Ata Al-Khurasani said: Yahya bin Ya' mar told me that Caesar sent a man called Qutmah with an army of Romans, and Khosrow sent Shahrazad. They met at Adhraat and Busra, which is the closest part of Syria to you. The Persians met the Romans and defeated them. The infidels of Quraysh rejoiced at that, but the Muslims hated it. 'Ikrimah said: The polytheists met the companions of the Prophet (peace and blessings of God be upon him) and said: You are People of the Book, and the Christians are People of

the Book, and we are illiterate. Your brothers from the Persians have defeated our brothers from the People of the Book, and if you fight us, we will defeat you. Then God revealed: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that day the believers will rejoice in God's victory. He gives victory to whom He wills." Abu Bakr Al-Siddiq went out to the infidels and said: "Have you rejoiced at the victory of your brothers over our brothers? Do not rejoice, and do not let God comfort your eyes. By God, God will make the Romans victorious over the Persians." He told us about that. Our Prophet, may God bless him and grant him peace, then Abi bin Khalaf stood up and said: You have lied, O Abu Fadil. Abu Bakr said to him: You are a liar, O enemy of God. He said: I will give you ten she-camels from me and ten she-camels from you. If the Romans defeat the Persians, you will be fined, and if the Persians defeat them, you will be fined for three years. Then Abu Bakr came to the Prophet, may God bless him and grant him peace, and informed him. He said: This is not what you said. The term 'female camel' is between three and nine. So he increased the risk and extended the term. Abu Bakr went out and met Abi, and said: Perhaps you regretted it? He said: No, come, I will increase the danger and give you an extension in the term, so make it one hundred camels for one hundred camels for nine years. He said: I have done so, and the Romans had defeated the Persians before that, and the Muslims defeated them. Ikrimah said: When the Persians defeated the Romans, Farkhan, the brother of Shahrazad, sat drinking, and said to his companions: I saw as if I was sitting on the throne of Khosrau. Khosrau heard about it, so Khosrau wrote to Shahrazad: When my letter reaches you, send me Farkhan's head. So he wrote to him: O king, you will not find anyone like Farkhan who has the power to defeat and a voice against the enemy, so do not do that. So he wrote to him: There are men from Persia who succeed him, so hurry to me with his head. So he went back to him, and Khosrau became angry and did not answer him, and he sent a messenger to the people of Persia: I have removed Shahrazad from you and appointed Farkhan over you. Then he gave the messenger a small, delicate piece of paper, and said: If Farkhan takes over the kingdom and his brother submits to him, give him this. So when Shahrazad read the letter He said: Hearing and obedience, and he got down from his bed and Farkhan sat down and gave him the paper and said: Bring me Shahrazad and brought him forward to behead him, he said: Do not hurry until I write my will, he said: Yes, so he called for the basket and gave him the papers, he said: All this I consulted with Khosrow about you and you wanted to kill me with one letter, so he returned the kingdom to his brother Shahrazad, and Shahrazad wrote to Caesar, King of al-Rum 30: I have a need from you that neither the cold nor the papers can bear, so meet me and do not meet me except with fifty Romans, for I will meet you with fifty Persians, so Caesar came with five hundred thousand Romans, and he began to place spies before him on the road, and he was afraid that he had deceived him until his spies told him that he

had only fifty men with him, then he spread out for them and they met in a brocade tent that had been made for them, with each of them having a knife, so they called an interpreter between them, and Shahrazad said: Those who destroyed your cities are my brother and I with our treachery and our bravery, and Khosrow envied us He wanted to kill my brother, but I refused. Then he ordered my brother to kill me, and we have all deposed him. We will fight him with you. He said, "You have both done well." Then one of them gestured to the other that a secret is between two people, and if it goes beyond two people, it is revealed. He said, "Yes." So they both killed the translators with their knives, and God destroyed Khosrau. The report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaybiyyah, and he and the Muslims rejoiced. This is a strange context and a wondrous construction.

Let us talk about the words of these noble verses. The Almighty said: "Alif, Lam, Meem. The Romans have been defeated." We have already discussed the disconnected letters at the beginning of the surahs in the beginning of Surat Al-Baqarah. As for the Romans, they are from the lineage of Esau, son of Isaac, son of Abraham. They are cousins of the Children of Israel, and they are called the sons of the yellow ones. They were of the Greek religion. The Greeks are from the lineage of Japheth, son of Noah, cousins of the Turks. They used to worship the seven planets, called the Mutahira, and they prayed to the North Pole. They founded Damascus and built its temple, which had niches facing the north. The Romans followed their religion until about three hundred years after the mission of Christ. Among the kings of the Levant and the island was one called Caesar. The first of the kings to enter the Christian religion was Constantine, son of Qustus, and his mother was Mary, the Hellenic, the Fedqani from the land of Harran. She had converted to Christianity before him, so she invited him to her religion. Before that, he was a philosopher, so he followed her, it is said, out of fear. The Christians met with him and debated in his time with Abdullah bin Arius, and they differed in a widespread and scattered disagreement that was not regulated, except that three hundred and eighteen bishops from their group agreed, so they established for Constantine the doctrine, which they call the great trust, but it is in fact the contemptible betrayal, and they established for him laws, meaning books of rulings of prohibition and permission, and other things that they needed, and they changed the religion of Christ, peace be upon him, and they added to it and subtracted from it, so they prayed to the east, and replaced the Sabbath with Sunday, and they worshipped the cross and made the pig permissible, and they took holidays that they created like the Feast of the Cross, the Mass, the Epiphany, and other motives and snakes, and they made for him the door, and he is their chief, then the patriarchs, then the metropolitans, then the bishops and presbyters, then the deacons, and they invented monasticism, and the king built for them churches and temples, and he founded the city attributed to him, which is Constantinople. It is said that he built twelve thousand churches in his days, and he built Bethlehem with three altars, and his mother built the garbage, and these are the royalists, meaning those who are On the

king's religion.

Then came after them the Jacobites, the followers of Jacob the Cobbler, then the Nestorians, the followers of Nestorius, and they are many groups and sects, as the Messenger of God, may God bless him and grant him peace, said: **They split into seventy-two sects.** The point is that they continued in Christianity, whenever Caesar died, another succeeded him until the last of them was Heraclius, and he was one of the wisest men, and one of the most prudent and clever of kings, and the most profound of them in depth, and the most far-reaching of them in opinion, so he ruled over them with great leadership and great splendor, so Khosrau, the king of Persia, opposed him and ruled the countries such as Iraq, Khorasan, Rayy and all the lands of the Persians, and he is Shapur Dhu al-Aktaf, and his kingdom was larger than Caesar's kingdom, and he had the leadership of the Persians, and the foolishness of the Persians, and they were Zoroastrians who worshipped fire, so it was mentioned from Ikrimah that: He sent his deputies and his army to him and they fought him, and it is well-known that Khosrau himself invaded his country, so he defeated him, crushed him and confined him, until nothing remained with him except the city of Constantinople. He besieged him there for a long time, until it became too narrow for him, and the Christians held him in excessive esteem. Khosrow was not able to conquer the country, nor was he able to do so because of its fortifications, as half of it was on the land side, and the other half was on the sea side, so the provisions and supplies came to them from there. When the matter dragged on, Caesar plotted, and saw in himself a deception, so he asked Khosrow to leave his country in exchange for money that he would reconcile with him and stipulate whatever he wanted. He agreed to that, and asked him for huge sums of money that no king of the world could afford, such as gold, jewels, fabrics, slave girls, servants, and many other things. Caesar obeyed him and made him believe that he had everything he asked for, and his mind was independent when he asked him what he asked for. If he and he had gathered together, their ability would be incapable of collecting a tenth of it. Khosrow asked that he be able to go to the Levant and the regions of his kingdom, to strive to obtain that from his treasures, his earnings, and his treasures, so he released him. When Caesar decided to leave the city of Constantinople, he gathered the people of He said: I am going out on a matter that I have decided with a group that I have appointed from my army. If I return to you before a year, then I am your king. If I do not return to you before that, then you have the choice: if you wish, you may continue to pledge allegiance to me, or if you wish, you may appoint someone other than me over you. They replied: You are our king as long as I live, even if I am absent for ten years. When he left Constantinople, he went out with a group of soldiers of this size, and Khosrow was camped at Constantinople, waiting for him to return. Caesar immediately mounted and marched quickly until he reached Persia. He ravaged their country, killing its men and its fighters, one by one. He continued killing until he reached Al-Mada'in, which was the seat of Khosrow's kingdom. He killed everyone there and took all their provisions and money, and took his women and harem captive.

He shaved his son's head and put him on his donkey. He sent with him bracelets from his people in the utmost humiliation and disgrace. He wrote to Khosrow saying: This is what you asked for, take it. When Khosrow heard of that, he took him from He said: "The grief is that which only God Almighty can count, and his anger at the country intensified, so he intensified his siege of it with every possible means, but he was unable to do that. When he was unable to do that, he rode to take the road from the ford of the Gihon, which was the only way for Caesar to reach Constantinople. When Caesar learned of that, he devised a great trick that had never been done before, which was that he stationed his soldiers and the crops that he had with him at the mouth of the ford, and rode with some of the army, and ordered loads of straw, dung, and manure to be carried with him, and he walked for about a day, ascending in the water, then he ordered those loads to be thrown into the river. When they passed by Khosrau, he and his soldiers thought that they had waded from there, so they rode in pursuit of them, and the ford was empty of the Persians. Caesar came forward and ordered them to rise and wade, so they waded and hastened their march, and they missed Khosrau and his soldiers, and entered Constantinople. That was a day witnessed by the Christians, and Khosrau and his armies remained confused, not knowing what to do. They did not obtain Caesar's country, and their country had been destroyed by the Romans, and their crops were taken, and their children and women were taken captive. This was due to the Romans' victory over Persia, and that was nine years after the Persians had defeated the Romans. The battle that took place between Persia and the Romans when the Romans were victorious was between Adhraat and Busra, as mentioned by Ibn Abbas, Ikrimah, and others. It is the edge of the Levant, next to the Hijaz. Mujahid said: This was in Al-Jazira, and it is the closest land of the Romans to Persia. And God knows best.

Then the Romans defeated the Persians after a few years, which were nine, because "bad'a" in the speech of the Arabs means between three and nine. This is also what came in the hadith narrated by Al-Tirmidhi, Ibn Jarir and others on the authority of Abdullah bin Abdul Rahman Al-Jumahi on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said to Abu Bakr while lamenting the verse "Alif, Lam, Meem. The Romans have been defeated" **Have you not taken precautions, O Abu Bakr? Because 'bad'a' means between three and nine?**" Then he said: This is a good and strange hadith from this chain of transmission. Ibn Jarir narrated on the authority of Abdullah bin Amr that he said the same.

God the Almighty says: "To God belongs the command before and after" meaning before that and after it. It was built on the damma because it separated the noun from the complement, which is His saying before from the complement. I intended "And on that day the believers will rejoice * In God's victory" meaning the Romans, the followers of Caesar, the king of Syria, over the Persians, the followers of Kisra, who were the Magians. The victory of the Romans

over the Persians on the day of the Battle of Badr was stated by many scholars, such as Ibn Abbas, Al-Thawri, Al-Suddi and others. It was mentioned in the hadith narrated by Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim and Al-Bazzar on the authority of Al-A'mash on the authority of Atiyyah on the authority of Abu Sa'id who said: When the day of Badr came, the Romans were victorious over the Persians, so the believers were amazed by it and rejoiced over it, and God the Almighty revealed: "And on that day the believers will rejoice * In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

Others said: Rather, the victory of the Romans over the Persians was in the year of Al-Hudaybiyyah. This was said by Ikrimah, Al-Zuhri, Qatadah and others. Some of them based this statement on the fact that Caesar had vowed that if God granted him victory over Khosrau, he would walk from Homs to Aelia, which is Jerusalem, as thanks to God Almighty, and he did so. But when he reached Jerusalem, he did not leave until he received the letter of the Messenger of God (peace and blessings of God be upon him), which he had sent with Dihya bin Khalifah. Dihya gave it to the ruler of Busra, who then handed it over to Caesar. When it reached Caesar, he asked who was in Ash-Sham from the Arabs of Hijaz. Abu Sufyan brought him Sakhr bin Harb Al-Umawi with a group of the leaders of Quraysh who were in Gaza. They were brought to him and sat before him. He said: Which of you is closest in lineage to this man who claims to be a prophet? Abu Sufyan said: I will. He said to his companions and seated them behind him: I will ask this man about this man, and if he lies, then call him a liar. Abu Sufyan said: By God, were it not for the fact that they would attribute lies to me, I would have lied. Heraclius asked him about his lineage and description. Among the things he asked was: Will he betray? I said: No, and we are in a period of time with him in which we do not know what he will do. He meant by that the truce that had been signed between the Messenger of God (peace and blessings of God be upon him) and the infidels of Quraysh in the year of Hdaybiyyah to stop the war between them for ten years. They used this as evidence that the victory of the Romans over the Persians was in the year of Hdaybiyyah, because Caesar only fulfilled his vow after Hdaybiyyah, and God knows best.

Those who hold the first view can respond to this by saying that his country had been destroyed and scattered, so he was not able to fulfill his vow until he had repaired what was necessary and inspected his country. Then, after four years of his victory, he fulfilled his vow, and God knows best. The matter in this regard is easy and straightforward, except that when Persia defeated the Romans, the believers were upset. When the Romans defeated the Persians, the believers rejoiced because the Romans were People of the Book, and so they were closer to the believers than the Magians, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those who say, 'We are Christians.' That is because among them are priests and monks and because they are not

arrogant. And when they hear what has been revealed to the Messenger, you will see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" And God the Almighty said here: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Asid Al-Kalabi told me: I heard Al-Ala' bin Al-Zubayr Al-Kalabi narrating on the authority of his father, who said: I saw the Persians defeat the Romans, then I saw the Romans defeat the Persians, then I saw the Muslims defeat the Persians and the Romans, all of that in fifteen years.

And the Almighty's saying: **And He is the Exalted in Might** meaning in His victory and vengeance against His enemies, **the Most Merciful** to His believing servants. And the Almighty's saying: **The promise of God - God never breaks His promise** meaning that what We have informed you of, O Muhammad, that We will give victory to the Romans over the Persians is a true promise from God, and a true report that will never break its promise. It must happen and come to pass, because it is God's law that He gives victory to the one of the two warring factions that is closest to the truth, and that He will grant it the best outcome. **But most people do not know** meaning about God's rule in His universe and His well-thought-out actions that are in accordance with justice.

God the Almighty says: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, most people have no knowledge except of this world, its earnings, its affairs and everything in it. They are clever and intelligent in acquiring it and how to earn it, but they are heedless of what will benefit them in the Hereafter, as if one of them is an idiot with no mind or thought. Al-Hasan Al-Basri said: By God, one of them would reach such a level of his worldly life that he would turn a dirham over on his fingernail and tell you its weight and how best to pray. Ibn Abbas said about God the Almighty's saying: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, the disbelievers know the worldly affairs, but they are ignorant of religious matters.

Fath al-Qadir

It is sixty verses. Al-Qurtubi said that they are all Meccan without dispute.

Ibn Al-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated through various chains of narration on the authority of Ibn Abbas that he said: Surah Ar-Rum was revealed in Makkah. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Abd Al-Razzaq and Ahmad narrated something similar. As-Suyuti said with a good chain of narration on the authority of a man from the Companions: The Messenger of God (peace and blessings be upon him) led them in the Fajr prayer and recited Surah Ar-Rum in it. Al-Bazzar narrated something similar on the authority of Al-Ighar Al-Madani. Abd Al-Razzaq narrated on the authority of

Muammar ibn Abd Al-Malik ibn Umair that the Prophet (peace and blessings be upon him) recited Surah Ar-Rum in Fajr on Friday. Ibn Abi Shaybah in Al-Musannaf, Ahmad, and Ibn Qani' narrated through Abd Al-Malik ibn Umair something similar to the hadith of the Companions, but he added: He hesitated in it, and when he finished, he said: Our prayer is only confounded by people who attend the prayer without purification. Whoever attends the prayer should purify himself properly.

1- Alif, Lam, Meem The opening of the surah was discussed in the opening of Surah Al-Baqarah, and its grammatical position and the position of similar letters were discussed in more than one place in the openings of the surahs.

Tafsir al-Baghawi

1- Alif, Lam, Meem

Tafsir al-Baidawi

1 - Alif, Lam, Meem

Surat al-Rum 30:2

The Romans were defeated.

Surat al-Rum 30:2

The Romans were defeated.

Tafsir al-Jalalayn

2 - **The Romans were defeated** and they are the People of the Book. The Persians defeated them and they are not People of the Book but they worship idols. So the infidels of Mecca rejoiced at that and said to the Muslims, **We will defeat you as the Persians defeated the Romans.**

Tafsir al-Suyuti

Al-Tirmidhi narrated on the authority of Abu Saeed, who said: When the day of Badr came, the Romans were victorious over the Persians, and that pleased the believers. So the verse, **Alif, Laam, Meem, The Romans have been defeated** was revealed, until His saying, **By the victory of God**, meaning with the letter *fatha* in the word *ghayn*. Ibn Jarir narrated on the authority of Ibn Masoud, and something similar.

Ibn Abi Hatim narrated on the authority of Ibn Shihab, who said: It has reached us that the polytheists were arguing with the Muslims while they were in Mecca before the Messenger of God, may God bless him and grant him peace, left. They said: The Romans testify that they are People of the Book and the Magians defeated them, and you claim that you will defeat us with the Book that was revealed to your Prophet. So how did the Magians defeat the Romans, who are People of the Book, and we will defeat you as the Persians defeated the Romans? Then God revealed: **Alif, Laam, Meem.** The Romans have been defeated.

Ibn Jarir narrated something similar on the authority of Ikrimah, Yahya bin Yaghmur, and Qatadah. The first narration is based on the reading of *ghalaba* with the fat-ha because it was revealed on the day of their defeat at Badr. The second is based on the reading of the damma, so its meaning is that after their defeat by the Persians, the Muslims will defeat them, so that the meaning of the statement is correct. Otherwise, it does not have much meaning.

Tafsir al-Tabari

And his saying, **The Romans were defeated * in the lowest part of the land.** The reciters differed in their recitation of it. The majority of the reciters of the regions recited it as **The Romans were defeated** with a damma on the ghain, meaning: that Persia defeated the Romans.

It was narrated on the authority of Ibn Omar and Abu Saeed regarding this matter:

Ibn Wakee' told us: My father told us, on the authority of Al-Hasan Al-Jafri, on the authority of Salit, who said: I heard Ibn Umar recite: "Alif, Lam, Meem. The Romans have been defeated." So it was said to him: **O Abu Abd Al-Rahman, over what were they defeated?** He said: **Over the countryside of Ash-Sham.**

The correct reading in our view, and the only permissible reading, is "Alif, Lam, Meem. ghalabat ar-Rum" with a damma on the ghain, due to the consensus of the authoritative reciters on it. Since this is the case, the interpretation of the statement is: Persia defeated the Romans.

Tafsir al-Qurtubi

God Almighty said: **The Romans have been defeated.**

Tafsir Ibn Kathir

These verses were revealed when Shapur, the Persian king, conquered the Levant, the Arabian Peninsula, and the far reaches of Byzantine territory. Heraclius, the Byzantine king, was forced to flee to Constantinople and besiege him there for a long time. Then the empire returned to Heraclius, as will be mentioned later. Imam Ahmad said: Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Sufyan, on the authority of Habib bin Abi Umrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land}. He said: defeated and defeated. He said: The polytheists loved for Persia to prevail over the Romans, because they were idolaters, and the Muslims loved for the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: They will be defeated. Abu Bakr mentioned it to them, and they said: Set a time limit between us and you. If we are victorious, then such and such will be for us, and if you are victorious, then such and such will be for you. So he set a time limit of five years, but they did not prevail. So Abu Bakr mentioned this to the Prophet, may God bless him and grant him peace, and he said: Why did you not make it less than - I think he said ten? Saeed bin Jubair said: A few is less than ten, then the Romans appeared after that. He said: This is what His words: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land, and they are after that. They will be victorious. Within three to nine years. To God belongs the command before and after. And that Day the believers will rejoice in God's victory. He gives victory to whom He wills. And He is the Exalted in Might, the Merciful. This is how it was narrated by al-Tirmidhi and al-Nasa'i, both on the authority of al-Husayn ibn Harith, on the authority of Mu'awiyah ibn 'Amr, on the authority of Abu Ishaq al-Fazari, on the authority of Sufyan ibn Sa'id al-Thawri, with this chain of transmission. At-Tirmidhi said: It is hasan ghareeb. We only know it from the hadith of Sufyan, on the authority of Habib. Ibn Abi Hatim narrated it on the authority of Muhammad ibn Ishaq al-Sagani, on the authority of Mu'awiyah ibn 'Amr, with this chain of transmission. Ibn Jarir narrated it: Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Sa'id or Sa'id al-Tha'labi, who is called Abu Sa'd, from the people of Tarsus, narrated to us, Abu Ishaq al-Fazari narrated to us, and he mentioned it. And according to

them, Sufyan said: I was informed that they were victorious on the day of Badr.

Another Hadith Sulayman ibn Mihran al-A'mash narrated from Muslim from Masruq who said: Abdullah said: Five have passed: Ad-Dukhan, Ad-Lazzam, Ad-Batsha, Al-Qamar, and Ar-Rum. Both of them narrated it. Ibn Jarir said: Ibn Wakee' narrated to us, Al-Maharibi narrated to us from Dawud ibn Abi Hind, from Amir - he is Al-Sha'bi - from Abdullah ibn Mas'ud **may God be pleased with him** who said: Persia was victorious over the Romans, and the polytheists loved for Persia to be victorious over the Romans. The Muslims loved for the Romans to be victorious over the Persians because they are the People of the Book and they are closer to their religion. So when the verse "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years" was revealed, they said: O Abu Bakr, your companion says that the Romans will be victorious over the Persians within three to nine years. He said: He is speaking the truth. They said: Would you like us to gamble with you? So they pledged allegiance to him for four she-camels for seven years. The seven days passed and nothing happened, so the polytheists rejoiced at that, and it was difficult for the Muslims. So this was mentioned to the Prophet (peace and blessings of God be upon him), and he said, **What do you mean by a few years?** They said, **Less than ten.** He said, **Go and give them more, and add two years to the term.** So the two years had not passed when the caravans brought report of the Romans' victory over the Persians, and the believers rejoiced at that." And God, the Most High, revealed: "Alif, Lam, Meem. The Romans have been defeated. In the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that Day the believers will rejoice. In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [This is] the promise of God; God does not fail in His promise."

Another hadith Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Omar Al-Wakii told us, Mumin told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome," was revealed, the polytheists said to Abu Bakr, **Don't you see what your companion is saying? He claims that the Romans will defeat the Persians.** He said, **My companion has spoken the truth.** They said, **Would you like us to take a risk?** So he set a deadline between him and them, and the deadline was due before the Romans defeated the Persians. report of that reached the Prophet, may God bless him and grant him peace, and he was upset and disliked it, and he said to Abu Bakr, **What made you do this?** He said, **To confirm what God and His Messenger have said.** He said, **Expose yourself to them and make the risk great, and make it last for a few years.** Abu Bakr came to them and said to them, **Would you like to return, for returning is better?** They said, **Yes.** Those years had not passed until the Romans defeated the Persians, and they tied up their horses in Al-Madain and built the Roman city. Abu Bakr came to the Prophet, may God bless him and grant him peace, and

said: This is ill-gotten gain. He said: Give it in charity.

Another hadith Abu Isa Al-Tirmidhi said: Muhammad bin Ismail told us, Ismail bin Abi Uways told us, Ibn Abi Al-Zinad told me on the authority of Urwah bin Al-Zubayr on the authority of Niyar bin Mukram Al-Aslami, who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years," was revealed, the Persians were the ones who had conquered the Romans on the day this verse was revealed, and the Muslims loved the Romans' victory over them, because they and they were People of the Book. Concerning that, God says: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." The Quraysh loved the Persians' victory, because they and they were not People of the Book, nor did they believe in the Resurrection. So when God revealed this verse, Abu Bakr went out shouting in the outskirts of Mecca, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years." Some of the Quraysh said to Abu Bakr: That is between us and you. Your companion claimed that the Romans would overcome the Persians in three to nine years. Doesn't he...? Shall we bet you on that? He said: Yes, and that was before betting was forbidden. So Abu Bakr and the polytheists made a bet and agreed upon the bet and said to Abu Bakr: How much do you make a few years? From three to nine years, name a middle ground between us and you. So they named six years between them. So the six years passed before they were victorious, so the polytheists took Abu Bakr's pledge. When the seventh year began, the Romans defeated the Persians. The Muslims criticized Abu Bakr for naming six years. He said: Because God said in a few years. He said: At that time, many people embraced Islam. This is how At-Tirmidhi narrated it. Then he said: This is a good and authentic hadith. We do not know it except from the hadith of Abd ar-Rahman ibn Abi al-Zinad.

Something similar to this was narrated in a mursal form on the authority of a group of the Tabi'un, such as Ikrimah, Al-Sha'bi, Mujahid, Qatadah, Al-Suddi, Al-Zuhri, and others. One of the strangest of these chains of transmission is what Imam Sunayd ibn Dawud narrated in his Tafsir, where he said: Hajjaj told me on the authority of Abu Bakr ibn Abdullah on the authority of Ikrimah who said: There was a woman in Persia who only gave birth to heroic kings. Khosrow summoned her and said: I want to send an army to the Romans and appoint over them a man from your sons, so advise me which of them should I appoint?! She said: This is so-and-so, and he is more cunning than a fox and more cautious than a falcon. This is Farkhan, and he is sharper than a spear. This is Shahrazad, and he is more patient than so-and-so, meaning her three sons. Appoint whichever of them you wish. He said: I have appointed the patient one. So he appointed Shahrazad, and he marched to the Romans with the people of Persia, defeated them, destroyed their cities, and cut down their olive trees. Abu Bakr ibn Abdullah said: I narrated this hadith to Ata' Al-Khurasani, and he said: Have you not seen the land of Ash-Sham? I said: No. He said: If you had seen it, you would have seen

Surat al-Rum 30:2

The Romans were defeated.

the cities that were destroyed and the olive trees that were cut down. Then I came to Syria after that and saw it. Ata Al-Khurasani said: Yahya bin Ya'mar told me that Caesar sent a man called Qutmah with an army of Romans, and Khosrow sent Shahrazad. They met at Adhraat and Busra, which is the closest part of Syria to you. The Persians met the Romans and defeated them. The infidels of Quraysh rejoiced at that, but the Muslims hated it. 'Ikrimah said: The polytheists met the companions of the Prophet (peace and blessings of God be upon him) and said: You are People of the Book, and the Christians are People of the Book, and we are illiterate. Your brothers from the Persians have defeated our brothers from the People of the Book, and if you fight us, we will defeat you. Then God revealed: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that day the believers will rejoice in God's victory. He gives victory to whom He wills." Abu Bakr Al-Siddiq went out to the infidels and said: "Have you rejoiced at the victory of your brothers over our brothers? Do not rejoice, and do not let God comfort your eyes. By God, God will make the Romans victorious over the Persians." He told us about that. Our Prophet, may God bless him and grant him peace, then Abi bin Khalaf stood up and said: You have lied, O Abu Fadi. Abu Bakr said to him: You are a liar, O enemy of God. He said: I will give you ten she-camels from me and ten she-camels from you. If the Romans defeat the Persians, you will be fined, and if the Persians defeat them, you will be fined for three years. Then Abu Bakr came to the Prophet, may God bless him and grant him peace, and informed him. He said: This is not what you said. The term 'female camel' is between three and nine. So he increased the risk and extended the term. Abu Bakr went out and met Abi, and said: Perhaps you regretted it? He said: No, come, I will increase the danger and give you an extension in the term, so make it one hundred camels for one hundred camels for nine years. He said: I have done so, and the Romans had defeated the Persians before that, and the Muslims defeated them. 'Ikrimah said: When the Persians defeated the Romans, Farkhan, the brother of Shahrazad, sat drinking, and said to his companions: I saw as if I was sitting on the throne of Khosrau. Khosrau heard about it, so Khosrau wrote to Shahrazad: When my letter reaches you, send me Farkhan's head. So he wrote to him: O king, you will not find anyone like Farkhan who has the power to defeat and a voice against the enemy, so do not do that. So he wrote to him: There are men from Persia who succeed him, so hurry to me with his head. So he went back to him, and Khosrau became angry and did not answer him, and he sent a messenger to the people of Persia: I have removed Shahrazad from you and appointed Farkhan over you. Then he gave the messenger a small, delicate piece of paper, and said: If Farkhan takes over the kingdom and his brother submits to him, give him this. So when Shahrazad read the letter He said: Hearing and obedience, and he got down from his bed and Farkhan sat down and gave him the paper and said: Bring me Shahrazad and brought him forward to behead him, he said: Do not

hurry until I write my will, he said: Yes, so he called for the basket and gave him the papers, he said: All this I consulted with Khosrow about you and you wanted to kill me with one letter, so he returned the kingdom to his brother Shahrazad, and Shahrazad wrote to Caesar, King of al-Rum 30:I have a need from you that neither the cold nor the papers can bear, so meet me and do not meet me except with fifty Romans, for I will meet you with fifty Persians, so Caesar came with five hundred thousand Romans, and he began to place spies before him on the road, and he was afraid that he had deceived him until his spies told him that he had only fifty men with him, then he spread out for them and they met in a brocade tent that had been made for them, with each of them having a knife, so they called an interpreter between them, and Shahrazad said: Those who destroyed your cities are my brother and I with our treachery and our bravery, and Khosrow envied us He wanted to kill my brother, but I refused. Then he ordered my brother to kill me, and we have all deposed him. We will fight him with you. He said, **You have both done well.** Then one of them gestured to the other that a secret is between two people, and if it goes beyond two people, it is revealed. He said, Yes. So they both killed the translators with their knives, and God destroyed Khosrau. The report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaibiyyah, and he and the Muslims rejoiced. This is a strange context and a wondrous construction.

Let us talk about the words of these noble verses. The Almighty said: "Alif, Lam, Meem. The Romans have been defeated." We have already discussed the disconnected letters at the beginning of the surahs in the beginning of Surat Al-Baqarah. As for the Romans, they are from the lineage of Esau, son of Isaac, son of Abraham. They are cousins of the Children of Israel, and they are called the sons of the yellow ones. They were of the Greek religion. The Greeks are from the lineage of Japheth, son of Noah, cousins of the Turks. They used to worship the seven planets, called the Muthaira, and they prayed to the North Pole. They founded Damascus and built its temple, which had niches facing the north. The Romans followed their religion until about three hundred years after the mission of Christ. Among the kings of the Levant and the island was one called Caesar. The first of the kings to enter the Christian religion was Constantine, son of Qustus, and his mother was Mary, the Hellenic, the Fedqani from the land of Harran. She had converted to Christianity before him, so she invited him to her religion. Before that, he was a philosopher, so he followed her, it is said, out of fear. The Christians met with him and debated in his time with Abdullah bin Arius, and they differed in a widespread and scattered disagreement that was not regulated, except that three hundred and eighteen bishops from their group agreed, so they established for Constantine the doctrine, which they call the great trust, but it is in fact the contemptible betrayal, and they established for him laws, meaning books of rulings of prohibition and permission, and other things that they needed, and they changed the religion of Christ, peace be upon him, and they added to it and subtracted from it, so they

prayed to the east, and replaced the Sabbath with Sunday, and they worshipped the cross and made the pig permissible, and they took holidays that they created like the Feast of the Cross, the Mass, the Epiphany, and other motives and snakes, and they made for him the door, and he is their chief, then the patriarchs, then the metropolitans, then the bishops and presbyters, then the deacons, and they invented monasticism, and the king built for them churches and temples, and he founded the city attributed to him, which is Constantinople. It is said that he built twelve thousand churches in his days, and he built Bethlehem with three altars, and his mother built the garbage, and these are the royalists, meaning those who are On the king's religion.

Then came after them the Jacobites, the followers of Jacob the Cobbler, then the Nestorians, the followers of Nestorius, and they are many groups and sects, as the Messenger of God, may God bless him and grant him peace, said: **They split into seventy-two sects.** The point is that they continued in Christianity, whenever Caesar died, another succeeded him until the last of them was Heraclius, and he was one of the wisest men, and one of the most prudent and clever of kings, and the most profound of them in depth, and the most far-reaching of them in opinion, so he ruled over them with great leadership and great splendor, so Khosrau, the king of Persia, opposed him and ruled the countries such as Iraq, Khorasan, Rayy and all the lands of the Persians, and he is Shapur Dhu al-Aktaf, and his kingdom was larger than Caesar's kingdom, and he had the leadership of the Persians, and the foolishness of the Persians, and they were Zoroastrians who worshipped fire, so it was mentioned from Ikrimah that: He sent his deputies and his army to him and they fought him, and it is well-known that Khosrau himself invaded his country, so he defeated him, crushed him and confined him, until nothing remained with him except the city of Constantinople. He besieged him there for a long time, until it became too narrow for him, and the Christians held him in excessive esteem. Khosrow was not able to conquer the country, nor was he able to do so because of its fortifications, as half of it was on the land side, and the other half was on the sea side, so the provisions and supplies came to them from there. When the matter dragged on, Caesar plotted, and saw in himself a deception, so he asked Khosrow to leave his country in exchange for money that he would reconcile with him and stipulate whatever he wanted. He agreed to that, and asked him for huge sums of money that no king of the world could afford, such as gold, jewels, fabrics, slave girls, servants, and many other things. Caesar obeyed him and made him believe that he had everything he asked for, and his mind was independent when he asked him what he asked for. If he and he had gathered together, their ability would be incapable of collecting a tenth of it. Khosrow asked that he be able to go to the Levant and the regions of his kingdom, to strive to obtain that from his treasures, his earnings, and his treasures, so he released him. When Caesar decided to leave the city of Constantinople, he gathered the people of He said: I am going out on a matter that I have decided with a group that I have appointed from my army. If I return to you before a year, then I am your king. If I do not return

to you before that, then you have the choice: if you wish, you may continue to pledge allegiance to me, or if you wish, you may appoint someone other than me over you. They replied: You are our king as long as I live, even if I am absent for ten years. When he left Constantinople, he went out with a group of soldiers of this size, and Khosrow was camped at Constantinople, waiting for him to return. Caesar immediately mounted and marched quickly until he reached Persia. He ravaged their country, killing its men and its fighters, one by one. He continued killing until he reached Al-Mada'in, which was the seat of Khosrow's kingdom. He killed everyone there and took all their provisions and money, and took his women and harem captive. He shaved his son's head and put him on his donkey. He sent with him bracelets from his people in the utmost humiliation and disgrace. He wrote to Khosrow saying: This is what you asked for, take it. When Khosrow heard of that, he took him from He said: "The grief is that which only God Almighty can count, and his anger at the country intensified, so he intensified his siege of it with every possible means, but he was unable to do that. When he was unable to do that, he rode to take the road from the ford of the Gihon, which was the only way for Caesar to reach Constantinople. When Caesar learned of that, he devised a great trick that had never been done before, which was that he stationed his soldiers and the crops that he had with him at the mouth of the ford, and rode with some of the army, and ordered loads of straw, dung, and manure to be carried with him, and he walked for about a day, ascending in the water, then he ordered those loads to be thrown into the river. When they passed by Khosrau, he and his soldiers thought that they had waded from there, so they rode in pursuit of them, and the ford was empty of the Persians. Caesar came forward and ordered them to rise and wade, so they waded and hastened their march, and they missed Khosrau and his soldiers, and entered Constantinople. That was a day witnessed by the Christians, and Khosrau and his armies remained confused, not knowing what to do. They did not obtain Caesar's country, and their country had been destroyed by the Romans, and their crops were taken, and their children and women were taken captive. This was due to the Romans' victory over Persia, and that was nine years after the Persians had defeated the Romans. The battle that took place between Persia and the Romans when the Romans were victorious was between Adhraat and Busra, as mentioned by Ibn Abbas, Ikrimah, and others. It is the edge of the Levant, next to the Hijaz. Mujahid said: This was in Al-Jazira, and it is the closest land of the Romans to Persia. And God knows best.

Then the Romans defeated the Persians after a few years, which were nine, because "bad'a" in the speech of the Arabs means between three and nine. This is also what came in the hadith narrated by Al-Tirmidhi, Ibn Jarir and others on the authority of Abdullah bin Abdul Rahman Al-Jumahi on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said to Abu Bakr while lamenting the verse "Alif, Lam, Meem. The Romans have been defeated" **Have you not taken precautions, O Abu Bakr? Because "bad'a" means between three and nine?** Then he said: This is a good

and strange hadith from this chain of transmission. Ibn Jarir narrated on the authority of Abdullah bin Amr that he said the same.

God the Almighty says: **To God belongs the command before and after** meaning before that and after it. It was built on the damma because it separated the noun from the complement, which is His saying before from the complement. I intended **And on that day the believers will rejoice * In God's victory** meaning the Romans, the followers of Caesar, the king of Syria, over the Persians, the followers of Kisra, who were the Magians. The victory of the Romans over the Persians on the day of the Battle of Badr was stated by many scholars, such as Ibn Abbas, Al-Thawri, Al-Suddi and others. It was mentioned in the hadith narrated by Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim and Al-Bazzar on the authority of Al-A'mash on the authority of Atiyah on the authority of Abu Sa'id who said: When the day of Badr came, the Romans were victorious over the Persians, so the believers were amazed by it and rejoiced over it, and God the Almighty revealed: "And on that day the believers will rejoice * In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

Others said: Rather, the victory of the Romans over the Persians was in the year of Al-Hudaybiyyah. This was said by Ikrimah, Al-Zuhri, Qatadah and others. Some of them based this statement on the fact that Caesar had vowed that if God granted him victory over Khosrau, he would walk from Homs to Aelia, which is Jerusalem, as thanks to God Almighty, and he did so. But when he reached Jerusalem, he did not leave until he received the letter of the Messenger of God (peace and blessings of God be upon him), which he had sent with Dihya bin Khalifah. Dihya gave it to the ruler of Busra, who then handed it over to Caesar. When it reached Caesar, he asked who was in Ash-Sham from the Arabs of Hijaz. Abu Sufyan brought him Sakhr bin Harb Al-Umawi with a group of the leaders of Quraysh who were in Gaza. They were brought to him and sat before him. He said: Which of you is closest in lineage to this man who claims to be a prophet? Abu Sufyan said: I will. He said to his companions and seated them behind him: I will ask this man about this man, and if he lies, then call him a liar. Abu Sufyan said: By God, were it not for the fact that they would attribute lies to me, I would have lied. Heraclius asked him about his lineage and description. Among the things he asked was: Will he betray? I said: No, and we are in a period of time with him in which we do not know what he will do. He meant by that the truce that had been signed between the Messenger of God (peace and blessings of God be upon him) and the infidels of Quraysh in the year of Hudaybiyyah to stop the war between them for ten years. They used this as evidence that the victory of the Romans over the Persians was in the year of Hudaybiyyah, because Caesar only fulfilled his vow after Hudaybiyyah, and God knows best.

Those who hold the first view can respond to this by saying that his country had been destroyed and scattered, so he was not able to fulfill his vow until he had repaired what was necessary and inspected his country. Then, after four years of his victory, he fulfilled

his vow, and God knows best. The matter in this regard is easy and straightforward, except that when Persia defeated the Romans, the believers were upset. When the Romans defeated the Persians, the believers rejoiced because the Romans were People of the Book, and so they were closer to the believers than the Magians, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you will see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" And God the Almighty said here: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Asid Al-Kalabi told me: I heard Al-Ala' bin Al-Zubayr Al-Kalabi narrating on the authority of his father, who said: I saw the Persians defeat the Romans, then I saw the Romans defeat the Persians, then I saw the Muslims defeat the Persians and the Romans, all of that in fifteen years.

And the Almighty's saying: **And He is the Exalted in Might** meaning in His victory and vengeance against His enemies, **the Most Merciful** to His believing servants. And the Almighty's saying: **The promise of God - God never breaks His promise** meaning that what We have informed you of, O Muhammad, that We will give victory to the Romans over the Persians is a true promise from God, and a true report that will never break its promise. It must happen and come to pass, because it is God's law that He gives victory to the one of the two warring factions that is closest to the truth, and that He will grant it the best outcome. **But most people do not know** meaning about God's rule in His universe and His well-thought-out actions that are in accordance with justice.

God the Almighty says: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, most people have no knowledge except of this world, its earnings, its affairs and everything in it. They are clever and intelligent in acquiring it and how to earn it, but they are heedless of what will benefit them in the Hereafter, as if one of them is an idiot with no mind or thought. Al-Hasan Al-Basri said: By God, one of them would reach such a level of his worldly life that he would turn a dirham over on his fingernail and tell you its weight and how best to pray. Ibn Abbas said about God the Almighty's saying: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, the disbelievers know the worldly affairs, but they are ignorant of religious matters.

Fath al-Qadir

The majority read it. 2- **Ghalbat ar-Rum** with a damma on the ghayn and a kasra on the lam indicating the object. Ali ibn Abi Talib, Abu Saeed al-Khudri, Muawiyah ibn Qurra, Ibn Umar and the people of Ash-Sham read it with a fatha on the ghayn and the lam, forming the subject. An-Nahhas said: The reading of most people is *Ghalbat* with a damma on the ghayn and a kasra on the lam. The people of interpretation said: Persia defeated the Romans, so the infidels of Mecca rejoiced at that and said: Those who do not have a book defeated those who have a book, and they boasted over the Muslims and said: We will also defeat you as Persia defeated the Romans, and the Muslims loved for the Romans to prevail over the Persians because they were people of the book.

Tafsir al-Baghawi

2- The Romans were defeated.

Tafsir al-Baidawi

2 - The Romans were defeated.

Surat al-Rum 30:3

In the lowest part of the earth, but after their defeat they will overcome.

Surat al-Rum 30:3

In the lowest part of the earth, but after their defeat they will overcome.

Tafsir al-Jalalayn

3 - **in the lowest part of the land** the closest land of the Romans to Persia in the island where the two armies met and the Bedouin invaded the Persians **and they** the Romans **after their defeat** the source was added to the object, meaning the Persians' defeat of them **will defeat** Persia

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **In the lowest land** from the land of Ash-Sham to the land of Persia. **And they, after their defeat** means: and the Romans, after their defeat by Persia, **will defeat** Persia within a few years. The command belongs to God before **their defeat by Persia** and after "their defeat by it. He decrees in His creation what He wills, and rules what He wants, and makes whomever He wills prevail over whomever He wishes to prevail over. "And on that day the believers will rejoice * in God's victory" means: and on the day the Romans defeat Persia, the believers in God and His Messenger will rejoice in God's victory for them over the polytheists, and the victory of the Romans over Persia. "God Almighty gives victory whoever He wills" of His creation, over whomever He wills, and that is the victory of the believers over the polytheists at Badr. "And He is the Exalted in Might" means: and God is severe in His vengeance on His enemies. Nothing can prevent Him from that, and nothing can stand between Him and it. "The Most Merciful to whoever of His creation repents and returns to His obedience, that He may punish him.

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

Who said that?

Ibn al-Muthanna told us: Muhammad ibn Sa'id, or Sa'id al-Tha'labi, who was called Abu Sa'd, from the people of Tarsus, told us: Abu Ishaq al-Fazari told us, on the authority of Sufyan ibn Sa'id al-Thawri, on the authority of Habib ibn Abi 'Umr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, who said: The Muslims loved for the Romans to defeat the People of the Book, and the polytheists loved for the Persians to defeat them, because they were people of idols. They mentioned that to Abu Bakr, and Abu Bakr mentioned it to the Prophet, may God bless him and grant him peace, and he said: Indeed, they will be defeated. Abu Bakr mentioned that to the polytheists, and they said: Shall we make a term between us and you? If they defeat you will have such-and-such, and if we defeat you will have such-and-such? They set a

term between them and him of five years. It passed and they were not defeated. Abu Bakr mentioned that to the Prophet, may God bless him and grant him peace, and he said to him: Why didn't you make it less than ten? Sa'id said: A few is less than ten. He said: So he defeated the Romans, then you were defeated. He said: That is what he said. "Alif, Lam, Meem. The Romans have been defeated in the lowest land, but after their defeat they will overcome. Within three to ten years." He said: **Those who are defeated are less than ten.** "To God belongs the command before and after. And on that day the believers will rejoice in God's victory." Sufyan said: It reached me that they were defeated on the day of Badr.

Zakariya bin Yahya bin Abaan Al-Masry told me: Musa bin Harun Al-Bardi told us: Ma'n bin Isa told us: Abdullah bin Abdul Rahman told us, on the authority of Ibn Shihab, on the authority of Ubaidullah, on the authority of Ibn Abbas, who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the lowest land" was revealed... why didn't you take precautions? Because a *bit* is something between three and nine. Al-Jumhi said: Wailing is betting, and that was before it was forbidden.

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, "Alif, Lam, Meem. The Romans have been defeated"... to His statement, **And on that day the believers will rejoice * in God's victory.** He said: It has already happened that this happened with the Persians and the Romans, and the Persians had defeated them, then the Romans were defeated after that, and the Prophet of God, may God bless him and grant him peace, encountered the polytheists of the Arabs, on the day when the Romans and the Persians met, and God gave victory to the Prophet, may God bless him and grant him peace, and those Muslims with him over the polytheists of the Arabs, and He gave victory to the People of the Book over the polytheists of the Persians, so the believers rejoiced in God's victory for them and the victory of the People of the Book over the Persians. Atiyah said: I asked Abu Saeed Al-Khudri about that, and he said: We met with Muhammad, the Messenger of God, may God bless him and grant him peace, and the polytheists of the Arabs, and the Romans and the Persians met, so God gave us victory over the polytheists of the Arabs, and God gave victory to the People of the Book over the Magians, so we rejoiced in God's victory for us over the polytheists and we rejoiced in God's victory for the People of the Book over the Magians, and that is what He said: **And on that day the believers will rejoice * in God's victory.**

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding His statement, **The Romans have been defeated in the nearest land, but after their defeat they will overcome.** The Persians defeated them, then the Romans were defeated.

Abu Al-Sa'ib told me, on the authority of Abu Mu'awiyah, on the authority of Al-A'mash, on the

authority of Muslim, on the authority of Masruq, who said: Abdullah said: Five have passed: Ad-Dukhan, Ad-Lizam, Ad-Batsha, Ad-Qamar, and Ar-Rumuz.

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 Ibn Masoud, he said: **The Romans have been defeated** has already passed.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, "Alif, Lam, Meem. The Romans have been defeated"... to His saying, **Most of the people do not know**. He said: He mentioned the Persians' victory over them, and the Romans' supremacy over the Persians, and the believers' joy at the victory of the Romans, the People of the Book, over the Persians, the people of the idols.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Abu Bakr ibn Abdullah, on the authority of Ikrimah, that the Romans and the Persians fought in the lowest part of the land. They said: The lowest part of the land at that time was Adhraat, and they met there. The Romans were defeated. report of that reached the Prophet, may God bless him and grant him peace, and his companions while they were in Mecca. This upset them. The Prophet, may God bless him and grant him peace, hated for the illiterate Magians to prevail over the People of the Book among the Romans. So the infidels in Mecca rejoiced and gloated. They met the companions of the Prophet, may God bless him and grant him peace, and said: You are People of the Book, and the Christians are People of the Book, and we are illiterate. Our brothers from the Persians have prevailed over your brothers from the People of the Book. If you fight us, we will prevail over you. Then God revealed: {Alif, Lam, Meem. The Romans have been defeated in the lowest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And that Day the believers will rejoice in God's victory} [verses]. Abu Bakr As-Siddiq went out to the infidels and said: Are you happy with the victory of your brothers over our brothers? So do not rejoice, and may God not make your eyes happy, for by God the Romans will prevail over the Persians. Our Prophet, may God bless him and grant him peace, informed us of that. So Ubayy ibn Khalaf stood up and said: You have lied, O Abu Fadil. Abu Bakr, may God be pleased with him, said to him: You are a liar, O enemy of God. He said: I will give you ten she-camels from me and ten she-camels from you. If the Romans prevail over the Persians, you will be fined, and if the Persians prevail over the Romans, you will be fined for three years. Then Abu Bakr came to the Prophet, may God bless him and grant him peace, and informed him. He said: That is not what you said. The lesser is between three and nine. So increase the risk and give him a longer term. So Abu Bakr went out and met Ubayy and said: Perhaps you regret it. He said: No. He said: I will increase the risk and give you a longer term, so make it one hundred she-camels for one hundred she-camels for nine years. He said: I have done it.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj

narrated: Abu Bakr narrated: Ikrimah said: There was a woman in Persia who gave birth to none but heroic kings. Khosrow summoned her and said: I want to send an army to the Romans and appoint over them a man from your sons, so advise me which of them I should appoint. He said: This is so-and-so, and he is more cunning than a fox and more cautious than a shrike. This is Farkhan, and he is more penetrating than a spear. This is Shahrbaraz, and he is more forbearing than so-and-so, appoint whichever of them you wish. He said: I have appointed the forbearing one. So he appointed Shahrbaraz. He marched to the Romans with the people of Persia and defeated them. He killed them, destroyed their cities, and cut down their olive trees. Abu Bakr said: I narrated this hadith to Ata' al-Khurasani, and he said: Have you not seen the land of Ash-Sham? She said: No. He said: If you had seen it, you would have seen the cities that were destroyed and the olive trees that were cut down. Then I came to Ash-Sham after that and saw him.

Ata Al-Khurasani said: Yahya bin Ya'mar narrated to me that Caesar sent a man called Qutmah with an army of Romans, and Khosrau sent Shahrbaraz. They met at Adhraat and Busra, which is the nearest part of Syria to you. The Persians met the Romans and defeated them. The infidels of Quraysh rejoiced at that, and the Muslims hated it. So God revealed, **The Romans have been defeated in the lowest land....** the verses. Then he mentioned a hadith similar to that of Ikrimah, and added: Shahrbaraz continued to trample them and destroy their cities until he reached the Gulf. Then Khosrau died, and report of his death reached them. Shahrbaraz and his companions were defeated, and the Romans attacked them at that time, so they pursued them and killed them. He said: And Ikrimah said in his hadith: When Persia gained victory over the Romans, Farkhan sat drinking, and he said to his companions: I saw as if I was sitting on the throne of Khosrau. report reached Khosrau, so he wrote to Shahrbaraz: When my letter reaches you, send me Farkhan's head. So Shahrbaraz wrote to him: O king, you will not find anyone like Farkhan, for he has..." To spite and strike at the enemy, do not do it. So he wrote to him: There are men of Persia who are succeeding him, so hurry to me with his head, and return it to him. Khosrow became angry and did not answer him, and he sent a messenger to the people of Persia: I have removed Shahrbaraz from you, and I have appointed Farrakhan over you. Then he gave the messenger a small paper: If Farrakhan takes over the kingdom, and his brother submits to him, then give him this. When Shahrbaraz read the letter, he said: I hear and obey, and he got down from his bed, and Farrakhan sat down and gave the paper to him. He said: Bring Shahrbaraz to me, so he brought him forward to behead him. He said: Do not hurry until I write my will. He said: Yes. So he called for the basket and gave him three papers, and said: All this I returned to Khosrow about you, and you wanted to kill me with one letter. So the kingdom was returned, and Shahrbaraz wrote to Caesar, King of al-Rum 30: I have a need of you that the messenger cannot carry, nor the papers can reach. So meet me, and do not meet me except with fifty Romans, for I will meet you with fifty Persians. So Caesar came with five hundred thousand Roman, and he began to put spies in front of him on the road, and

In the lowest part of the earth, but after their defeat they will overcome.

he was afraid that he had been deceived, until his spies came to him that he had only fifty men with him, then he spread out for them, and they met in a brocade tent that had been made for them, each of them with a knife, and they called for an interpreter between them, and Shahrbaraz said: The ones who destroyed your cities are my brother and I, with our cunning and bravery. Khosrow envied us and wanted me to kill my brother, but I refused. Then he ordered my brother to kill me, so we have both deposed him, so we will fight him with you. He said: You have both hit the nail on the head. Then one of them gestured to the other that a secret is between two people, and if it passes beyond two people it is revealed. He said: Yes. So they killed both interpreters with their knives, and God destroyed Khosrow. The report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaybiyyah, and he and those with him rejoiced.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "Alif, Lam, Meem. The Romans have been defeated." He said: The Persians defeated them in the nearest part of Ash-Sham. **And after their defeat they will overcome...** the verse. He said: When God revealed these verses, the Muslims believed in their Lord and knew that the Romans would prevail over the Persians. So they and the polytheists gambled over five she-camels, five she-camels, and they set a deadline of five years between them. Abu Bakr, may God be pleased with him, was in charge of the Muslims' gambling, and Ubayy ibn Khalaf was in charge of the polytheists' gambling, and that was before gambling was forbidden. So the deadline was set, and the Romans did not prevail over the Persians. The polytheists asked for their gambling, so the companions of the Prophet mentioned that to the Prophet, may God bless him and grant him peace. He said: You were not entitled to a deadline of less than ten, for the *bit* is between three and ten. They outbid them in the gambling and extended the deadline, so they did that, and God gave the Romans victory over the Persians at the end of the *bit* of five years from their first gambling. That was his return from Al-Hudaybiyyah, so the Muslims rejoiced at their peace treaty that had been. And with the People of the Book's victory over the Magians, this was one of the things that God emphasized in Islam, which is His saying: **And on that day the believers will rejoice * in God's victory...** the verse)

Yaqub told me: Ibn Ulayyah told us, on the authority of Dawud ibn Abi Hind, on the authority of Al-Sha'bi, regarding His statement, "Alif, Lam, Meem. The Romans have been defeated"... to His statement, **And on that day the believers will rejoice.** He said: "The Prophet, may God bless him and grant him peace, had informed the people of Mecca that the Romans would be defeated. He said: So the Qur'an was revealed regarding that. He said: And the Muslims loved for the Romans to prevail over the Persians, because they were the People of the Book."

Ibn Wakee' narrated: Al-Maharibi narrated to us, on the authority of Dawud ibn Abi Hind, on the authority of Aamir, on the authority of Abdullah, who said: "Persia was victorious over Rome, and the polytheists loved

for Persia to be victorious over Rome, and the Muslims loved for Rome to be victorious over Persia, because they were People of the Book and closer to their religion. When the verse, 'Alif, Lam, Meem, The Romans have been defeated...' was revealed, up to 'within a few years,' they said: 'O Abu Bakr, your companion says that Rome will be victorious over Persia in a few years.' He said, 'He is telling the truth.' They said, 'Would you like us to gamble with you?' So they pledged allegiance to him for four she-camels, up to seven years. The seven years passed and nothing happened, so the polytheists rejoiced at that, and it was difficult for the Muslims, so they mentioned that to the Prophet, may God bless him and grant him peace, and he said, 'What do you mean by a few years?' They said, 'Less than ten.' He said, 'Go and offer them more and add two years.' Two years had not passed before the caravans came with the report of the Romans' victory over Persia, and the Muslims rejoiced at that, so God revealed, 'Alif, Lam, Meem, The Romans have been defeated...' up to His saying, 'The promise of God, God does not fail.'" He promised.

Ibn Wakee' told us: My father told us, on the authority of Al-A'mash, and Matar, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: The Romans have passed away.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "Alif, Lam, Meem. The Romans have been defeated in the lowest land," he said: The lowest land is Ash-Sham. **And after their defeat they will prevail,** he said: Persia had defeated the Romans, then the Romans were victorious over the Persians. He mentioned that the Messenger of God, may God bless him and grant him peace, said: The Romans will defeat the Persians. The polytheists said: This is something Muhammad is guessing. Abu Bakr said: Are you whispering to me? And wailing is grieving. They said: Yes. So Abu Bakr wailed with them, and he made the years four or five. Then he came 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: The few are between three and nine, so go back to the people and increase the wailing. So he went back to them, they said: So he wailed with them and increased. He said: The Romans defeated the Persians. That is the statement of God, "And on that day the believers will rejoice * In the victory of God. He gives victory to whom He wills" the day the Romans were victorious over the Persians.

Ibn Wakee' told us: Mu'awiyah ibn Amr told us, on the authority of Abu Ishaq al-Fazari, on the authority of Sufyan, on the authority of Habib ibn Abi Umrah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: "Alif, Lam, Meem. The Romans have been defeated." He said: Defeated and were defeated. As for those who read it as **the Romans have been defeated** with a fatha on the ghayn, they said: This verse was revealed as report from God to His Prophet, may God bless him and grant him peace, about the defeat of the Romans.

Who said that?

Nasr bin Ali told us: Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Sulayman, meaning Al-A'mash, on the authority of Atiyah, on the authority of Abu Sa'id, who said: He said: When the day came when the Romans defeated the Persians, the believers were amazed by that, so the verse was revealed: "Alif, Lam, Meem. The Romans have been defeated"... to the end of the verse.

Yahya bin Ibrahim Al-Masoudi told us: 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 Atiyah, on the authority of Abu Sa'id, who said: When the day of Badr came, the Romans were victorious over the Persians, and that amazed the believers, because they were People of the Book. So God revealed, "Alif, Lam, Meem. The Romans have been defeated in the lowest land." He said: They had been defeated before that, then he recited until he reached, **And on that day the believers will rejoice in God's victory.**

And his saying, **in the lowest part of the earth**, I have mentioned the saying of some of them in what came before, and I will mention the saying of those who did not mention his saying.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **in the lowest part of the land**, means: in the edge of Ash-Sham. The meaning of his statement, *lower* is: closer, and it is an active verb from *closeness* and *nearness*. Rather, it means: in the lowest part of the land from Persia, so he omitted mentioning Persia because the evidence of what appeared from his statement, **in the lowest part of the land**, sufficed with it. And his statement, **and they, after their defeat**, means: and the Romans, after the Persians defeated them, will defeat Persia. His statement, **after their defeat**, is a verbal noun derived from the saying of the speaker: defeated him with a defeat, so the *ha'* was deleted from defeat. It was said: after their defeat, and he did not say: after their defeat because of the addition, just as it was deleted from his statement, **and the establishment of prayer Al-Baqarah 2:177 - At-Tawbah 9:18** because of the addition. Rather, the speech is: and the establishment of prayer.

As for his saying **they will be defeated**, the reciters have all agreed to open the *ya* in it. What is required of the reciters who read **alif, lam, ghalabat al-rum** with the *ghayn* open is to read his saying **they will be defeated** with the *ya* closed, so that its meaning is: And after their defeat by the Persians, the Muslims will defeat them, so that the meaning of the statement is correct. Otherwise, the statement would not have much meaning if the *ya* was opened, because the report of what had been becomes the report of what will be, and that is the corruption of one of the two pieces of report by the other.

Tafsir al-Qurtubi

God Almighty says: **In the lowest land, but after their defeat they will overcome.**

Tafsir Ibn Kathir

These verses were revealed when Shapur, the Persian king, conquered the Levant, the Arabian Peninsula, and the far reaches of Byzantine territory. Heraclius, the Byzantine king, was forced to flee to Constantinople and besiege him there for a long time. Then the empire returned to Heraclius, as will be mentioned later. Imam Ahmad said: Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Sufyan, on the authority of Habib bin Abi Umrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land}. He said: defeated and defeated. He said: The polytheists loved for Persia to prevail over the Romans, because they were idolaters, and the Muslims loved for the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: They will be defeated. Abu Bakr mentioned it to them, and they said: Set a time limit between us and you. If we are victorious, then such and such will be for us, and if you are victorious, then such and such will be for you. So he set a time limit of five years, but they did not prevail. So Abu Bakr mentioned this to the Prophet, may God bless him and grant him peace, and he said: Why did you not make it less than - I think he said ten? Saeed bin Jubair said: A few is less than ten, then the Romans appeared after that. He said: This is what His words: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land, and they are after that. They will be victorious. Within three to nine years. To God belongs the command before and after. And that Day the believers will rejoice in God's victory. He gives victory to whom He wills. And He is the Exalted in Might, the Merciful. This is how it was narrated by al-Tirmidhi and al-Nasa'i, both on the authority of al-Husayn ibn Harith, on the authority of Mu'awiyah ibn 'Amr, on the authority of Abu Ishaq al-Fazari, on the authority of Sufyan ibn Sa'id al-Thawri, with this chain of transmission. At-Tirmidhi said: It is hasan ghareeb. We only know it from the hadith of Sufyan, on the authority of Habib. Ibn Abi Hatim narrated it on the authority of Muhammad ibn Ishaq al-Sagani, on the authority of Mu'awiyah ibn 'Amr, with this chain of transmission. Ibn Jarir narrated it: Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Sa'id or Sa'id al-Tha'labi, who is called Abu Sa'd, from the people of Tarsus, narrated to us, Abu Ishaq al-Fazari narrated to us, and he mentioned it. And according to them, Sufyan said: I was informed that they were victorious on the day of Badr.

Another Hadith Sulayman ibn Mihran al-A'mash narrated from Muslim from Masruq who said: Abdullah said: Five have passed: Ad-Dukhan, Ad-Lazzam, Ad-Batsha, Al-Qamar, and Ar-Rum. Both of them narrated it. Ibn Jarir said: Ibn Wakee' narrated to us, Al-Maharibi narrated to us from Dawud ibn Abi Hind, from Amir - he is Al-Sha'bi - from Abdullah ibn Mas'ud **may God be pleased with him** who said: Persia was victorious over the Romans, and the polytheists loved for Persia to be victorious over the Romans. The

In the lowest part of the earth, but after their defeat they will overcome.

Muslims loved for the Romans to be victorious over the Persians because they are the People of the Book and they are closer to their religion. So when the verse “Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years” was revealed, they said: O Abu Bakr, your companion says that the Romans will be victorious over the Persians within three to nine years. He said: He is speaking the truth. They said: Would you like us to gamble with you? So they pledged allegiance to him for four she-camels for seven years. The seven days passed and nothing happened, so the polytheists rejoiced at that, and it was difficult for the Muslims. So this was mentioned to the Prophet (peace and blessings of God be upon him), and he said, **What do you mean by a few years?** They said, **Less than ten.** He said, **Go and give them more, and add two years to the term.** So the two years had not passed when the caravans brought report of the Romans’ victory over the Persians, and the believers rejoiced at that.” And God, the Most High, revealed: “Alif, Lam, Meem. The Romans have been defeated. In the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that Day the believers will rejoice. In God’s victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [This is] the promise of God; God does not fail in His promise.”

Another hadith Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Omar Al-Wakii told us, Mumin told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa’, who said: When the verse, “Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome,” was revealed, the polytheists said to Abu Bakr, **Don’t you see what your companion is saying? He claims that the Romans will defeat the Persians.** He said, **My companion has spoken the truth.** They said, **Would you like us to take a risk?** So he set a deadline between him and them, and the deadline was due before the Romans defeated the Persians. report of that reached the Prophet, may God bless him and grant him peace, and he was upset and disliked it, and he said to Abu Bakr, **What made you do this?** He said, **To confirm what God and His Messenger have said.** He said, **Expose yourself to them and make the risk great, and make it last for a few years.** Abu Bakr came to them and said to them, **Would you like to return, for returning is better?** They said, Yes. Those years had not passed until the Romans defeated the Persians, and they tied up their horses in Al-Madain and built the Roman city. Abu Bakr came to the Prophet, may God bless him and grant him peace, and said: This is ill-gotten gain. He said: Give it in charity.

Another hadith Abu Isa Al-Tirmidhi said: Muhammad bin Ismail told us, Ismail bin Abi Uways told us, Ibn Abi Al-Zinad told me on the authority of Urwah bin Al-Zubayr on the authority of Niyar bin Mukram Al-Aslami, who said: When the verse, “Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years,” was revealed, the Persians were the ones who had conquered the Romans on the

day this verse was revealed, and the Muslims loved the Romans’ victory over them, because they and they were People of the Book. Concerning that, God says: “And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.” The Quraysh loved the Persians’ victory, because they and they were not People of the Book, nor did they believe in the Resurrection. So when God revealed this verse, Abu Bakr went out shouting in the outskirts of Mecca, “Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years.” Some of the Quraysh said to Abu Bakr: That is between us and you. Your companion claimed that the Romans would overcome the Persians in three to nine years. Doesn’t he...” Shall we bet you on that? He said: Yes, and that was before betting was forbidden. So Abu Bakr and the polytheists made a bet and agreed upon the bet and said to Abu Bakr: How much do you make a few years? From three to nine years, name a middle ground between us and you. So they named six years between them. So the six years passed before they were victorious, so the polytheists took Abu Bakr’s pledge. When the seventh year began, the Romans defeated the Persians. The Muslims criticized Abu Bakr for naming six years. He said: Because God said in a few years. He said: At that time, many people embraced Islam. This is how At-Tirmidhi narrated it. Then he said: This is a good and authentic hadith. We do not know it except from the hadith of Abd ar-Rahman ibn Abi al-Zinad.

Something similar to this was narrated in a mural form on the authority of a group of the Tabi’un, such as Ikrimah, Al-Sha’bi, Mujahid, Qatadah, Al-Suddi, Al-Zuhri, and others. One of the strangest of these chains of transmission is what Imam Sunayd ibn Dawud narrated in his Tafsir, where he said: Hajjaj told me on the authority of Abu Bakr ibn Abdullah on the authority of Ikrimah who said: There was a woman in Persia who only gave birth to heroic kings. Khosrow summoned her and said: I want to send an army to the Romans and appoint over them a man from your sons, so advise me which of them should I appoint?! She said: This is so-and-so, and he is more cunning than a fox and more cautious than a falcon. This is Farkhan, and he is sharper than a spear. This is Shahrazad, and he is more patient than so-and-so, meaning her three sons. Appoint whichever of them you wish. He said: I have appointed the patient one. So he appointed Shahrazad, and he marched to the Romans with the people of Persia, defeated them, destroyed their cities, and cut down their olive trees. Abu Bakr ibn Abdullah said: I narrated this hadith to Ata’ Al-Khurasani, and he said: Have you not seen the land of Ash-Sham? I said: No. He said: If you had seen it, you would have seen the cities that were destroyed and the olive trees that were cut down. Then I came to Syria after that and saw it. Ata Al-Khurasani said: Yahya bin Ya’mar told me that Caesar sent a man called Qutmah with an army of Romans, and Khosrow sent Shahrazad. They met at Adhraat and Busra, which is the closest part of Syria to you. The Persians met the Romans and defeated them. The infidels of Quraysh rejoiced at that,

but the Muslims hated it. `Ikrimah said: The polytheists met the companions of the Prophet (peace and blessings of God be upon him) and said: You are People of the Book, and the Christians are People of the Book, and we are illiterate. Your brothers from the Persians have defeated our brothers from the People of the Book, and if you fight us, we will defeat you. Then God revealed: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that day the believers will rejoice in God's victory. He gives victory to whom He wills." Abu Bakr Al-Siddiq went out to the infidels and said: "Have you rejoiced at the victory of your brothers over our brothers? Do not rejoice, and do not let God comfort your eyes. By God, God will make the Romans victorious over the Persians." He told us about that. Our Prophet, may God bless him and grant him peace, then Abi bin Khalaf stood up and said: You have lied, O Abu Fadil. Abu Bakr said to him: You are a liar, O enemy of God. He said: I will give you ten she-camels from me and ten she-camels from you. If the Romans defeat the Persians, you will be fined, and if the Persians defeat them, you will be fined for three years. Then Abu Bakr came to the Prophet, may God bless him and grant him peace, and informed him. He said: This is not what you said. The term 'female camel' is between three and nine. So he increased the risk and extended the term. Abu Bakr went out and met Abi, and said: Perhaps you regretted it? He said: No, come, I will increase the danger and give you an extension in the term, so make it one hundred camels for one hundred camels for nine years. He said: I have done so, and the Romans had defeated the Persians before that, and the Muslims defeated them. `Ikrimah said: When the Persians defeated the Romans, Farkhan, the brother of Shahrazad, sat drinking, and said to his companions: I saw as if I was sitting on the throne of Khosrau. Khosrau heard about it, so Khosrau wrote to Shahrazad: When my letter reaches you, send me Farkhan's head. So he wrote to him: O king, you will not find anyone like Farkhan who has the power to defeat and a voice against the enemy, so do not do that. So he wrote to him: There are men from Persia who succeed him, so hurry to me with his head. So he went back to him, and Khosrau became angry and did not answer him, and he sent a messenger to the people of Persia: I have removed Shahrazad from you and appointed Farkhan over you. Then he gave the messenger a small, delicate piece of paper, and said: If Farkhan takes over the kingdom and his brother submits to him, give him this. So when Shahrazad read the letter He said: Hearing and obedience, and he got down from his bed and Farkhan sat down and gave him the paper and said: Bring me Shahrazad and brought him forward to behead him, he said: Do not hurry until I write my will, he said: Yes, so he called for the basket and gave him the papers, he said: All this I consulted with Khosrow about you and you wanted to kill me with one letter, so he returned the kingdom to his brother Shahrazad, and Shahrazad wrote to Caesar, King of al-Rum 30: I have a need from you that neither the cold nor the papers can bear, so meet me and do not meet me except with fifty Romans, for I will meet you with fifty Persians, so Caesar came with five hundred thousand Romans, and he began to place

spies before him on the road, and he was afraid that he had deceived him until his spies told him that he had only fifty men with him, then he spread out for them and they met in a brocade tent that had been made for them, with each of them having a knife, so they called an interpreter between them, and Shahrazad said: Those who destroyed your cities are my brother and I with our treachery and our bravery, and Khosrow envied us He wanted to kill my brother, but I refused. Then he ordered my brother to kill me, and we have all deposed him. We will fight him with you. He said, **You have both done well.** Then one of them gestured to the other that a secret is between two people, and if it goes beyond two people, it is revealed. He said, *Yes.* So they both killed the translators with their knives, and God destroyed Khosrau. The report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaybiyyah, and he and the Muslims rejoiced. This is a strange context and a wondrous construction.

Let us talk about the words of these noble verses. The Almighty said: "Alif, Lam, Meem. The Romans have been defeated." We have already discussed the disconnected letters at the beginning of the surahs in the beginning of Surat Al-Baqarah. As for the Romans, they are from the lineage of Esau, son of Isaac, son of Abraham. They are cousins of the Children of Israel, and they are called the sons of the yellow ones. They were of the Greek religion. The Greeks are from the lineage of Japheth, son of Noah, cousins of the Turks. They used to worship the seven planets, called the Mutahira, and they prayed to the North Pole. They founded Damascus and built its temple, which had niches facing the north. The Romans followed their religion until about three hundred years after the mission of Christ. Among the kings of the Levant and the island was one called Caesar. The first of the kings to enter the Christian religion was Constantine, son of Qustus, and his mother was Mary, the Hellenic, the Fedqani from the land of Harran. She had converted to Christianity before him, so she invited him to her religion. Before that, he was a philosopher, so he followed her, it is said, out of fear. The Christians met with him and debated in his time with Abdullah bin Arius, and they differed in a widespread and scattered disagreement that was not regulated, except that three hundred and eighteen bishops from their group agreed, so they established for Constantine the doctrine, which they call the great trust, but it is in fact the contemptible betrayal, and they established for him laws, meaning books of rulings of prohibition and permission, and other things that they needed, and they changed the religion of Christ, peace be upon him, and they added to it and subtracted from it, so they prayed to the east, and replaced the Sabbath with Sunday, and they worshipped the cross and made the pig permissible, and they took holidays that they created like the Feast of the Cross, the Mass, the Epiphany, and other motives and snakes, and they made for him the door, and he is their chief, then the patriarchs, then the metropolitans, then the bishops and presbyters, then the deacons, and they invented monasticism, and the king built for them churches and temples, and he founded the city attributed to him, which is Constantinople. It is said that he built twelve thousand churches in his days, and he built Bethlehem

In the lowest part of the earth, but after their defeat they will overcome.

with three altars, and his mother built the garbage, and these are the royalists, meaning those who are On the king's religion.

Then came after them the Jacobites, the followers of Jacob the Cobbler, then the Nestorians, the followers of Nestorius, and they are many groups and sects, as the Messenger of God, may God bless him and grant him peace, said: **They split into seventy-two sects.** The point is that they continued in Christianity, whenever Caesar died, another succeeded him until the last of them was Heraclius, and he was one of the wisest men, and one of the most prudent and clever of kings, and the most profound of them in depth, and the most far-reaching of them in opinion, so he ruled over them with great leadership and great splendor, so Khosrau, the king of Persia, opposed him and ruled the countries such as Iraq, Khorasan, Ray and all the lands of the Persians, and he is Shapur Dhu al-Aktaf, and his kingdom was larger than Caesar's kingdom, and he had the leadership of the Persians, and the foolishness of the Persians, and they were Zoroastrians who worshipped fire, so it was mentioned from Ikrimah that: He sent his deputies and his army to him and they fought him, and it is well-known that Khosrau himself invaded his country, so he defeated him, crushed him and confined him, until nothing remained with him except the city of Constantinople. He besieged him there for a long time, until it became too narrow for him, and the Christians held him in excessive esteem. Khosrow was not able to conquer the country, nor was he able to do so because of its fortifications, as half of it was on the land side, and the other half was on the sea side, so the provisions and supplies came to them from there. When the matter dragged on, Caesar plotted, and saw in himself a deception, so he asked Khosrow to leave his country in exchange for money that he would reconcile with him and stipulate whatever he wanted. He agreed to that, and asked him for huge sums of money that no king of the world could afford, such as gold, jewels, fabrics, slave girls, servants, and many other things. Caesar obeyed him and made him believe that he had everything he asked for, and his mind was independent when he asked him what he asked for. If he and he had gathered together, their ability would be incapable of collecting a tenth of it. Khosrow asked that he be able to go to the Levant and the regions of his kingdom, to strive to obtain that from his treasures, his earnings, and his treasures, so he released him. When Caesar decided to leave the city of Constantinople, he gathered the people of He said: I am going out on a matter that I have decided with a group that I have appointed from my army. If I return to you before a year, then I am your king. If I do not return to you before that, then you have the choice: if you wish, you may continue to pledge allegiance to me, or if you wish, you may appoint someone other than me over you. They replied: You are our king as long as I live, even if I am absent for ten years. When he left Constantinople, he went out with a group of soldiers of this size, and Khosrow was camped at Constantinople, waiting for him to return. Caesar immediately mounted and marched quickly until he reached Persia. He ravaged their country, killing its men and its fighters,

one by one. He continued killing until he reached Al-Mada'in, which was the seat of Khosrow's kingdom. He killed everyone there and took all their provisions and money, and took his women and harem captive. He shaved his son's head and put him on his donkey. He sent with him bracelets from his people in the utmost humiliation and disgrace. He wrote to Khosrow saying: This is what you asked for, take it. When Khosrow heard of that, he took him from He said: "The grief is that which only God Almighty can count, and his anger at the country intensified, so he intensified his siege of it with every possible means, but he was unable to do that. When he was unable to do that, he rode to take the road from the ford of the Gihon, which was the only way for Caesar to reach Constantinople. When Caesar learned of that, he devised a great trick that had never been done before, which was that he stationed his soldiers and the crops that he had with him at the mouth of the ford, and rode with some of the army, and ordered loads of straw, dung, and manure to be carried with him, and he walked for about a day, ascending in the water, then he ordered those loads to be thrown into the river. When they passed by Khosrau, he and his soldiers thought that they had waded from there, so they rode in pursuit of them, and the ford was empty of the Persians. Caesar came forward and ordered them to rise and wade, so they waded and hastened their march, and they missed Khosrau and his soldiers, and entered Constantinople. That was a day witnessed by the Christians, and Khosrau and his armies remained confused, not knowing what to do. They did not obtain Caesar's country, and their country had been destroyed by the Romans, and their crops were taken, and their children and women were taken captive. This was due to the Romans' victory over Persia, and that was nine years after the Persians had defeated the Romans. The battle that took place between Persia and the Romans when the Romans were victorious was between Adhraat and Busra, as mentioned by Ibn Abbas, Ikrimah, and others. It is the edge of the Levant, next to the Hijaz. Mujahid said: This was in Al-Jazira, and it is the closest land of the Romans to Persia. And God knows best.

Then the Romans defeated the Persians after a few years, which were nine, because "bad'a" in the speech of the Arabs means between three and nine. This is also what came in the hadith narrated by Al-Tirmidhi, Ibn Jarir and others on the authority of Abdullah bin Abdul Rahman Al-Jumahi on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said to Abu Bakr while lamenting the verse "Alif, Lam, Meem. The Romans have been defeated" **Have you not taken precautions, O Abu Bakr? Because "bad'a" means between three and nine?** Then he said: This is a good and strange hadith from this chain of transmission. Ibn Jarir narrated on the authority of Abdullah bin Amr that he said the same.

God the Almighty says: **To God belongs the command before and after** meaning before that and after it. It was built on the damma because it separated the noun from the complement, which is His saying before from the complement. I intended **And on that day the**

believers will rejoice * In God's victory meaning the Romans, the followers of Caesar, the king of Syria, over the Persians, the followers of Kisra, who were the Magians. The victory of the Romans over the Persians on the day of the Battle of Badr was stated by many scholars, such as Ibn Abbas, Al-Thawri, Al-Suddi and others. It was mentioned in the hadith narrated by Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim and Al-Bazzar on the authority of Al-A'mash on the authority of Atiyyah on the authority of Abu Sa'id who said: When the day of Badr came, the Romans were victorious over the Persians, so the believers were amazed by it and rejoiced over it, and God the Almighty revealed: "And on that day the believers will rejoice * In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

Others said: Rather, the victory of the Romans over the Persians was in the year of Al-Hudaybiyyah. This was said by Ikrimah, Al-Zuhri, Qatadah and others. Some of them based this statement on the fact that Caesar had vowed that if God granted him victory over Khosrau, he would walk from Homs to Aelia, which is Jerusalem, as thanks to God Almighty, and he did so. But when he reached Jerusalem, he did not leave until he received the letter of the Messenger of God (peace and blessings of God be upon him), which he had sent with Dihya bin Khalifah. Dihya gave it to the ruler of Busra, who then handed it over to Caesar. When it reached Caesar, he asked who was in Ash-Sham from the Arabs of Hijaz. Abu Sufyan brought him Sakhr bin Harb Al-Umawi with a group of the leaders of Quraysh who were in Gaza. They were brought to him and sat before him. He said: Which of you is closest in lineage to this man who claims to be a prophet? Abu Sufyan said: I will. He said to his companions and seated them behind him: I will ask this man about this man, and if he lies, then call him a liar. Abu Sufyan said: By God, were it not for the fact that they would attribute lies to me, I would have lied. Heraclius asked him about his lineage and description. Among the things he asked was: Will he betray? I said: No, and we are in a period of time with him in which we do not know what he will do. He meant by that the truce that had been signed between the Messenger of God (peace and blessings of God be upon him) and the infidels of Quraysh in the year of Hudaybiyyah to stop the war between them for ten years. They used this as evidence that the victory of the Romans over the Persians was in the year of Hudaybiyyah, because Caesar only fulfilled his vow after Hudaybiyyah, and God knows best.

Those who hold the first view can respond to this by saying that his country had been destroyed and scattered, so he was not able to fulfill his vow until he had repaired what was necessary and inspected his country. Then, after four years of his victory, he fulfilled his vow, and God knows best. The matter in this regard is easy and straightforward, except that when Persia defeated the Romans, the believers were upset. When the Romans defeated the Persians, the believers rejoiced because the Romans were People of the Book, and so they were closer to the believers than the Magians, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those

who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you will see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" And God the Almighty said here: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Asid Al-Kalabi told me: I heard Al-Ala' bin Al-Zubayr Al-Kalabi narrating on the authority of his father, who said: I saw the Persians defeat the Romans, then I saw the Romans defeat the Persians, then I saw the Muslims defeat the Persians and the Romans, all of that in fifteen years.

And the Almighty's saying: **And He is the Exalted in Might** meaning in His victory and vengeance against His enemies, **the Most Merciful** to His believing servants. And the Almighty's saying: **The promise of God - God never breaks His promise** meaning that what We have informed you of, O Muhammad, that We will give victory to the Romans over the Persians is a true promise from God, and a true report that will never break its promise. It must happen and come to pass, because it is God's law that He gives victory to the one of the two warring factions that is closest to the truth, and that He will grant it the best outcome. **But most people do not know** meaning about God's rule in His universe and His well-thought-out actions that are in accordance with justice.

God the Almighty says: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, most people have no knowledge except of this world, its earnings, its affairs and everything in it. They are clever and intelligent in acquiring it and how to earn it, but they are heedless of what will benefit them in the Hereafter, as if one of them is an idiot with no mind or thought. Al-Hasan Al-Basri said: By God, one of them would reach such a level of his worldly life that he would turn a dirham over on his fingernail and tell you its weight and how best to pray. Ibn Abbas said about God the Almighty's saying: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, the disbelievers know the worldly affairs, but they are ignorant of religious matters.

Fath al-Qadir

The meaning of 4- **in the lowest land** is in the land closest to their land from the land of the Arabs, or in the land closest to the Arabs. It was said that it is the land of Al-Jazira, and it was said Adhra'at, and it was said Kaskar, and it was said Jordan, and it was said Palestine. These places are closer to the land of the Arabs than others, and the land was attributed to the land of the Arabs because it is known in their languages that when they use the word *land* they mean the Arabian Peninsula. It was also said that the definite article replaces the noun, and the interpretation is: in the lowest land of their land, so the pronoun refers to the Romans, and the meaning is: in

In the lowest part of the earth, but after their defeat they will overcome.

the land of the Romans closest to the Arabs. Ibn Atiyyah said: If the battle took place in Adhra'at, then it is in the lowest land compared to Mecca. If the battle took place in Al-Jazira, then it is closer compared to the land of Kisra. If it took place in Jordan, then it is closer to the land of the Romans. **And they, after their defeat, will overcome.** That is, the Romans, after the defeat of Persia, will overcome the people of Persia. Ghalb and ghalba are two languages, and the infinitive is added to the object according to the reading of the majority, and to the subject according to the reading of others. The majority read it as **and to the agent** according to the reading of others. The majority read **they will be defeated** as an agent, while Ali, Abu Saeed, Muawiyah bin Qurra, Ibn Omar, and the people of Ash-Sham read it as a passive voice, and Ibn As-Samee' read it as **after they were defeated** with a silent *lām*.

Tafsir al-Baghawi

3- "Alif, Lam, Meem. The Romans have been defeated in the lowest land." The reason for the revelation of this verse, as mentioned by the commentators, is that there was fighting between Persia and the Romans, and the polytheists wanted Persia to defeat the Romans, because the Persians were illiterate Zoroastrians, and the Muslims wanted the Romans to defeat the Persians, because they were People of the Book. So Khosrow sent an army to the Romans and appointed over them a man called Shahrazad, and Caesar sent an army to Persia and appointed over them a man called Yahfs. They met in Adhra'at and Busra, which is the closest part of the Levant to the land of the Arabs and Persians, and Persia defeated the Romans. This reached the Muslims in Mecca, and it was difficult for them, and the infidels of Mecca rejoiced at it, and they said to the Muslims: You are People of the Book, and the Christians are People of the Book, and we are illiterate, and our brothers from the Persians have defeated your brothers from the Romans, and if you fight us, we will defeat you. So God Almighty revealed these verses, and Abu Bakr al-Siddiq went out to the infidels and said: You rejoiced By the victory of your brothers, do not rejoice, for by God, they will prevail over Persia, as our Prophet has informed us. Then Ubayy ibn Khalaf al-Jumahi stood up and said, **You have lied.** He replied, **You are a more lying enemy of God.** The Prophet said, "Set a time limit between us, and I will wager on ten camels from me and ten camels from you. If the Romans prevail over Persia, you will lose, and if the Persians prevail, you will lose." They did so, and set the time limit at three years. Abu Bakr came to the Prophet (peace and blessings of God be upon him) and informed him of that, and that was before gambling was forbidden. The Prophet (peace and blessings of God be upon him) said, "That is not what you have stated. The term 'munahaba' is between three and nine years." So he increased the risk and he extended the time limit. Abu Bakr went out and met Ubayy and said, **Perhaps you have regretted it?** He said, "No. Come, I will increase the risk and extend the time limit. Make it one hundred

camels and one hundred camels, up to nine years, and some say seven years." He said, **I have done it.** When Ubayy ibn Khalaf feared that Abu Bakr would leave Mecca, he came to him and stuck to him. He said, **I fear that you will leave Mecca, so appoint a guarantor for me.** So his son, Abdullah ibn Abi Bakr, made him a guarantor. When Ubayy ibn Khalaf wanted to leave for Uhud, Abdullah ibn Abi Bakr came to him and stuck to him. He said, **No, by God, I will not leave you until you give me a guarantor.** So he gave him a guarantor. Then he left for Uhud and returned to Ubayy ibn Khalaf, where he died from the wounds inflicted upon him by the Messenger of God (peace and blessings of God be upon him) when he fought him. The Romans defeated the Persians on the day of Hudaibiyyah, which was at the beginning of seven years of their battle. It was also said that it was on the day of Badr.

Al-Sha'bi said: The period of mourning that took place between the people of Mecca, and in it was their gambler Abi bin Khalaf, and the Muslims and their gambler Abu Bakr, and that was before gambling was forbidden, had not passed until the Romans defeated Persia and tied up their horses in Madain and Banu Rum. So Abu Bakr gambled with Abi and took the money of the risk from his heirs, and brought it to the Prophet, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said to him: Give it in charity.

The reason for the Romans' victory over Persia - according to what Ikrimah and others said - was that after Shahrazad defeated the Romans, he continued to trample them and destroy their cities until he reached the Gulf. One day, while his brother Farrakhan was sitting overlooking the city, he said to his companions: **I saw as if I was sitting on the throne of Khosrau.** His word reached Khosrau, so he wrote to Shahrazad: **When my letter reaches you, send me Farrakhan's head.** So Khosrau wrote to him: "O King, you will not find anyone like Farrakhan. He has a fierce temper and a voice against the enemy, so do not do that." So Khosrau wrote to him: **There are men from Persia who are behind him.** So he hurried to bring him his head. Khosrau returned to him, but he became angry and did not answer him. He sent a messenger to the people of Persia saying: **I have removed Shahrazad from you and appointed Farrakhan the king over you.** Then he gave the messenger a small paper in which he ordered him to kill Shahrazad, and said: **If Farrakhan takes over the kingship and his brother submits to him, then give him.** So when Shahrazad read the letter, he said: **I hear and obey.** He got down from his throne, and Farrakhan sat down. He handed him the scroll and said, **Bring me Shahrazad.** So he brought him forward to behead him. Shahrazad said, **Do not hurry me until I write my will.** He said, *Yes.* So he called for the basket and gave him three scrolls and said, **I have consulted Khosrau about you for all this time, and you want to kill me with one letter?** So he restored the kingdom to his brother. Shahrazad wrote to Caesar, King of the Romans, "I have a need of you that cannot be carried by hail or conveyed by scrolls. Meet me, but do not meet me except with fifty Romans, for I will meet you with fifty Persians." Then Caesar came with 500,000 Romans, and began placing spies

before him on the roads. He was afraid that he had been deceived, until his spies informed him that he had only 50 men with him. Then he spread out a tent for them and they met in a brocade tent that had been pitched for them, and each of them had a knife. They called for an interpreter between them. Shahrazad said, "Those who destroyed your cities were my brother and I, with our cunning and bravery. Khosrow envied us and wanted me to kill my brother, but I refused. Then he ordered my brother to kill me, so we have both deposed him, so we will fight him with you." He said, **You have both done right**. Then one of them gestured to the other that a secret is between two people, and if it passes beyond two people, it is revealed. So they killed the interpreter together with their knives. At that point, the Romans gained victory over the Persians, so they pursued them, killing them. Khosrow died and the report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaybiyyah, and he and those with him rejoiced. This is what God, the Almighty, said:

"Alif, Lam, Meem. The Romans have been defeated in the lowest land," meaning: the land of Ash-Sham closest to the land of the Persians. Ikrimah said: It is Adhraat and Kaskar. Mujahid said: The land of Al-Jazira. Muqatil said: Jordan and Palestine. **And they, after their defeat**, meaning: the Romans from Abd, after the Persians defeated them. Ghalb and ghalba are two words, **they will be defeated**, Persians.

Tafsir al-Baidawi

3 - **In the lowest part of the land** the land of the Arabs because it is the land known to them, a, in the lowest part of their land of the Arabs and the lam is a substitute for the addition. **And they, after their defeat** from the addition of the source to the object, and it was read **defeated them** and it is in the language like the bringing and the bringing. **They will be defeated**.

Surat al-Rum 30:4

Within a few years. To God belongs the command before and after. And that Day the believers will rejoice.

Surat al-Rum 30:4

Within a few years. To God belongs the command before and after. And that Day the believers will rejoice.

Tafsir al-Jalalayn

4 - **In a few years** is between three to nine or ten. Then the two armies met in the seventh year of the first encounter, and the Romans defeated the Persians. **To God belongs the command before and after** Before the Romans were defeated and after that, the meaning is that the Persians were defeated first and the Romans were defeated second by God's command, that is, His will. **And on that day** the day the Romans are defeated **the believers will rejoice**.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **in a few years**, we have already mentioned the difference of opinion among the people of interpretation regarding the meaning of **a few** in the past, and we have presented the correct of their statements, which makes it unnecessary to repeat it in this place.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Khallad bin Aslam Al-Saffar told us, on the authority of Abdullah bin Isa, on the authority of Abdul-Rahman bin Al-Harith, on the authority of his father, on the authority of Abdullah bin Amr, who said: I asked him: What is Al-Bad'? He said: The People of the Book claimed that it is nine or seven.

As for his saying, **To God belongs the command before and after**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **To God belongs the command before** is the Persian rule over the Romans, and *after* is the Roman rule over the Persians.

As for his saying, **And on that Day the believers will rejoice**.

Tafsir al-Qurtubi

God Almighty says: "Within a few years. To God belongs the command before and after. And on that Day the believers will rejoice."

Tafsir Ibn Kathir

These verses were revealed when Shapur, the Persian king, conquered the Levant, the Arabian Peninsula, and the far reaches of Byzantine territory. Heraclius, the Byzantine king, was forced to flee to

Constantinople and besiege him there for a long time. Then the empire returned to Heraclius, as will be mentioned later. Imam Ahmad said: Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Sufyan, on the authority of Habib bin Abi Umrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land}. He said: defeated and defeated. He said: The polytheists loved for Persia to prevail over the Romans, because they were idolaters, and the Muslims loved for the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: They will be defeated. Abu Bakr mentioned it to them, and they said: Set a time limit between us and you. If we are victorious, then such and such will be for us, and if you are victorious, then such and such will be for you. So he set a time limit of five years, but they did not prevail. So Abu Bakr mentioned this to the Prophet, may God bless him and grant him peace, and he said: Why did you not make it less than - I think he said ten? Saeed bin Jubair said: A few is less than ten, then the Romans appeared after that. He said: This is what His words: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land, and they are after that. They will be victorious. Within three to nine years. To God belongs the command before and after. And that Day the believers will rejoice in God's victory. He gives victory to whom He wills. And He is the Exalted in Might, the Merciful. This is how it was narrated by al-Tirmidhi and al-Nasa'i, both on the authority of al-Husayn ibn Harith, on the authority of Mu'awiyah ibn 'Amr, on the authority of Abu Ishaq al-Fazari, on the authority of Sufyan ibn Sa'id al-Thawri, with this chain of transmission. At-Tirmidhi said: It is hasan ghareeb. We only know it from the hadith of Sufyan, on the authority of Habib. Ibn Abi Hatim narrated it on the authority of Muhammad ibn Ishaq al-Sagani, on the authority of Mu'awiyah ibn 'Amr, with this chain of transmission. Ibn Jarir narrated it: Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Sa'id or Sa'id al-Tha'labi, who is called Abu Sa'd, from the people of Tarsus, narrated to us, Abu Ishaq al-Fazari narrated to us, and he mentioned it. And according to them, Sufyan said: I was informed that they were victorious on the day of Badr.

Another Hadith Sulayman ibn Mihran al-A'mash narrated from Muslim from Masruq who said: Abdullah said: Five have passed: Ad-Dukhan, Ad-Lazzam, Ad-Batsha, Al-Qamar, and Ar-Rum. Both of them narrated it. Ibn Jarir said: Ibn Wakee' narrated to us, Al-Maharibi narrated to us from Dawud ibn Abi Hind, from Amir - he is Al-Sha'bi - from Abdullah ibn Mas'ud **may God be pleased with him** who said: Persia was victorious over the Romans, and the polytheists loved for Persia to be victorious over the Romans. The Muslims loved for the Romans to be victorious over the Persians because they are the People of the Book and they are closer to their religion. So when the verse "Alif,

Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years" was revealed, they said: O Abu Bakr, your companion says that the Romans will be victorious over the Persians within three to nine years. He said: He is speaking the truth. They said: Would you like us to gamble with you? So they pledged allegiance to him for four she-camels for seven years. The seven days passed and nothing happened, so the polytheists rejoiced at that, and it was difficult for the Muslims. So this was mentioned to the Prophet (peace and blessings of God be upon him), and he said, **What do you mean by a few years?** They said, **Less than ten.** He said, **Go and give them more, and add two years to the term.** So the two years had not passed when the caravans brought report of the Romans' victory over the Persians, and the believers rejoiced at that." And God, the Most High, revealed: "Alif, Lam, Meem. The Romans have been defeated. In the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that Day the believers will rejoice. In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [This is] the promise of God; God does not fail in His promise."

Another hadith Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Omar Al-Wakii told us, Mumin told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome," was revealed, the polytheists said to Abu Bakr, **Don't you see what your companion is saying? He claims that the Romans will defeat the Persians.** He said, **My companion has spoken the truth.** They said, **Would you like us to take a risk?** So he set a deadline between him and them, and the deadline was due before the Romans defeated the Persians. report of that reached the Prophet, may God bless him and grant him peace, and he was upset and disliked it, and he said to Abu Bakr, **What made you do this?** He said, **To confirm what God and His Messenger have said.** He said, **Expose yourself to them and make the risk great, and make it last for a few years.** Abu Bakr came to them and said to them, **Would you like to return, for returning is better?** They said, **Yes.** Those years had not passed until the Romans defeated the Persians, and they tied up their horses in Al-Madain and built the Roman city. Abu Bakr came to the Prophet, may God bless him and grant him peace, and said: This is ill-gotten gain. He said: Give it in charity.

Another hadith Abu Isa Al-Tirmidhi said: Muhammad bin Ismail told us, Ismail bin Abi Uways told us, Ibn Abi Al-Zinad told me on the authority of Urwah bin Al-Zubayr on the authority of Niyar bin Mukram Al-Aslami, who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years," was revealed, the Persians were the ones who had conquered the Romans on the day this verse was revealed, and the Muslims loved the Romans' victory over them, because they and they were People of the Book. Concerning that, God says: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is

the Exalted in Might, the Merciful." The Quraysh loved the Persians' victory, because they and they were not People of the Book, nor did they believe in the Resurrection. So when God revealed this verse, Abu Bakr went out shouting in the outskirts of Mecca, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years." Some of the Quraysh said to Abu Bakr: That is between us and you. Your companion claimed that the Romans would overcome the Persians in three to nine years. Doesn't he..." Shall we bet you on that? He said: Yes, and that was before betting was forbidden. So Abu Bakr and the polytheists made a bet and agreed upon the bet and said to Abu Bakr: How much do you make a few years? From three to nine years, name a middle ground between us and you. So they named six years between them. So the six years passed before they were victorious, so the polytheists took Abu Bakr's pledge. When the seventh year began, the Romans defeated the Persians. The Muslims criticized Abu Bakr for naming six years. He said: Because God said in a few years. He said: At that time, many people embraced Islam. This is how At-Tirmidhi narrated it. Then he said: This is a good and authentic hadith. We do not know it except from the hadith of Abd ar-Rahman ibn Abi al-Zinad.

Something similar to this was narrated in a mursal form on the authority of a group of the Tabi'un, such as Ikrimah, Al-Sha'bi, Mujahid, Qatadah, Al-Suddi, Al-Zuhri, and others. One of the strangest of these chains of transmission is what Imam Sunayd ibn Dawud narrated in his Tafsir, where he said: Hajjaj told me on the authority of Abu Bakr ibn Abdullah on the authority of Ikrimah who said: There was a woman in Persia who only gave birth to heroic kings. Khosrow summoned her and said: I want to send an army to the Romans and appoint over them a man from your sons, so advise me which of them should I appoint?! She said: This is so-and-so, and he is more cunning than a fox and more cautious than a falcon. This is Farkhan, and he is sharper than a spear. This is Shahrazad, and he is more patient than so-and-so, meaning her three sons. Appoint whichever of them you wish. He said: I have appointed the patient one. So he appointed Shahrazad, and he marched to the Romans with the people of Persia, defeated them, destroyed their cities, and cut down their olive trees. Abu Bakr ibn Abdullah said: I narrated this hadith to Ata' Al-Khurasani, and he said: Have you not seen the land of Ash-Sham? I said: No. He said: If you had seen it, you would have seen the cities that were destroyed and the olive trees that were cut down. Then I came to Syria after that and saw it. Ata Al-Khurasani said: Yahya bin Ya'mar told me that Caesar sent a man called Qutmah with an army of Romans, and Khosrow sent Shahrazad. They met at Adhraat and Busra, which is the closest part of Syria to you. The Persians met the Romans and defeated them. The infidels of Quraysh rejoiced at that, but the Muslims hated it. Ikrimah said: The polytheists met the companions of the Prophet (peace and blessings of God be upon him) and said: You are People of the Book, and the Christians are People of the Book, and we are illiterate. Your brothers from the Persians have defeated our brothers from the People of the Book, and if you fight us, we will defeat you.

Surat al-Rum 30:4

Within a few years. To God belongs the command before and after. And that Day the believers will rejoice.

Then God revealed: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that day the believers will rejoice in God's victory. He gives victory to whom He wills." Abu Bakr Al-Siddiq went out to the infidels and said: "Have you rejoiced at the victory of your brothers over our brothers? Do not rejoice, and do not let God comfort your eyes. By God, God will make the Romans victorious over the Persians." He told us about that. Our Prophet, may God bless him and grant him peace, then Abi bin Khalaf stood up and said: You have lied, O Abu Fadil. Abu Bakr said to him: You are a liar, O enemy of God. He said: I will give you ten she-camels from me and ten she-camels from you. If the Romans defeat the Persians, you will be fined, and if the Persians defeat them, you will be fined for three years. Then Abu Bakr came to the Prophet, may God bless him and grant him peace, and informed him. He said: This is not what you said. The term 'female camel' is between three and nine. So he increased the risk and extended the term. Abu Bakr went out and met Abi, and said: Perhaps you regretted it? He said: No, come, I will increase the danger and give you an extension in the term, so make it one hundred camels for one hundred camels for nine years. He said: I have done so, and the Romans had defeated the Persians before that, and the Muslims defeated them. Ikrimah said: When the Persians defeated the Romans, Farkhan, the brother of Shahrazad, sat drinking, and said to his companions: I saw as if I was sitting on the throne of Khosrau. Khosrau heard about it, so Khosrau wrote to Shahrazad: When my letter reaches you, send me Farkhan's head. So he wrote to him: O king, you will not find anyone like Farkhan who has the power to defeat and a voice against the enemy, so do not do that. So he wrote to him: There are men from Persia who succeed him, so hurry to me with his head. So he went back to him, and Khosrau became angry and did not answer him, and he sent a messenger to the people of Persia: I have removed Shahrazad from you and appointed Farkhan over you. Then he gave the messenger a small, delicate piece of paper, and said: If Farkhan takes over the kingdom and his brother submits to him, give him this. So when Shahrazad read the letter He said: Hearing and obedience, and he got down from his bed and Farkhan sat down and gave him the paper and said: Bring me Shahrazad and brought him forward to behead him, he said: Do not hurry until I write my will, he said: Yes, so he called for the basket and gave him the papers, he said: All this I consulted with Khosrow about you and you wanted to kill me with one letter, so he returned the kingdom to his brother Shahrazad, and Shahrazad wrote to Caesar, King of al-Rum 30: I have a need from you that neither the cold nor the papers can bear, so meet me and do not meet me except with fifty Romans, for I will meet you with fifty Persians, so Caesar came with five hundred thousand Romans, and he began to place spies before him on the road, and he was afraid that he had deceived him until his spies told him that he had only fifty men with him, then he spread out for them and they met in a brocade tent that had been

made for them, with each of them having a knife, so they called an interpreter between them, and Shahrazad said: Those who destroyed your cities are my brother and I with our treachery and our bravery, and Khosrow envied us He wanted to kill my brother, but I refused. Then he ordered my brother to kill me, and we have all deposed him. We will fight him with you. He said, **You have both done well.** Then one of them gestured to the other that a secret is between two people, and if it goes beyond two people, it is revealed. He said, *Yes.* So they both killed the translators with their knives, and God destroyed Khosrau. The report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaybiyyah, and he and the Muslims rejoiced. This is a strange context and a wondrous construction.

Let us talk about the words of these noble verses. The Almighty said: "Alif, Lam, Meem. The Romans have been defeated." We have already discussed the disconnected letters at the beginning of the surahs in the beginning of Surat Al-Baqarah. As for the Romans, they are from the lineage of Esau, son of Isaac, son of Abraham. They are cousins of the Children of Israel, and they are called the sons of the yellow ones. They were of the Greek religion. The Greeks are from the lineage of Japheth, son of Noah, cousins of the Turks. They used to worship the seven planets, called the Muthaira, and they prayed to the North Pole. They founded Damascus and built its temple, which had niches facing the north. The Romans followed their religion until about three hundred years after the mission of Christ. Among the kings of the Levant and the island was one called Caesar. The first of the kings to enter the Christian religion was Constantine, son of Qustus, and his mother was Mary, the Hellenic, the Fedqani from the land of Harran. She had converted to Christianity before him, so she invited him to her religion. Before that, he was a philosopher, so he followed her, it is said, out of fear. The Christians met with him and debated in his time with Abdullah bin Arius, and they differed in a widespread and scattered disagreement that was not regulated, except that three hundred and eighteen bishops from their group agreed, so they established for Constantine the doctrine, which they call the great trust, but it is in fact the contemptible betrayal, and they established for him laws, meaning books of rulings of prohibition and permission, and other things that they needed, and they changed the religion of Christ, peace be upon him, and they added to it and subtracted from it, so they prayed to the east, and replaced the Sabbath with Sunday, and they worshipped the cross and made the pig permissible, and they took holidays that they created like the Feast of the Cross, the Mass, the Epiphany, and other motives and snakes, and they made for him the door, and he is their chief, then the patriarchs, then the metropolitans, then the bishops and presbyters, then the deacons, and they invented monasticism, and the king built for them churches and temples, and he founded the city attributed to him, which is Constantinople. It is said that he built twelve thousand churches in his days, and he built Bethlehem with three altars, and his mother built the garbage, and

these are the royalists, meaning those who are On the king's religion.

Then came after them the Jacobites, the followers of Jacob the Cobbler, then the Nestorians, the followers of Nestorius, and they are many groups and sects, as the Messenger of God, may God bless him and grant him peace, said: **They split into seventy-two sects.** The point is that they continued in Christianity, whenever Caesar died, another succeeded him until the last of them was Heraclius, and he was one of the wisest men, and one of the most prudent and clever of kings, and the most profound of them in depth, and the most far-reaching of them in opinion, so he ruled over them with great leadership and great splendor, so Khosrau, the king of Persia, opposed him and ruled the countries such as Iraq, Khorasan, Rayy and all the lands of the Persians, and he is Shapur Dhu al-Aktaf, and his kingdom was larger than Caesar's kingdom, and he had the leadership of the Persians, and the foolishness of the Persians, and they were Zoroastrians who worshipped fire, so it was mentioned from Ikrimah that: He sent his deputies and his army to him and they fought him, and it is well-known that Khosrau himself invaded his country, so he defeated him, crushed him and confined him, until nothing remained with him except the city of Constantinople. He besieged him there for a long time, until it became too narrow for him, and the Christians held him in excessive esteem. Khosrow was not able to conquer the country, nor was he able to do so because of its fortifications, as half of it was on the land side, and the other half was on the sea side, so the provisions and supplies came to them from there. When the matter dragged on, Caesar plotted, and saw in himself a deception, so he asked Khosrow to leave his country in exchange for money that he would reconcile with him and stipulate whatever he wanted. He agreed to that, and asked him for huge sums of money that no king of the world could afford, such as gold, jewels, fabrics, slave girls, servants, and many other things. Caesar obeyed him and made him believe that he had everything he asked for, and his mind was independent when he asked him what he asked for. If he and he had gathered together, their ability would be incapable of collecting a tenth of it. Khosrow asked that he be able to go to the Levant and the regions of his kingdom, to strive to obtain that from his treasures, his earnings, and his treasures, so he released him. When Caesar decided to leave the city of Constantinople, he gathered the people of He said: I am going out on a matter that I have decided with a group that I have appointed from my army. If I return to you before a year, then I am your king. If I do not return to you before that, then you have the choice: if you wish, you may continue to pledge allegiance to me, or if you wish, you may appoint someone other than me over you. They replied: You are our king as long as I live, even if I am absent for ten years. When he left Constantinople, he went out with a group of soldiers of this size, and Khosrow was camped at Constantinople, waiting for him to return. Caesar immediately mounted and marched quickly until he reached Persia. He ravaged their country, killing its men and its fighters, one by one. He continued killing until he reached Al-Mada'in, which was the seat of Khosrow's kingdom. He killed everyone there and took all their provisions

and money, and took his women and harem captive. He shaved his son's head and put him on his donkey. He sent with him bracelets from his people in the utmost humiliation and disgrace. He wrote to Khosrow saying: This is what you asked for, take it. When Khosrow heard of that, he took him from He said: "The grief is that which only God Almighty can count, and his anger at the country intensified, so he intensified his siege of it with every possible means, but he was unable to do that. When he was unable to do that, he rode to take the road from the ford of the Gihon, which was the only way for Caesar to reach Constantinople. When Caesar learned of that, he devised a great trick that had never been done before, which was that he stationed his soldiers and the crops that he had with him at the mouth of the ford, and rode with some of the army, and ordered loads of straw, dung, and manure to be carried with him, and he walked for about a day, ascending in the water, then he ordered those loads to be thrown into the river. When they passed by Khosrau, he and his soldiers thought that they had waded from there, so they rode in pursuit of them, and the ford was empty of the Persians. Caesar came forward and ordered them to rise and wade, so they waded and hastened their march, and they missed Khosrau and his soldiers, and entered Constantinople. That was a day witnessed by the Christians, and Khosrau and his armies remained confused, not knowing what to do. They did not obtain Caesar's country, and their country had been destroyed by the Romans, and their crops were taken, and their children and women were taken captive. This was due to the Romans' victory over Persia, and that was nine years after the Persians had defeated the Romans. The battle that took place between Persia and the Romans when the Romans were victorious was between Adhraat and Busra, as mentioned by Ibn Abbas, Ikrimah, and others. It is the edge of the Levant, next to the Hijaz. Mujahid said: This was in Al-Jazira, and it is the closest land of the Romans to Persia. And God knows best.

Then the Romans defeated the Persians after a few years, which were nine, because "bad'a" in the speech of the Arabs means between three and nine. This is also what came in the hadith narrated by Al-Tirmidhi, Ibn Jarir and others on the authority of Abdullah bin Abdul Rahman Al-Jumahi on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said to Abu Bakr while lamenting the verse "Alif, Lam, Meem. The Romans have been defeated" **Have you not taken precautions, O Abu Bakr? Because "bad'a" means between three and nine?** Then he said: This is a good and strange hadith from this chain of transmission. Ibn Jarir narrated on the authority of Abdullah bin Amr that he said the same.

God the Almighty says: **To God belongs the command before and after** meaning before that and after it. It was built on the damma because it separated the noun from the complement, which is His saying before from the complement. I intended **And on that day the believers will rejoice * In God's victory** meaning the Romans, the followers of Caesar, the king of Syria, over the Persians, the followers of Kisra, who were the Magians. The victory of the Romans over the Persians on the day of the Battle of Badr was stated by many

Surat al-Rum 30:4

Within a few years. To God belongs the command before and after. And that Day the believers will rejoice.

scholars, such as Ibn Abbas, Al-Thawri, Al-Suddi and others. It was mentioned in the hadith narrated by Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim and Al-Bazzar on the authority of Al-A'mash on the authority of Atiyah on the authority of Abu Sa'id who said: When the day of Badr came, the Romans were victorious over the Persians, so the believers were amazed by it and rejoiced over it, and God the Almighty revealed: "And on that day the believers will rejoice * In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

Others said: Rather, the victory of the Romans over the Persians was in the year of Al-Hudaybiyyah. This was said by Ikrimah, Al-Zuhri, Qatadah and others. Some of them based this statement on the fact that Caesar had vowed that if God granted him victory over Khosrau, he would walk from Homs to Aelia, which is Jerusalem, as thanks to God Almighty, and he did so. But when he reached Jerusalem, he did not leave until he received the letter of the Messenger of God (peace and blessings of God be upon him), which he had sent with Dihya bin Khalifah. Dihya gave it to the ruler of Busra, who then handed it over to Caesar. When it reached Caesar, he asked who was in Ash-Sham from the Arabs of Hijaz. Abu Sufyan brought him Sakhr bin Harb Al-Umawi with a group of the leaders of Quraysh who were in Gaza. They were brought to him and sat before him. He said: Which of you is closest in lineage to this man who claims to be a prophet? Abu Sufyan said: I will. He said to his companions and seated them behind him: I will ask this man about this man, and if he lies, then call him a liar. Abu Sufyan said: By God, were it not for the fact that they would attribute lies to me, I would have lied. Heraclius asked him about his lineage and description. Among the things he asked was: Will he betray? I said: No, and we are in a period of time with him in which we do not know what he will do. He meant by that the truce that had been signed between the Messenger of God (peace and blessings of God be upon him) and the infidels of Quraysh in the year of Hudaybiyyah to stop the war between them for ten years. They used this as evidence that the victory of the Romans over the Persians was in the year of Hudaybiyyah, because Caesar only fulfilled his vow after Hudaybiyyah, and God knows best.

Those who hold the first view can respond to this by saying that his country had been destroyed and scattered, so he was not able to fulfill his vow until he had repaired what was necessary and inspected his country. Then, after four years of his victory, he fulfilled his vow, and God knows best. The matter in this regard is easy and straightforward, except that when Persia defeated the Romans, the believers were upset. When the Romans defeated the Persians, the believers rejoiced because the Romans were People of the Book, and so they were closer to the believers than the Magians, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those who say, 'We are Christians.' That is because among

them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you will see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" And God the Almighty said here: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Asid Al-Kalabi told me: I heard Al-Ala' bin Al-Zubayr Al-Kalabi narrating on the authority of his father, who said: I saw the Persians defeat the Romans, then I saw the Romans defeat the Persians, then I saw the Muslims defeat the Persians and the Romans, all of that in fifteen years.

And the Almighty's saying: **And He is the Exalted in Might** meaning in His victory and vengeance against His enemies, **the Most Merciful** to His believing servants. And the Almighty's saying: **The promise of God - God never breaks His promise** meaning that what We have informed you of, O Muhammad, that We will give victory to the Romans over the Persians is a true promise from God, and a true report that will never break its promise. It must happen and come to pass, because it is God's law that He gives victory to the one of the two warring factions that is closest to the truth, and that He will grant it the best outcome. **But most people do not know** meaning about God's rule in His universe and His well-thought-out actions that are in accordance with justice.

God the Almighty says: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, most people have no knowledge except of this world, its earnings, its affairs and everything in it. They are clever and intelligent in acquiring it and how to earn it, but they are heedless of what will benefit them in the Hereafter, as if one of them is an idiot with no mind or thought. Al-Hasan Al-Basri said: By God, one of them would reach such a level of his worldly life that he would turn a dirham over on his fingernail and tell you its weight and how best to pray. Ibn Abbas said about God the Almighty's saying: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, the disbelievers know the worldly affairs, but they are ignorant of religious matters.

Fath al-Qadir

4- **In a few years** is related to what preceded it. The explanation of **a few** and its derivation were presented in Surah Yusuf. What is meant by it here is between three and ten. **To God belongs the command before and after.** That is, He is the One alone in power and in saving the rulings at the time of their defeat and the time of their predominance. All of that is by the command and decree of God, the Most High. The majority read *before* and *after* with a damma because they are separated from the addition. The meaning is: before the defeat and after it, or before every matter

and after it. Al-Kisa'i narrated *before* and *after* with a kasra on the first and with a tanween, and a damma on the second without a tanween. Al-Farra' narrated *before* and *after* with a kasra on both of them without a tanween, and Al-Nahhas made a mistake. Shihab Al-Din said: It has been read with a kasra on both of them with a tanween. Al-Zajjaj said: The meaning of the verse: Who is earlier and who is later **And on that day the believers will rejoice * In God's victory** meaning, on the day that the Romans defeat the Persians in a few years, the believers will rejoice in God's victory for the Romans because they are people of the Book, just as the Muslims are people of the Book, unlike the Persians who do not have a book. This is why the polytheists were delighted with their victory over the Romans. It was said that God's victory is to demonstrate the truth of the believers in what they told the polytheists about the Romans' victory over the Persians, but the former is more appropriate. Al-Zajjaj said: This verse is one of the verses that indicate that the Qur'an is from God because it is a prediction of what will happen, and no one knows this except God, the Most High.

Tafsir al-Baghawi

4- **In a few years**, and **a few** is between three and seven, and it was said: between three and nine, and it was said: less than ten.

Abdullah ibn Umar, Abu Saeed Al-Khudri, Al-Hasan, and Isa ibn Umar read: *Ghalaba* with a fatha on the ghain and the lam, *Sayghalaba* with a damma on the yaa and a fatha on the lam. They said: It was revealed when the Prophet, may God bless him and grant him peace, informed us of the Romans' victory over the Persians.

The meaning of the verse is: Alif, Lam, Meem. The Romans defeated the Persians in the land nearest to you. And after their defeat, they will be victorious. The Muslims will defeat them within a few years. And at the end of this period, the Muslims embarked on a jihad against the Romans.

The first is more correct. It is the opinion of most commentators.

To God belongs the command before and after, meaning: before the Roman Empire over Persia and after it. So whichever of the two parties is victorious, it is by God's command, judgment, and decree. **And on that Day the believers will rejoice.**

Tafsir al-Baidawi

4 - **In a few years.** It was narrated that the Persians invaded the Romans and met them in Adhraat and Busra, and it was said in Al-Jazirah, which is the closest land of the Romans to the Persians. They defeated them and the report reached Mecca, so the polytheists rejoiced and gloated over the Muslims and said: You and the Christians are people of the Book, and we and the Persians are illiterate. Our brothers have triumphed over your brothers, and we will

triumph over you. So it was revealed. Abu Bakr said to them: May God not comfort your eyes, for by God, the Romans will triumph over the Persians after a few years. Ubayy ibn Khalaf said to him: You have lied. Set a deadline between us for which I will compete with you. So he competed with him for ten she-camels from each of them, and they set the deadline for three years. Abu Bakr, may God be pleased with him, informed the Messenger of God, may God bless him and grant him peace, and he said: A few is between three and nine. So he increased the risk and added to the deadline, so they set it at one hundred she-camels for nine years. Ubayy died from a wound inflicted on the Messenger of God, may God bless him and grant him peace, after his return from Uhud. The Romans triumphed over the Persians on the day of Al-Hudaybiyyah. Abu Bakr took the risk from my father's heirs and brought it to the Messenger of God (peace and blessings of God be upon him) and said, **Give it in charity.** The Hanafis used it as evidence for the permissibility of invalid contracts in the land of war. It was answered that it was before gambling was prohibited, and the verse is one of the proofs of prophethood because it is a report of the unseen. The word *ghalaba* was read with a fat-ha and the word *siyaghalbunu* with a damma, meaning that the Romans had defeated the countryside of Syria and the Muslims would defeat them. In the ninth year of its revelation, the Muslims invaded them and conquered some of their lands. Based on this, the word *ghalab* is added to the subject. **To God belongs the command before and after** before they were victorious, which is the time when they were defeated, and after they were defeated, which is the time when they were victorious, meaning His is the command when they were defeated, and nothing of them is except by His decree. The word **from before and after** was read without estimating an object, as if it was said *before* and *after*, meaning first and last. **And on that day** and the day the Romans are victorious, **the believers will rejoice.**

Surat al-Rum 30:5

With the victory of God, He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

Surat al-Rum 30:5

With the victory of God, He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

Tafsir al-Jalalayn

5 - **With God's victory** for them over Persia, and they rejoiced over that and learned of it on the day of its occurrence, the day of Badr, with the descent of Gabriel about it in it, along with their rejoicing over their victory over the polytheists in it **He gives victory to whom He wills, and He is the Exalted in Might** the Victorious **the Merciful** to the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

With the victory of God, He gives victory to whomever He wills. We have mentioned the narration in its interpretation before, and explained its meaning.

Tafsir al-Qurtubi

God Almighty says: "By the victory of God, He gives victory to whom He wills. And He is the Exalted in Might, the Merciful."

Tafsir Ibn Kathir

These verses were revealed when Shapur, the Persian king, conquered the Levant, the Arabian Peninsula, and the far reaches of Byzantine territory. Heraclius, the Byzantine king, was forced to flee to Constantinople and besiege him there for a long time. Then the empire returned to Heraclius, as will be mentioned later. Imam Ahmad said: Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Sufyan, on the authority of Habib bin Abi Umrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land}. He said: defeated and defeated. He said: The polytheists loved for Persia to prevail over the Romans, because they were idolaters, and the Muslims loved for the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: They will be defeated. Abu Bakr mentioned it to them, and they said: Set a time limit between us and you. If we are victorious, then such and such will be for us, and if you are victorious, then such and such will be for you. So he set a time limit of five years, but they did not prevail. So Abu Bakr mentioned this to the Prophet, may God bless him and grant him peace, and he said: Why did you not make it less than - I think he said ten?

Saeed bin Jubair said: A few is less than ten, then the Romans appeared after that. He said: This is what His words: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land, and they are after that. They will be victorious. Within three to nine years. To God belongs the command before and after. And that Day the believers will rejoice in God's victory. He gives victory to whom He wills. And He is the Exalted in Might, the Merciful. This is how it was narrated by al-Tirmidhi and al-Nasa'i, both on the authority of al-Husayn ibn Harith, on the authority of Mu'awiyah ibn 'Amr, on the authority of Abu Ishaq al-Fazari, on the authority of Sufyan ibn Sa'id al-Thawri, with this chain of transmission. At-Tirmidhi said: It is hasan ghareeb. We only know it from the hadith of Sufyan, on the authority of Habib. Ibn Abi Hatim narrated it on the authority of Muhammad ibn Ishaq al-Sagani, on the authority of Mu'awiyah ibn 'Amr, with this chain of transmission. Ibn Jarir narrated it: Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Sa'id or Sa'id al-Tha'labi, who is called Abu Sa'd, from the people of Tarsus, narrated to us, Abu Ishaq al-Fazari narrated to us, and he mentioned it. And according to them, Sufyan said: I was informed that they were victorious on the day of Badr.

Another Hadith Sulayman ibn Mihran al-A'mash narrated from Muslim from Masruq who said: Abdullah said: Five have passed: Ad-Dukhan, Ad-Lazzam, Ad-Batsha, Al-Qamar, and Ar-Rum. Both of them narrated it. Ibn Jarir said: Ibn Wakee' narrated to us, Al-Maharibi narrated to us from Dawud ibn Abi Hind, from Amir - he is Al-Sha'bi - from Abdullah ibn Mas'ud **may God be pleased with him** who said: Persia was victorious over the Romans, and the polytheists loved for Persia to be victorious over the Romans. The Muslims loved for the Romans to be victorious over the Persians because they are the People of the Book and they are closer to their religion. So when the verse "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years" was revealed, they said: O Abu Bakr, your companion says that the Romans will be victorious over the Persians within three to nine years. He said: He is speaking the truth. They said: Would you like us to gamble with you? So they pledged allegiance to him for four she-camels for seven years. The seven days passed and nothing happened, so the polytheists rejoiced at that, and it was difficult for the Muslims. So this was mentioned to the Prophet (peace and blessings of God be upon him), and he said, **What do you mean by a few years?** They said, **Less than ten.** He said, **Go and give them more, and add two years to the term.** So the two years had not passed when the caravans brought report of the Romans' victory over the Persians, and the believers rejoiced at that." And God, the Most High, revealed: "Alif, Lam, Meem. The Romans have been defeated. In the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that Day the believers will rejoice. In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [This is] the promise of God; God does not

fail in His promise.”

Another hadith Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Omar Al-Wakii told us, Mumin told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome," was revealed, the polytheists said to Abu Bakr, **Don't you see what your companion is saying? He claims that the Romans will defeat the Persians.** He said, **My companion has spoken the truth.** They said, **Would you like us to take a risk?** So he set a deadline between him and them, and the deadline was due before the Romans defeated the Persians. report of that reached the Prophet, may God bless him and grant him peace, and he was upset and disliked it, and he said to Abu Bakr, **What made you do this?** He said, **To confirm what God and His Messenger have said.** He said, **Expose yourself to them and make the risk great, and make it last for a few years.** Abu Bakr came to them and said to them, **Would you like to return, for returning is better?** They said, *Yes.* Those years had not passed until the Romans defeated the Persians, and they tied up their horses in Al-Madain and built the Roman city. Abu Bakr came to the Prophet, may God bless him and grant him peace, and said: This is ill-gotten gain. He said: Give it in charity.

Another hadith Abu Isa Al-Tirmidhi said: Muhammad bin Ismail told us, Ismail bin Abi Uways told us, Ibn Abi Al-Zinad told me on the authority of Urwah bin Al-Zubayr on the authority of Niyar bin Mukram Al-Aslami, who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years," was revealed, the Persians were the ones who had conquered the Romans on the day this verse was revealed, and the Muslims loved the Romans' victory over them, because they and they were People of the Book. Concerning that, God says: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." The Quraysh loved the Persians' victory, because they and they were not People of the Book, nor did they believe in the Resurrection. So when God revealed this verse, Abu Bakr went out shouting in the outskirts of Mecca, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years." Some of the Quraysh said to Abu Bakr: That is between us and you. Your companion claimed that the Romans would overcome the Persians in three to nine years. Doesn't he..." Shall we bet you on that? He said: Yes, and that was before betting was forbidden. So Abu Bakr and the polytheists made a bet and agreed upon the bet and said to Abu Bakr: How much do you make a few years? From three to nine years, name a middle ground between us and you. So they named six years between them. So the six years passed before they were victorious, so the polytheists took Abu Bakr's pledge. When the seventh year began, the Romans defeated the Persians. The Muslims criticized Abu Bakr for naming six years. He said: Because God said in a few years. He said: At that time, many people embraced Islam. This is how At-Tirmidhi narrated it. Then he said: This is a good and authentic hadith. We do not know it

except from the hadith of Abd ar-Rahman ibn Abi al-Zinad.

Something similar to this was narrated in a mursal form on the authority of a group of the Tabi'un, such as Ikrimah, Al-Sha'bi, Mujahid, Qatadah, Al-Suddi, Al-Zuhri, and others. One of the strangest of these chains of transmission is what Imam Sunayd ibn Dawud narrated in his Tafsir, where he said: Hajjaj told me on the authority of Abu Bakr ibn Abdullah on the authority of Ikrimah who said: There was a woman in Persia who only gave birth to heroic kings. Khosrow summoned her and said: I want to send an army to the Romans and appoint over them a man from your sons, so advise me which of them should I appoint? She said: This is so-and-so, and he is more cunning than a fox and more cautious than a falcon. This is Farkhan, and he is sharper than a spear. This is Shahrazad, and he is more patient than so-and-so, meaning her three sons. Appoint whichever of them you wish. He said: I have appointed the patient one. So he appointed Shahrazad, and he marched to the Romans with the people of Persia, defeated them, destroyed their cities, and cut down their olive trees. Abu Bakr ibn Abdullah said: I narrated this hadith to Ata' Al-Khurasani, and he said: Have you not seen the land of Ash-Sham? I said: No. He said: If you had seen it, you would have seen the cities that were destroyed and the olive trees that were cut down. Then I came to Syria after that and saw it. Ata Al-Khurasani said: Yahya bin Ya' mar told me that Caesar sent a man called Qutmah with an army of Romans, and Khosrow sent Shahrazad. They met at Adhraat and Busra, which is the closest part of Syria to you. The Persians met the Romans and defeated them. The infidels of Quraysh rejoiced at that, but the Muslims hated it. 'Ikrimah said: The polytheists met the companions of the Prophet (peace and blessings of God be upon him) and said: You are People of the Book, and the Christians are People of the Book, and we are illiterate. Your brothers from the Persians have defeated our brothers from the People of the Book, and if you fight us, we will defeat you. Then God revealed: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that day the believers will rejoice in God's victory. He gives victory to whom He wills." Abu Bakr Al-Siddiq went out to the infidels and said: "Have you rejoiced at the victory of your brothers over our brothers? Do not rejoice, and do not let God comfort your eyes. By God, God will make the Romans victorious over the Persians." He told us about that. Our Prophet, may God bless him and grant him peace, then Abi bin Khalaf stood up and said: You have lied, O Abu Fadil. Abu Bakr said to him: You are a liar, O enemy of God. He said: I will give you ten she-camels from me and ten she-camels from you. If the Romans defeat the Persians, you will be fined, and if the Persians defeat them, you will be fined for three years. Then Abu Bakr came to the Prophet, may God bless him and grant him peace, and informed him. He said: This is not what you said. The term 'female camel' is between three and nine. So he increased the risk and extended the term. Abu Bakr went out and met Abi, and said: Perhaps you regretted it? He said: No, come, I will increase the danger and give you an extension in the

Surat al-Rum 30:5

With the victory of God, He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

term, so make it one hundred camels for one hundred camels for nine years. He said: I have done so, and the Romans had defeated the Persians before that, and the Muslims defeated them. Ikrimah said: When the Persians defeated the Romans, Farkhan, the brother of Shahrazad, sat drinking, and said to his companions: I saw as if I was sitting on the throne of Khosrau. Khosrau heard about it, so Khosrau wrote to Shahrazad: When my letter reaches you, send me Farkhan's head. So he wrote to him: O king, you will not find anyone like Farkhan who has the power to defeat and a voice against the enemy, so do not do that. So he wrote to him: There are men from Persia who succeed him, so hurry to me with his head. So he went back to him, and Khosrau became angry and did not answer him, and he sent a messenger to the people of Persia: I have removed Shahrazad from you and appointed Farkhan over you. Then he gave the messenger a small, delicate piece of paper, and said: If Farkhan takes over the kingdom and his brother submits to him, give him this. So when Shahrazad read the letter He said: Hearing and obedience, and he got down from his bed and Farkhan sat down and gave him the paper and said: Bring me Shahrazad and brought him forward to behead him, he said: Do not hurry until I write my will, he said: Yes, so he called for the basket and gave him the papers, he said: All this I consulted with Khosrow about you and you wanted to kill me with one letter, so he returned the kingdom to his brother Shahrazad, and Shahrazad wrote to Caesar, King of al-Rum 30: I have a need from you that neither the cold nor the papers can bear, so meet me and do not meet me except with fifty Romans, for I will meet you with fifty Persians, so Caesar came with five hundred thousand Romans, and he began to place spies before him on the road, and he was afraid that he had deceived him until his spies told him that he had only fifty men with him, then he spread out for them and they met in a brocade tent that had been made for them, with each of them having a knife, so they called an interpreter between them, and Shahrazad said: Those who destroyed your cities are my brother and I with our treachery and our bravery, and Khosrow envied us He wanted to kill my brother, but I refused. Then he ordered my brother to kill me, and we have all deposed him. We will fight him with you. He said, **You have both done well.** Then one of them gestured to the other that a secret is between two people, and if it goes beyond two people, it is revealed. He said, *Yes.* So they both killed the translators with their knives, and God destroyed Khosrau. The report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaibiyyah, and he and the Muslims rejoiced. This is a strange context and a wondrous construction.

Let us talk about the words of these noble verses. The Almighty said: "Alif, Lam, Meem. The Romans have been defeated." We have already discussed the disconnected letters at the beginning of the surahs in the beginning of Surat Al-Baqarah. As for the Romans, they are from the lineage of Esau, son of Isaac, son of Abraham. They are cousins of the Children of Israel, and they are called the sons of the yellow ones. They

were of the Greek religion. The Greeks are from the lineage of Japheth, son of Noah, cousins of the Turks. They used to worship the seven planets, called the Muthahira, and they prayed to the North Pole. They founded Damascus and built its temple, which had niches facing the north. The Romans followed their religion until about three hundred years after the mission of Christ. Among the kings of the Levant and the island was one called Caesar. The first of the kings to enter the Christian religion was Constantine, son of Qustus, and his mother was Mary, the Hellenic, the Fedqani from the land of Harran. She had converted to Christianity before him, so she invited him to her religion. Before that, he was a philosopher, so he followed her, it is said, out of fear. The Christians met with him and debated in his time with Abdullah bin Arius, and they differed in a widespread and scattered disagreement that was not regulated, except that three hundred and eighteen bishops from their group agreed, so they established for Constantine the doctrine, which they call the great trust, but it is in fact the contemptible betrayal, and they established for him laws, meaning books of rulings of prohibition and permission, and other things that they needed, and they changed the religion of Christ, peace be upon him, and they added to it and subtracted from it, so they prayed to the east, and replaced the Sabbath with Sunday, and they worshipped the cross and made the pig permissible, and they took holidays that they created like the Feast of the Cross, the Mass, the Epiphany, and other motives and snakes, and they made for him the door, and he is their chief, then the patriarchs, then the metropolitans, then the bishops and presbyters, then the deacons, and they invented monasticism, and the king built for them churches and temples, and he founded the city attributed to him, which is Constantinople. It is said that he built twelve thousand churches in his days, and he built Bethlehem with three altars, and his mother built the garbage, and these are the royalists, meaning those who are On the king's religion.

Then came after them the Jacobites, the followers of Jacob the Cobbler, then the Nestorians, the followers of Nestorius, and they are many groups and sects, as the Messenger of God, may God bless him and grant him peace, said: **They split into seventy-two sects.** The point is that they continued in Christianity, whenever Caesar died, another succeeded him until the last of them was Heraclius, and he was one of the wisest men, and one of the most prudent and clever of kings, and the most profound of them in depth, and the most far-reaching of them in opinion, so he ruled over them with great leadership and great splendor, so Khosrau, the king of Persia, opposed him and ruled the countries such as Iraq, Khorasan, Rayy and all the lands of the Persians, and he is Shapur Dhu al-Aktaf, and his kingdom was larger than Caesar's kingdom, and he had the leadership of the Persians, and the foolishness of the Persians, and they were Zoroastrians who worshipped fire, so it was mentioned from Ikrimah that: He sent his deputies and his army to him and they fought him, and it is well-known that Khosrau himself invaded his country, so he defeated

him, crushed him and confined him, until nothing remained with him except the city of Constantinople. He besieged him there for a long time, until it became too narrow for him, and the Christians held him in excessive esteem. Khosrow was not able to conquer the country, nor was he able to do so because of its fortifications, as half of it was on the land side, and the other half was on the sea side, so the provisions and supplies came to them from there. When the matter dragged on, Caesar plotted, and saw in himself a deception, so he asked Khosrow to leave his country in exchange for money that he would reconcile with him and stipulate whatever he wanted. He agreed to that, and asked him for huge sums of money that no king of the world could afford, such as gold, jewels, fabrics, slave girls, servants, and many other things. Caesar obeyed him and made him believe that he had everything he asked for, and his mind was independent when he asked him what he asked for. If he and he had gathered together, their ability would be incapable of collecting a tenth of it. Khosrow asked that he be able to go to the Levant and the regions of his kingdom, to strive to obtain that from his treasures, his earnings, and his treasures, so he released him. When Caesar decided to leave the city of Constantinople, he gathered the people of He said: I am going out on a matter that I have decided with a group that I have appointed from my army. If I return to you before a year, then I am your king. If I do not return to you before that, then you have the choice: if you wish, you may continue to pledge allegiance to me, or if you wish, you may appoint someone other than me over you. They replied: You are our king as long as I live, even if I am absent for ten years. When he left Constantinople, he went out with a group of soldiers of this size, and Khosrow was camped at Constantinople, waiting for him to return. Caesar immediately mounted and marched quickly until he reached Persia. He ravaged their country, killing its men and its fighters, one by one. He continued killing until he reached Al-Mada'in, which was the seat of Khosrow's kingdom. He killed everyone there and took all their provisions and money, and took his women and harem captive. He shaved his son's head and put him on his donkey. He sent with him bracelets from his people in the utmost humiliation and disgrace. He wrote to Khosrow saying: This is what you asked for, take it. When Khosrow heard of that, he took him from He said: "The grief is that which only God Almighty can count, and his anger at the country intensified, so he intensified his siege of it with every possible means, but he was unable to do that. When he was unable to do that, he rode to take the road from the ford of the Gihon, which was the only way for Caesar to reach Constantinople. When Caesar learned of that, he devised a great trick that had never been done before, which was that he stationed his soldiers and the crops that he had with him at the mouth of the ford, and rode with some of the army, and ordered loads of straw, dung, and manure to be carried with him, and he walked for about a day, ascending in the water, then he ordered those loads to be thrown into the river. When they passed by Khosrau, he and his soldiers thought that they had waded from there, so they rode in pursuit of them, and the ford was empty of the Persians. Caesar came forward and ordered them to rise and wade, so they waded and hastened their march, and they missed Khosrau and

his soldiers, and entered Constantinople. That was a day witnessed by the Christians, and Khosrau and his armies remained confused, not knowing what to do. They did not obtain Caesar's country, and their country had been destroyed by the Romans, and their crops were taken, and their children and women were taken captive. This was due to the Romans' victory over Persia, and that was nine years after the Persians had defeated the Romans. The battle that took place between Persia and the Romans when the Romans were victorious was between Adhraat and Busra, as mentioned by Ibn Abbas, Ikrimah, and others. It is the edge of the Levant, next to the Hijaz. Mujahid said: This was in Al-Jazira, and it is the closest land of the Romans to Persia. And God knows best.

Then the Romans defeated the Persians after a few years, which were nine, because "bad'a" in the speech of the Arabs means between three and nine. This is also what came in the hadith narrated by Al-Tirmidhi, Ibn Jarir and others on the authority of Abdullah bin Abdul Rahman Al-Jumahi on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said to Abu Bakr while lamenting the verse "Alif, Lam, Meem. The Romans have been defeated" **Have you not taken precautions, O Abu Bakr? Because "bad'a" means between three and nine?"** Then he said: This is a good and strange hadith from this chain of transmission. Ibn Jarir narrated on the authority of Abdullah bin Amr that he said the same.

God the Almighty says: **To God belongs the command before and after** meaning before that and after it. It was built on the damma because it separated the noun from the complement, which is His saying before from the complement. I intended **And on that day the believers will rejoice * In God's victory** meaning the Romans, the followers of Caesar, the king of Syria, over the Persians, the followers of Kisra, who were the Magians. The victory of the Romans over the Persians on the day of the Battle of Badr was stated by many scholars, such as Ibn Abbas, Al-Thawri, Al-Suddi and others. It was mentioned in the hadith narrated by Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim and Al-Bazzar on the authority of Al-A'mash on the authority of Atiyyah on the authority of Abu Sa'id who said: When the day of Badr came, the Romans were victorious over the Persians, so the believers were amazed by it and rejoiced over it, and God the Almighty revealed: "And on that day the believers will rejoice * In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

Others said: Rather, the victory of the Romans over the Persians was in the year of Al-Hudaybiyyah. This was said by Ikrimah, Al-Zuhri, Qatadah and others. Some of them based this statement on the fact that Caesar had vowed that if God granted him victory over Khosrau, he would walk from Homs to Aelia, which is Jerusalem, as thanks to God Almighty, and he did so. But when he reached Jerusalem, he did not leave until he received the letter of the Messenger of God (peace and blessings of God be upon him), which he had sent with Dihya bin Khalifah. Dihya gave it to the ruler of Busra, who then handed it over to Caesar. When it reached Caesar, he asked who was in Ash-Sham from

Surat al-Rum 30:5

With the victory of God, He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

the Arabs of Hijaz. Abu Sufyan brought him Sakhr bin Harb Al-Umawi with a group of the leaders of Quraysh who were in Gaza. They were brought to him and sat before him. He said: Which of you is closest in lineage to this man who claims to be a prophet? Abu Sufyan said: I will. He said to his companions and seated them behind him: I will ask this man about this man, and if he lies, then call him a liar. Abu Sufyan said: By God, were it not for the fact that they would attribute lies to me, I would have lied. Heraclius asked him about his lineage and description. Among the things he asked was: Will he betray? I said: No, and we are in a period of time with him in which we do not know what he will do. He meant by that the truce that had been signed between the Messenger of God (peace and blessings of God be upon him) and the infidels of Quraysh in the year of Hudaibiyyah to stop the war between them for ten years. They used this as evidence that the victory of the Romans over the Persians was in the year of Hudaibiyyah, because Caesar only fulfilled his vow after Hudaibiyyah, and God knows best.

Those who hold the first view can respond to this by saying that his country had been destroyed and scattered, so he was not able to fulfill his vow until he had repaired what was necessary and inspected his country. Then, after four years of his victory, he fulfilled his vow, and God knows best. The matter in this regard is easy and straightforward, except that when Persia defeated the Romans, the believers were upset. When the Romans defeated the Persians, the believers rejoiced because the Romans were People of the Book, and so they were closer to the believers than the Magians, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those who say, 'We are Christians.'" That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you will see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" And God the Almighty said here: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Asid Al-Kalabi told me: I heard Al-Ala' bin Al-Zubayr Al-Kalabi narrating on the authority of his father, who said: I saw the Persians defeat the Romans, then I saw the Romans defeat the Persians, then I saw the Muslims defeat the Persians and the Romans, all of that in fifteen years.

And the Almighty's saying: **And He is the Exalted in Might** meaning in His victory and vengeance against His enemies, **the Most Merciful** to His believing servants. And the Almighty's saying: **The promise of God - God never breaks His promise** meaning that what We have informed you of, O Muhammad, that We will give victory to the Romans over the Persians is a true promise from God, and a true report that will

never break its promise. It must happen and come to pass, because it is God's law that He gives victory to the one of the two warring factions that is closest to the truth, and that He will grant it the best outcome. **But most people do not know** meaning about God's rule in His universe and His well-thought-out actions that are in accordance with justice.

God the Almighty says: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, most people have no knowledge except of this world, its earnings, its affairs and everything in it. They are clever and intelligent in acquiring it and how to earn it, but they are heedless of what will benefit them in the Hereafter, as if one of them is an idiot with no mind or thought. Al-Hasan Al-Basri said: By God, one of them would reach such a level of his worldly life that he would turn a dirham over on his fingernail and tell you its weight and how best to pray. Ibn Abbas said about God the Almighty's saying: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, the disbelievers know the worldly affairs, but they are ignorant of religious matters.

Fath al-Qadir

5- **He supports whom He wills** to support, **and He is the Exalted in Might** the Victorious, the Subduer, **the Merciful** the One with abundant mercy for His believing servants. It was said that what is meant by mercy here is worldly, and it includes both Muslims and disbelievers.

Tafsir al-Baghawi

5- **By the victory of God**, the Romans over the Persians. Al-Suddi said: The Prophet, may God bless him and grant him peace, and the believers rejoiced at their victory over the polytheists on the day of Badr, and the victory of the People of the Book over the polytheists. **He gives victory to whom He wills, and He is the Exalted in Might**, the Victorious, **the Merciful**, to the believers.

Tafsir al-Baidawi

5 - **By the victory of God** for he who has a Book over he who does not have a Book, because it is a reversal of optimism and the manifestation of their truthfulness in what they told the polytheists and their victory in their bet and the increase of their certainty and steadfastness in their religion. It was said that God gives victory to the believers by demonstrating their truthfulness or by some of their enemies being allies of others until they are annihilated. **He gives victory to whom He wills** so He gives victory to these people at one time and to those people at another. **And He is the Exalted in Might, the Merciful** He takes revenge on His

servants by giving them victory at one time and bestows favor upon them by giving them victory at another time.

Surat al-Rum 30:6

The promise of God. God does not fail in His promise, but most of the people do not know.

Surat al-Rum 30:6

The promise of God. God does not fail in His promise, but most of the people do not know.

Tafsir al-Jalalayn

6 - **God's promise** is a source of action instead of the word. The original is that God promised them victory. **God does not fail in His promise** to him. **But most of the people** the infidels of Mecca **do not know** His promise of their victory.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God Almighty promised, He promised that the Romans would defeat the Persians after the Persians defeated them. He put **God's promise** in the accusative case as a source of His statement **and after their defeat they will be victorious** because that is a promise from God to them that they will be victorious. So it is as if He said: God promised that to the believers, a promise **God does not break His promise** God Almighty says: God fulfills His promise to the believers that the Romans will defeat the Persians. He does not break His promise to them, because there is no breaking of His promises. **But most of the people do not know** He says: But most of the Quraysh who lie that God will fulfill His promise to the believers, that the Romans will defeat the Persians, do not know that that is the case, and that it is not permissible for there to be a break in God's promise.

Tafsir al-Qurtubi

The Almighty says: **The promise of God - God never breaks His promise**, because His words are true. **But most people do not know**, meaning the disbelievers, who are more numerous. It has also been said that what is meant are the polytheists of Mecca. The word **God's promise** is in the accusative case as a verbal noun, meaning that He promised that promise.

Tafsir Ibn Kathir

These verses were revealed when Shapur, the Persian king, conquered the Levant, the Arabian Peninsula, and the far reaches of Byzantine territory. Heraclius, the Byzantine king, was forced to flee to Constantinople and besiege him there for a long time. Then the empire returned to Heraclius, as will be mentioned later. Imam Ahmad said: Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Sufyan, on the authority of Habib bin Abi Umrah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, regarding

the words of God Almighty: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land}. He said: defeated and defeated. He said: The polytheists loved for Persia to prevail over the Romans, because they were idolaters, and the Muslims loved for the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: They will be defeated. Abu Bakr mentioned it to them, and they said: Set a time limit between us and you. If we are victorious, then such and such will be for us, and if you are victorious, then such and such will be for you. So he set a time limit of five years, but they did not prevail. So Abu Bakr mentioned this to the Prophet, may God bless him and grant him peace, and he said: Why did you not make it less than - I think he said ten? Saeed bin Jubair said: A few is less than ten, then the Romans appeared after that. He said: This is what His words: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land, and they are after that. They will be victorious. Within three to nine years. To God belongs the command before and after. And that Day the believers will rejoice in God's victory. He gives victory to whom He wills. And He is the Exalted in Might, the Merciful. This is how it was narrated by al-Tirmidhi and al-Nasa'i, both on the authority of al-Husayn ibn Harith, on the authority of Mu'awiyah ibn 'Amr, on the authority of Abu Ishaq al-Fazari, on the authority of Sufyan ibn Sa'id al-Thawri, with this chain of transmission. At-Tirmidhi said: It is hasan ghareeb. We only know it from the hadith of Sufyan, on the authority of Habib. Ibn Abi Hatim narrated it on the authority of Muhammad ibn Ishaq al-Sagani, on the authority of Mu'awiyah ibn 'Amr, with this chain of transmission. Ibn Jarir narrated it: Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Sa'id or Sa'id al-Tha'labi, who is called Abu Sa'd, from the people of Tarsus, narrated to us, Abu Ishaq al-Fazari narrated to us, and he mentioned it. And according to them, Sufyan said: I was informed that they were victorious on the day of Badr.

Another Hadith Sulayman ibn Mihran al-A'mash narrated from Muslim from Masruq who said: Abdullah said: Five have passed: Ad-Dukhan, Ad-Lazzam, Ad-Batsha, Al-Qamar, and Ar-Rum. Both of them narrated it. Ibn Jarir said: Ibn Wakee' narrated to us, Al-Maharibi narrated to us from Dawud ibn Abi Hind, from Amir - he is Al-Sha'bi - from Abdullah ibn Mas'ud **may God be pleased with him** who said: Persia was victorious over the Romans, and the polytheists loved for Persia to be victorious over the Romans. The Muslims loved for the Romans to be victorious over the Persians because they are the People of the Book and they are closer to their religion. So when the verse "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years" was revealed, they said: O Abu Bakr, your companion says that the Romans will be victorious over the Persians within three to nine years. He said: He is speaking the truth. They said: Would you like us to gamble with you? So they pledged allegiance to him for four she-camels for

seven years. The seven days passed and nothing happened, so the polytheists rejoiced at that, and it was difficult for the Muslims. So this was mentioned to the Prophet (peace and blessings of God be upon him), and he said, **What do you mean by a few years?** They said, **Less than ten.** He said, **Go and give them more, and add two years to the term.** So the two years had not passed when the caravans brought report of the Romans' victory over the Persians, and the believers rejoiced at that." And God, the Most High, revealed: "Alif, Lam, Meem. The Romans have been defeated. In the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that Day the believers will rejoice. In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [This is] the promise of God; God does not fail in His promise."

Another hadith Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Omar Al-Wakii told us, Mumin told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome," was revealed, the polytheists said to Abu Bakr, **Don't you see what your companion is saying? He claims that the Romans will defeat the Persians.** He said, **My companion has spoken the truth.** They said, **Would you like us to take a risk?** So he set a deadline between him and them, and the deadline was due before the Romans defeated the Persians. report of that reached the Prophet, may God bless him and grant him peace, and he was upset and disliked it, and he said to Abu Bakr, **What made you do this?** He said, **To confirm what God and His Messenger have said.** He said, **Expose yourself to them and make the risk great, and make it last for a few years.** Abu Bakr came to them and said to them, **Would you like to return, for returning is better?** They said, **Yes.** Those years had not passed until the Romans defeated the Persians, and they tied up their horses in Al-Madain and built the Roman city. Abu Bakr came to the Prophet, may God bless him and grant him peace, and said: This is ill-gotten gain. He said: Give it in charity.

Another hadith Abu Isa Al-Tirmidhi said: Muhammad bin Ismail told us, Ismail bin Abi Uways told us, Ibn Abi Al-Zinad told me on the authority of Urwah bin Al-Zubayr on the authority of Niyar bin Mukram Al-Aslami, who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years," was revealed, the Persians were the ones who had conquered the Romans on the day this verse was revealed, and the Muslims loved the Romans' victory over them, because they and they were People of the Book. Concerning that, God says: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." The Quraysh loved the Persians' victory, because they and they were not People of the Book, nor did they believe in the Resurrection. So when God revealed this verse, Abu Bakr went out shouting in the outskirts of Mecca, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years." Some of the Quraysh said

to Abu Bakr: That is between us and you. Your companion claimed that the Romans would overcome the Persians in three to nine years. Doesn't he..." Shall we bet you on that? He said: Yes, and that was before betting was forbidden. So Abu Bakr and the polytheists made a bet and agreed upon the bet and said to Abu Bakr: How much do you make a few years? From three to nine years, name a middle ground between us and you. So they named six years between them. So the six years passed before they were victorious, so the polytheists took Abu Bakr's pledge. When the seventh year began, the Romans defeated the Persians. The Muslims criticized Abu Bakr for naming six years. He said: Because God said in a few years. He said: At that time, many people embraced Islam. This is how At-Tirmidhi narrated it. Then he said: This is a good and authentic hadith. We do not know it except from the hadith of Abd ar-Rahman ibn Abi al-Zinad.

Something similar to this was narrated in a mursal form on the authority of a group of the Tabi'un, such as Ikrimah, Al-Sha'bi, Mujahid, Qatadah, Al-Suddi, Al-Zuhri, and others. One of the strangest of these chains of transmission is what Imam Sunayd ibn Dawud narrated in his Tafsir, where he said: Hajjaj told me on the authority of Abu Bakr ibn Abdullah on the authority of Ikrimah who said: There was a woman in Persia who only gave birth to heroic kings. Khosrow summoned her and said: I want to send an army to the Romans and appoint over them a man from your sons, so advise me which of them should I appoint?! She said: This is so-and-so, and he is more cunning than a fox and more cautious than a falcon. This is Farkhan, and he is sharper than a spear. This is Shahrazad, and he is more patient than so-and-so, meaning her three sons. Appoint whichever of them you wish. He said: I have appointed the patient one. So he appointed Shahrazad, and he marched to the Romans with the people of Persia, defeated them, destroyed their cities, and cut down their olive trees. Abu Bakr ibn Abdullah said: I narrated this hadith to Ata' Al-Khurasani, and he said: Have you not seen the land of Ash-Sham? I said: No. He said: If you had seen it, you would have seen the cities that were destroyed and the olive trees that were cut down. Then I came to Syria after that and saw it. Ata Al-Khurasani said: Yahya bin Ya'mar told me that Caesar sent a man called Qutmah with an army of Romans, and Khosrow sent Shahrazad. They met at Adhraat and Busra, which is the closest part of Syria to you. The Persians met the Romans and defeated them. The infidels of Quraysh rejoiced at that, but the Muslims hated it. `Ikrimah said: The polytheists met the companions of the Prophet (peace and blessings of God be upon him) and said: You are People of the Book, and the Christians are People of the Book, and we are illiterate. Your brothers from the Persians have defeated our brothers from the People of the Book, and if you fight us, we will defeat you. Then God revealed: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that day the believers will rejoice in God's victory. He gives victory to whom He wills." Abu Bakr Al-Siddiq went out to the infidels and said: "Have you rejoiced at the victory of your brothers over our brothers? Do not

Surat al-Rum 30:6

The promise of God. God does not fail in His promise, but most of the people do not know.

rejoice, and do not let God comfort your eyes. By God, God will make the Romans victorious over the Persians.” He told us about that. Our Prophet, may God bless him and grant him peace, then Abi bin Khalaf stood up and said: You have lied, O Abu Fadil. Abu Bakr said to him: You are a liar, O enemy of God. He said: I will give you ten she-camels from me and ten she-camels from you. If the Romans defeat the Persians, you will be fined, and if the Persians defeat them, you will be fined for three years. Then Abu Bakr came to the Prophet, may God bless him and grant him peace, and informed him. He said: This is not what you said. The term ‘female camel’ is between three and nine. So he increased the risk and extended the term. Abu Bakr went out and met Abi, and said: Perhaps you regretted it? He said: No, come, I will increase the danger and give you an extension in the term, so make it one hundred camels for one hundred camels for nine years. He said: I have done so, and the Romans had defeated the Persians before that, and the Muslims defeated them. Ikrimah said: When the Persians defeated the Romans, Farkhan, the brother of Shahrazad, sat drinking, and said to his companions: I saw as if I was sitting on the throne of Khosrau. Khosrau heard about it, so Khosrau wrote to Shahrazad: When my letter reaches you, send me Farkhan’s head. So he wrote to him: O king, you will not find anyone like Farkhan who has the power to defeat and a voice against the enemy, so do not do that. So he wrote to him: There are men from Persia who succeed him, so hurry to me with his head. So he went back to him, and Khosrau became angry and did not answer him, and he sent a messenger to the people of Persia: I have removed Shahrazad from you and appointed Farkhan over you. Then he gave the messenger a small, delicate piece of paper, and said: If Farkhan takes over the kingdom and his brother submits to him, give him this. So when Shahrazad read the letter He said: Hearing and obedience, and he got down from his bed and Farkhan sat down and gave him the paper and said: Bring me Shahrazad and brought him forward to behead him, he said: Do not hurry until I write my will, he said: Yes, so he called for the basket and gave him the papers, he said: All this I consulted with Khosrow about you and you wanted to kill me with one letter, so he returned the kingdom to his brother Shahrazad, and Shahrazad wrote to Caesar, King of al-Rum 30: I have a need from you that neither the cold nor the papers can bear, so meet me and do not meet me except with fifty Romans, for I will meet you with fifty Persians, so Caesar came with five hundred thousand Romans, and he began to place spies before him on the road, and he was afraid that he had deceived him until his spies told him that he had only fifty men with him, then he spread out for them and they met in a brocade tent that had been made for them, with each of them having a knife, so they called an interpreter between them, and Shahrazad said: Those who destroyed your cities are my brother and I with our treachery and our bravery, and Khosrow envied us He wanted to kill my brother, but I refused. Then he ordered my brother to kill me, and we have all deposed him. We will fight him with you. He said, **You have both done well.** Then one of them gestured to the other that a secret is between two

people, and if it goes beyond two people, it is revealed. He said, *Yes.* So they both killed the translators with their knives, and God destroyed Khosrau. The report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaybiyyah, and he and the Muslims rejoiced. This is a strange context and a wondrous construction.

Let us talk about the words of these noble verses. The Almighty said: “Alif, Lam, Meem. The Romans have been defeated.” We have already discussed the disconnected letters at the beginning of the surahs in the beginning of Surat Al-Baqarah. As for the Romans, they are from the lineage of Esau, son of Isaac, son of Abraham. They are cousins of the Children of Israel, and they are called the sons of the yellow ones. They were of the Greek religion. The Greeks are from the lineage of Japheth, son of Noah, cousins of the Turks. They used to worship the seven planets, called the Muthaira, and they prayed to the North Pole. They founded Damascus and built its temple, which had niches facing the north. The Romans followed their religion until about three hundred years after the mission of Christ. Among the kings of the Levant and the island was one called Caesar. The first of the kings to enter the Christian religion was Constantine, son of Qustus, and his mother was Mary, the Hellenic, the Fedqani from the land of Harran. She had converted to Christianity before him, so she invited him to her religion. Before that, he was a philosopher, so he followed her, it is said, out of fear. The Christians met with him and debated in his time with Abdullah bin Arius, and they differed in a widespread and scattered disagreement that was not regulated, except that three hundred and eighteen bishops from their group agreed, so they established for Constantine the doctrine, which they call the great trust, but it is in fact the contemptible betrayal, and they established for him laws, meaning books of rulings of prohibition and permission, and other things that they needed, and they changed the religion of Christ, peace be upon him, and they added to it and subtracted from it, so they prayed to the east, and replaced the Sabbath with Sunday, and they worshipped the cross and made the pig permissible, and they took holidays that they created like the Feast of the Cross, the Mass, the Epiphany, and other motives and snakes, and they made for him the door, and he is their chief, then the patriarchs, then the metropolitans, then the bishops and presbyters, then the deacons, and they invented monasticism, and the king built for them churches and temples, and he founded the city attributed to him, which is Constantinople. It is said that he built twelve thousand churches in his days, and he built Bethlehem with three altars, and his mother built the garbage, and these are the royalists, meaning those who are On the king’s religion.

Then came after them the Jacobites, the followers of Jacob the Cobbler, then the Nestorians, the followers of Nestorius, and they are many groups and sects, as the Messenger of God, may God bless him and grant him peace, said: **They split into seventy-two sects.** The point is that they continued in Christianity, whenever Caesar died, another succeeded him until the last of them was Heraclius, and he was one of the wisest

men, and one of the most prudent and clever of kings, and the most profound of them in depth, and the most far-reaching of them in opinion, so he ruled over them with great leadership and great splendor, so Khosrau, the king of Persia, opposed him and ruled the countries such as Iraq, Khorasan, Rayy and all the lands of the Persians, and he is Shapur Dhu al-Aktaf, and his kingdom was larger than Caesar's kingdom, and he had the leadership of the Persians, and the foolishness of the Persians, and they were Zoroastrians who worshipped fire, so it was mentioned from Ikrimah that: He sent his deputies and his army to him and they fought him, and it is well-known that Khosrau himself invaded his country, so he defeated him, crushed him and confined him, until nothing remained with him except the city of Constantinople. He besieged him there for a long time, until it became too narrow for him, and the Christians held him in excessive esteem. Khosrow was not able to conquer the country, nor was he able to do so because of its fortifications, as half of it was on the land side, and the other half was on the sea side, so the provisions and supplies came to them from there. When the matter dragged on, Caesar plotted, and saw in himself a deception, so he asked Khosrow to leave his country in exchange for money that he would reconcile with him and stipulate whatever he wanted. He agreed to that, and asked him for huge sums of money that no king of the world could afford, such as gold, jewels, fabrics, slave girls, servants, and many other things. Caesar obeyed him and made him believe that he had everything he asked for, and his mind was independent when he asked him what he asked for. If he and he had gathered together, their ability would be incapable of collecting a tenth of it. Khosrow asked that he be able to go to the Levant and the regions of his kingdom, to strive to obtain that from his treasures, his earnings, and his treasures, so he released him. When Caesar decided to leave the city of Constantinople, he gathered the people of He said: I am going out on a matter that I have decided with a group that I have appointed from my army. If I return to you before a year, then I am your king. If I do not return to you before that, then you have the choice: if you wish, you may continue to pledge allegiance to me, or if you wish, you may appoint someone other than me over you. They replied: You are our king as long as I live, even if I am absent for ten years. When he left Constantinople, he went out with a group of soldiers of this size, and Khosrow was camped at Constantinople, waiting for him to return. Caesar immediately mounted and marched quickly until he reached Persia. He ravaged their country, killing its men and its fighters, one by one. He continued killing until he reached Al-Mada'in, which was the seat of Khosrow's kingdom. He killed everyone there and took all their provisions and money, and took his women and harem captive. He shaved his son's head and put him on his donkey. He sent with him bracelets from his people in the utmost humiliation and disgrace. He wrote to Khosrow saying: This is what you asked for, take it. When Khosrow heard of that, he took him from He said: "The grief is that which only God Almighty can count, and his anger at the country intensified, so he intensified his siege of it with every possible means, but he was unable to do that. When he was unable to do that, he rode to take the road from the ford of the Gihon, which

was the only way for Caesar to reach Constantinople. When Caesar learned of that, he devised a great trick that had never been done before, which was that he stationed his soldiers and the crops that he had with him at the mouth of the ford, and rode with some of the army, and ordered loads of straw, dung, and manure to be carried with him, and he walked for about a day, ascending in the water, then he ordered those loads to be thrown into the river. When they passed by Khosrau, he and his soldiers thought that they had waded from there, so they rode in pursuit of them, and the ford was empty of the Persians. Caesar came forward and ordered them to rise and wade, so they waded and hastened their march, and they missed Khosrau and his soldiers, and entered Constantinople. That was a day witnessed by the Christians, and Khosrau and his armies remained confused, not knowing what to do. They did not obtain Caesar's country, and their country had been destroyed by the Romans, and their crops were taken, and their children and women were taken captive. This was due to the Romans' victory over Persia, and that was nine years after the Persians had defeated the Romans. The battle that took place between Persia and the Romans when the Romans were victorious was between Adhraat and Busra, as mentioned by Ibn Abbas, Ikrimah, and others. It is the edge of the Levant, next to the Hijaz. Mujahid said: This was in Al-Jazira, and it is the closest land of the Romans to Persia. And God knows best.

Then the Romans defeated the Persians after a few years, which were nine, because "bad'a" in the speech of the Arabs means between three and nine. This is also what came in the hadith narrated by Al-Tirmidhi, Ibn Jarir and others on the authority of Abdullah bin Abdul Rahman Al-Jumahi on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said to Abu Bakr while lamenting the verse "Alif, Lam, Meem. The Romans have been defeated" **Have you not taken precautions, O Abu Bakr? Because "bad'a" means between three and nine?** Then he said: This is a good and strange hadith from this chain of transmission. Ibn Jarir narrated on the authority of Abdullah bin Amr that he said the same.

God the Almighty says: **To God belongs the command before and after** meaning before that and after it. It was built on the damma because it separated the noun from the complement, which is His saying before from the complement. I intended **And on that day the believers will rejoice * In God's victory** meaning the Romans, the followers of Caesar, the king of Syria, over the Persians, the followers of Kisra, who were the Magians. The victory of the Romans over the Persians on the day of the Battle of Badr was stated by many scholars, such as Ibn Abbas, Al-Thawri, Al-Suddi and others. It was mentioned in the hadith narrated by Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim and Al-Bazzar on the authority of Al-A'mash on the authority of Atiyah on the authority of Abu Sa'id who said: When the day of Badr came, the Romans were victorious over the Persians, so the believers were amazed by it and rejoiced over it, and God the Almighty revealed: "And on that day the believers will rejoice * In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

The promise of God. God does not fail in His promise, but most of the people do not know.

Others said: Rather, the victory of the Romans over the Persians was in the year of Al-Hudaybiyyah. This was said by Ikrimah, Al-Zuhri, Qatadah and others. Some of them based this statement on the fact that Caesar had vowed that if God granted him victory over Khosrau, he would walk from Homs to Aelia, which is Jerusalem, as thanks to God Almighty, and he did so. But when he reached Jerusalem, he did not leave until he received the letter of the Messenger of God (peace and blessings of God be upon him), which he had sent with Dihya bin Khalifah. Dihya gave it to the ruler of Busra, who then handed it over to Caesar. When it reached Caesar, he asked who was in Ash-Sham from the Arabs of Hijaz. Abu Sufyan brought him Sakhr bin Harb Al-Umawi with a group of the leaders of Quraysh who were in Gaza. They were brought to him and sat before him. He said: Which of you is closest in lineage to this man who claims to be a prophet? Abu Sufyan said: I will. He said to his companions and seated them behind him: I will ask this man about this man, and if he lies, then call him a liar. Abu Sufyan said: By God, were it not for the fact that they would attribute lies to me, I would have lied. Heraclius asked him about his lineage and description. Among the things he asked was: Will he betray? I said: No, and we are in a period of time with him in which we do not know what he will do. He meant by that the truce that had been signed between the Messenger of God (peace and blessings of God be upon him) and the infidels of Quraysh in the year of Hudaybiyyah to stop the war between them for ten years. They used this as evidence that the victory of the Romans over the Persians was in the year of Hudaybiyyah, because Caesar only fulfilled his vow after Hudaybiyyah, and God knows best.

Those who hold the first view can respond to this by saying that his country had been destroyed and scattered, so he was not able to fulfill his vow until he had repaired what was necessary and inspected his country. Then, after four years of his victory, he fulfilled his vow, and God knows best. The matter in this regard is easy and straightforward, except that when Persia defeated the Romans, the believers were upset. When the Romans defeated the Persians, the believers rejoiced because the Romans were People of the Book, and so they were closer to the believers than the Magians, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those who say, 'We are Christians.'" That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you will see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" And God the Almighty said here: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Asid Al-Kalabi told me: I heard Al-Ala' bin Al-Zubayr Al-Kalabi narrating on the authority of his father, who said: I saw the Persians defeat the

Romans, then I saw the Romans defeat the Persians, then I saw the Muslims defeat the Persians and the Romans, all of that in fifteen years.

And the Almighty's saying: **And He is the Exalted in Might** meaning in His victory and vengeance against His enemies, **the Most Merciful** to His believing servants. And the Almighty's saying: **The promise of God - God never breaks His promise** meaning that what We have informed you of, O Muhammad, that We will give victory to the Romans over the Persians is a true promise from God, and a true report that will never break its promise. It must happen and come to pass, because it is God's law that He gives victory to the one of the two warring factions that is closest to the truth, and that He will grant it the best outcome. **But most people do not know** meaning about God's rule in His universe and His well-thought-out actions that are in accordance with justice.

God the Almighty says: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, most people have no knowledge except of this world, its earnings, its affairs and everything in it. They are clever and intelligent in acquiring it and how to earn it, but they are heedless of what will benefit them in the Hereafter, as if one of them is an idiot with no mind or thought. Al-Hasan Al-Basri said: By God, one of them would reach such a level of his worldly life that he would turn a dirham over on his fingernail and tell you its weight and how best to pray. Ibn Abbas said about God the Almighty's saying: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, the disbelievers know the worldly affairs, but they are ignorant of religious matters.

Fath al-Qadir

6- **God's promise - God never breaks His promise** meaning God made a promise that He never breaks, which is the victory of the Romans over Persia. **But most people do not know** that God never breaks His promise, and they are the infidels, and it was said that they are the infidels of Mecca in particular.

Tafsir al-Baghawi

6- **God's promise**, in the accusative case as a source, meaning: God promised a promise that the Romans would prevail over Persia, **God does not break His promise, but most people do not know**.

Tafsir al-Baidawi

6 - **The promise of God** is a source that confirms itself because what preceded it is in the meaning of a promise. **God does not break His promise** because lying to Him is impossible. **But most people do not know** His promise and the validity of His promise because of their ignorance and lack of thought.

Surat al-Rum 30:7

They know only the outward aspect of the life of this world, but they are heedless of the Hereafter.

Surat al-Rum 30:7

They know only the outward aspect of the life of this world, but they are heedless of the Hereafter.

Tafsir al-Jalalayn

7 - **They know only the outward aspect of the life of this world** its livelihoods of trade, agriculture, construction, planting, and other things **and they are heedless of the Hereafter** repetition of them is an emphasis.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These deniers of the truth of God's report know that the Romans will defeat the Persians, apparently, from their worldly life, and the management of their livelihoods in it, and what is good for them, but they are heedless of the matter of their afterlife, and what will save them from God's punishment there, and do not think about it.

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

Who said that?

Ibn Hamid told us: Abu Tamila Yahya bin Wadh Al-Ansari told us: Al-Husayn bin Waqid told us: Yazid Al-Nahwi told us on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **They know only the outward aspect of the life of this world**, meaning their livelihoods, when they reap and when they plant.

Ahmad bin Al-Waleed Al-Ramli told me, he said: Amr bin Othman bin Omar told us, on the authority of Asim bin Ali, he said: Abu Tamila told us, he said: Ibn Waqid told us, on the authority of Yazid Al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **They know only the outward aspect of the life of this world**, he said: When do they plant, when do they sow?

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us: Sharqi told us, on the authority of 'Ikrimah, regarding his statement, **They know only the outward aspect of the life of this world**, he said: It is the lamp or something similar.

Abu Hurairah Muhammad ibn Firas al-Dab'i told us: Abu Qutaybah told us: Shu'bah told us, on the authority of Sharqi, on the authority of Ikrimah, regarding His statement, **They know only the outward aspect of the life of this world**, he said: The lamplighters.

Ahmad bin Al-Walid Al-Ramli told us, he said: Sulayman bin Harb told us, he said: Shu'bah told us, on the authority of Sharqi, on the authority of Ikrimah, regarding His statement, **They know only the outward**

aspect of the life of this world, he said: The crocheters and the saddlers.

Bishr bin Adam told us, he said: Abd al-Rahman bin Mahdi told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, **They know only the outward aspect of the life of this world**. He said: Their livelihoods and what is good for them.

Ibn Bashar told us: Abd al-Rahman ibn Mahdi told us: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, similarly.

Bishr bin Adam told me: Ad-Dahhak bin Mukhallad told us, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah, and on the authority of Mansur, on the authority of Ibrahim: **They know only the outward aspect of the life of this world**. He said: Their livelihood.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **Outwardly from the life of this world** means the infidels, they know the life of this world, but they are ignorant of the matter of religion.

Ibn Wakee' told me, he said: My father told me, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah, **They know only the outward aspect of the life of this world**. He said: Their livelihoods and what is good for them.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **They know only the outward appearance of the life of this world** of its profession, its dealings, and its desires, **but they are heedless of the Hereafter**.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of Al-Hasan, who said: They know when their planting will be and when their harvest will be.

He said: Hafs bin Rashid Al-Hilali told us, on the authority of Shu'bah, on the authority of Sharqi, on the authority of Ikrimah, **They know only the outward aspect of the life of this world**. He said: Al-Siraj and similar verses.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, he said: He spent it on her livelihood.

Yunus narrated: Ibn Wahb told us: Ibn Zayd said, regarding His statement: **They know only the outward aspect of the life of this world, but of the Hereafter they are heedless**.

Others said about this:

Ibn Hamid narrated to us, saying: Ya'qub al-Qummi narrated to us, on the authority of Ja'far, on the authority of Sa'id, regarding His statement, **They know**

only the outward appearance of the life of this world, he said: The devils eavesdrop and hear the word that has been revealed, which should have been on earth. He said: And they are pelted with meteors, and none escapes being burned or struck by sparks from them. He said: So they fall and never return. He said: And what he heard is pelted to his human allies. He said: So they attribute a thousand lies to him. He said: So you have not seen people say, 'Such and such will happen.' He said: Then the truth of it comes out, as they say, what they heard from the heaven, followed by the lies they indulge in.

Tafsir al-Qurtubi

Then God the Almighty explained the extent of what they know, saying: **They know only the outward aspect of the life of this world**, meaning the affairs of their livelihood and their worldly affairs: when to sow and when to harvest, how to plant and how to build. This was said by Ibn Abbas, Ikrimah and Qatadah. Ad-Dahhak said: It is the construction of their palaces, the digging of their rivers and the planting of their trees, and the meaning is the same. It was also said: It is what the devils throw at them of worldly matters when they eavesdrop from the lowest heaven. This was said by Saeed ibn Jubayr. It was also said: It is the outward and the inward, as He said elsewhere: **Or an outward aspect of speech?** (Ar-Ra'd: 33).

I said: The statement of Ibn Abbas is more similar to the outward appearance of worldly life, to the point that Al-Hasan said: By God, one of them has such a high level of worldly knowledge that he would save a dirham and tell you its weight, but he does not know how to pray. Abu Al-Abbas Al-Mubarrad said: Khosrow divided his days and said: A windy day is suitable for sleeping, a cloudy day is for hunting, a rainy day is for drinking and amusement, and a sunny day is for necessities. Ibn Khalawayh said: He was not the most knowledgeable of them about worldly affairs. They only know the outward appearance of worldly life. **And they are heedless of the Hereafter**, meaning of knowing it and working for it. **They are heedless**. Some of them said:

It is a misfortune to see yourself in the morning in the form of a hearing and seeing man.

He is aware of every misfortune in his money, but if he is afflicted with a debt, he does not feel it.

Tafsir Ibn Kathir

These verses were revealed when Shapur, the Persian king, conquered the Levant, the Arabian Peninsula, and the far reaches of Byzantine territory. Heraclius, the Byzantine king, was forced to flee to Constantinople and besiege him there for a long time. Then the empire returned to Heraclius, as will be mentioned later. Imam Ahmad said: Muawiyah bin Amr told us, Abu Ishaq told us, on the authority of Sufyan, on the authority of Habib bin Abi Umrah, on the authority of Saeed bin Jubair, on the authority of Ibn

Abbas, may God be pleased with them both, regarding the words of God Almighty: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land}. He said: defeated and defeated. He said: The polytheists loved for Persia to prevail over the Romans, because they were idolaters, and the Muslims loved for the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said: They will be defeated. Abu Bakr mentioned it to them, and they said: Set a time limit between us and you. If we are victorious, then such and such will be for us, and if you are victorious, then such and such will be for you. So he set a time limit of five years, but they did not prevail. So Abu Bakr mentioned this to the Prophet, may God bless him and grant him peace, and he said: Why did you not make it less than - I think he said ten? Saeed bin Jubair said: A few is less than ten, then the Romans appeared after that. He said: This is what His words: {Alif, Lam, Meem. The Romans have been defeated * In the lowest land, and they are after that. They will be victorious. Within three to nine years. To God belongs the command before and after. And that Day the believers will rejoice in God's victory. He gives victory to whom He wills. And He is the Exalted in Might, the Merciful. This is how it was narrated by al-Tirmidhi and al-Nasa'i, both on the authority of al-Husayn ibn Harith, on the authority of Mu'awiyah ibn 'Amr, on the authority of Abu Ishaq al-Fazari, on the authority of Sufyan ibn Sa'id al-Thawri, with this chain of transmission. At-Tirmidhi said: It is hasan ghareeb. We only know it from the hadith of Sufyan, on the authority of Habib. Ibn Abi Hatim narrated it on the authority of Muhammad ibn Ishaq al-Sagani, on the authority of Mu'awiyah ibn 'Amr, with this chain of transmission. Ibn Jarir narrated it: Muhammad ibn al-Muthanna narrated to us, Muhammad ibn Sa'id or Sa'id al-Tha'labi, who is called Abu Sa'id, from the people of Tarsus, narrated to us, Abu Ishaq al-Fazari narrated to us, and he mentioned it. And according to them, Sufyan said: I was informed that they were victorious on the day of Badr.

Another Hadith Sulayman ibn Mihran al-A'mash narrated from Muslim from Masruq who said: Abdullah said: Five have passed: Ad-Dukhan, Ad-Lazzam, Ad-Batsha, Al-Qamar, and Ar-Rum. Both of them narrated it. Ibn Jarir said: Ibn Wake' narrated to us, Al-Maharibi narrated to us from Dawud ibn Abi Hind, from Amir - he is Al-Sha'bi - from Abdullah ibn Mas'ud **may God be pleased with him** who said: Persia was victorious over the Romans, and the polytheists loved for Persia to be victorious over the Romans. The Muslims loved for the Romans to be victorious over the Persians because they are the People of the Book and they are closer to their religion. So when the verse "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years" was revealed, they said: O Abu Bakr, your companion says that the Romans will be victorious over the Persians within three to nine years. He said: He is speaking the truth. They said: Would you like us to gamble with you? So they pledged allegiance to him for four she-camels for seven years. The seven days passed and nothing

They know only the outward aspect of the life of this world, but they are heedless of the Hereafter.

happened, so the polytheists rejoiced at that, and it was difficult for the Muslims. So this was mentioned to the Prophet (peace and blessings of God be upon him), and he said, **What do you mean by a few years?** They said, **Less than ten.** He said, **Go and give them more, and add two years to the term.** So the two years had not passed when the caravans brought report of the Romans' victory over the Persians, and the believers rejoiced at that." And God, the Most High, revealed: "Alif, Lam, Meem. The Romans have been defeated. In the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that Day the believers will rejoice. In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [This is] the promise of God; God does not fail in His promise."

Another hadith Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Omar Al-Wakii told us, Mumin told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome," was revealed, the polytheists said to Abu Bakr, **Don't you see what your companion is saying? He claims that the Romans will defeat the Persians.** He said, **My companion has spoken the truth.** They said, **Would you like us to take a risk?** So he set a deadline between him and them, and the deadline was due before the Romans defeated the Persians. report of that reached the Prophet, may God bless him and grant him peace, and he was upset and disliked it, and he said to Abu Bakr, **What made you do this?** He said, **To confirm what God and His Messenger have said.** He said, **Expose yourself to them and make the risk great, and make it last for a few years.** Abu Bakr came to them and said to them, **Would you like to return, for returning is better?** They said, **Yes.** Those years had not passed until the Romans defeated the Persians, and they tied up their horses in Al-Madain and built the Roman city. Abu Bakr came to the Prophet, may God bless him and grant him peace, and said: This is ill-gotten gain. He said: Give it in charity.

Another hadith Abu Isa Al-Tirmidhi said: Muhammad bin Ismail told us, Ismail bin Abi Uways told us, Ibn Abi Al-Zinad told me on the authority of Urwah bin Al-Zubayr on the authority of Niyar bin Mukram Al-Aslami, who said: When the verse, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome. Within three to nine years," was revealed, the Persians were the ones who had conquered the Romans on the day this verse was revealed, and the Muslims loved the Romans' victory over them, because they and they were People of the Book. Concerning that, God says: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." The Quraysh loved the Persians' victory, because they and they were not People of the Book, nor did they believe in the Resurrection. So when God revealed this verse, Abu Bakr went out shouting in the outskirts of Mecca, "Alif, Lam, Meem. The Romans have been defeated in the nearest land. But after their defeat they will overcome.

Within three to nine years." Some of the Quraysh said to Abu Bakr: That is between us and you. Your companion claimed that the Romans would overcome the Persians in three to nine years. Doesn't he..." Shall we bet you on that? He said: Yes, and that was before betting was forbidden. So Abu Bakr and the polytheists made a bet and agreed upon the bet and said to Abu Bakr: How much do you make a few years? From three to nine years, name a middle ground between us and you. So they named six years between them. So the six years passed before they were victorious, so the polytheists took Abu Bakr's pledge. When the seventh year began, the Romans defeated the Persians. The Muslims criticized Abu Bakr for naming six years. He said: Because God said in a few years. He said: At that time, many people embraced Islam. This is how At-Tirmidhi narrated it. Then he said: This is a good and authentic hadith. We do not know it except from the hadith of Abd ar-Rahman ibn Abi al-Zinad.

Something similar to this was narrated in a mursall form on the authority of a group of the Tabi'un, such as Ikrimah, Al-Sha'bi, Mujahid, Qatadah, Al-Suddi, Al-Zuhri, and others. One of the strangest of these chains of transmission is what Imam Sunayd ibn Dawud narrated in his Tafsir, where he said: Hajjaj told me on the authority of Abu Bakr ibn Abdullah on the authority of Ikrimah who said: There was a woman in Persia who only gave birth to heroic kings. Khosrow summoned her and said: I want to send an army to the Romans and appoint over them a man from your sons, so advise me which of them should I appoint?! She said: This is so-and-so, and he is more cunning than a fox and more cautious than a falcon. This is Farkhan, and he is sharper than a spear. This is Shahrazad, and he is more patient than so-and-so, meaning her three sons. Appoint whichever of them you wish. He said: I have appointed the patient one. So he appointed Shahrazad, and he marched to the Romans with the people of Persia, defeated them, destroyed their cities, and cut down their olive trees. Abu Bakr ibn Abdullah said: I narrated this hadith to Ata' Al-Khurasani, and he said: Have you not seen the land of Ash-Sham? I said: No. He said: If you had seen it, you would have seen the cities that were destroyed and the olive trees that were cut down. Then I came to Syria after that and saw it. Ata Al-Khurasani said: Yahya bin Ya'mar told me that Caesar sent a man called Qutmah with an army of Romans, and Khosrow sent Shahrazad. They met at Adhraat and Busra, which is the closest part of Syria to you. The Persians met the Romans and defeated them. The infidels of Quraysh rejoiced at that, but the Muslims hated it. 'Ikrimah said: The polytheists met the companions of the Prophet (peace and blessings of God be upon him) and said: You are People of the Book, and the Christians are People of the Book, and we are illiterate. Your brothers from the Persians have defeated our brothers from the People of the Book, and if you fight us, we will defeat you. Then God revealed: "Alif, Lam, Meem. The Romans have been defeated in the nearest land, but after their defeat they will overcome. Within three to nine years. To God belongs the command before and after. And on that day the believers will rejoice in God's victory.

He gives victory to whom He wills.” Abu Bakr Al-Siddiq went out to the infidels and said: “Have you rejoiced at the victory of your brothers over our brothers? Do not rejoice, and do not let God comfort your eyes. By God, God will make the Romans victorious over the Persians.” He told us about that. Our Prophet, may God bless him and grant him peace, then Abi bin Khalaf stood up and said: You have lied, O Abu Fadi. Abu Bakr said to him: You are a liar, O enemy of God. He said: I will give you ten she-camels from me and ten she-camels from you. If the Romans defeat the Persians, you will be fined, and if the Persians defeat them, you will be fined for three years. Then Abu Bakr came to the Prophet, may God bless him and grant him peace, and informed him. He said: This is not what you said. The term ‘female camel’ is between three and nine. So he increased the risk and extended the term. Abu Bakr went out and met Abi, and said: Perhaps you regretted it? He said: No, come, I will increase the danger and give you an extension in the term, so make it one hundred camels for one hundred camels for nine years. He said: I have done so, and the Romans had defeated the Persians before that, and the Muslims defeated them. Ikrimah said: When the Persians defeated the Romans, Farkhan, the brother of Shahrazad, sat drinking, and said to his companions: I saw as if I was sitting on the throne of Khosrau. Khosrau heard about it, so Khosrau wrote to Shahrazad: When my letter reaches you, send me Farkhan’s head. So he wrote to him: O king, you will not find anyone like Farkhan who has the power to defeat and a voice against the enemy, so do not do that. So he wrote to him: There are men from Persia who succeed him, so hurry to me with his head. So he went back to him, and Khosrau became angry and did not answer him, and he sent a messenger to the people of Persia: I have removed Shahrazad from you and appointed Farkhan over you. Then he gave the messenger a small, delicate piece of paper, and said: If Farkhan takes over the kingdom and his brother submits to him, give him this. So when Shahrazad read the letter He said: Hearing and obedience, and he got down from his bed and Farkhan sat down and gave him the paper and said: Bring me Shahrazad and brought him forward to behead him, he said: Do not hurry until I write my will, he said: Yes, so he called for the basket and gave him the papers, he said: All this I consulted with Khosrow about you and you wanted to kill me with one letter, so he returned the kingdom to his brother Shahrazad, and Shahrazad wrote to Caesar, King of al-Rum 30: I have a need from you that neither the cold nor the papers can bear, so meet me and do not meet me except with fifty Romans, for I will meet you with fifty Persians, so Caesar came with five hundred thousand Romans, and he began to place spies before him on the road, and he was afraid that he had deceived him until his spies told him that he had only fifty men with him, then he spread out for them and they met in a brocade tent that had been made for them, with each of them having a knife, so they called an interpreter between them, and Shahrazad said: Those who destroyed your cities are my brother and I with our treachery and our bravery, and Khosrow envied us He wanted to kill my brother, but I refused. Then he ordered my brother to kill me, and we have all deposed him. We will fight him with you. He said, **You have both done well.** Then one of

them gestured to the other that a secret is between two people, and if it goes beyond two people, it is revealed. He said, *Yes.* So they both killed the translators with their knives, and God destroyed Khosrau. The report reached the Messenger of God (peace and blessings of God be upon him) on the day of Hudaybiyyah, and he and the Muslims rejoiced. This is a strange context and a wondrous construction.

Let us talk about the words of these noble verses. The Almighty said: “Alif, Lam, Meem. The Romans have been defeated.” We have already discussed the disconnected letters at the beginning of the surahs in the beginning of Surat Al-Baqarah. As for the Romans, they are from the lineage of Esau, son of Isaac, son of Abraham. They are cousins of the Children of Israel, and they are called the sons of the yellow ones. They were of the Greek religion. The Greeks are from the lineage of Japheth, son of Noah, cousins of the Turks. They used to worship the seven planets, called the Mutahira, and they prayed to the North Pole. They founded Damascus and built its temple, which had niches facing the north. The Romans followed their religion until about three hundred years after the mission of Christ. Among the kings of the Levant and the island was one called Caesar. The first of the kings to enter the Christian religion was Constantine, son of Qustus, and his mother was Mary, the Hellenic, the Fedqani from the land of Harran. She had converted to Christianity before him, so she invited him to her religion. Before that, he was a philosopher, so he followed her, it is said, out of fear. The Christians met with him and debated in his time with Abdullah bin Arius, and they differed in a widespread and scattered disagreement that was not regulated, except that three hundred and eighteen bishops from their group agreed, so they established for Constantine the doctrine, which they call the great trust, but it is in fact the contemptible betrayal, and they established for him laws, meaning books of rulings of prohibition and permission, and other things that they needed, and they changed the religion of Christ, peace be upon him, and they added to it and subtracted from it, so they prayed to the east, and replaced the Sabbath with Sunday, and they worshipped the cross and made the pig permissible, and they took holidays that they created like the Feast of the Cross, the Mass, the Epiphany, and other motives and snakes, and they made for him the door, and he is their chief, then the patriarchs, then the metropolitans, then the bishops and presbyters, then the deacons, and they invented monasticism, and the king built for them churches and temples, and he founded the city attributed to him, which is Constantinople. It is said that he built twelve thousand churches in his days, and he built Bethlehem with three altars, and his mother built the garbage, and these are the royalists, meaning those who are On the king’s religion.

Then came after them the Jacobites, the followers of Jacob the Cobbler, then the Nestorians, the followers of Nestorius, and they are many groups and sects, as the Messenger of God, may God bless him and grant him peace, said: **They split into seventy-two sects.** The point is that they continued in Christianity, whenever Caesar died, another succeeded him until the last of them was Heraclius, and he was one of the wisest men, and one of the most prudent and clever of kings,

They know only the outward aspect of the life of this world, but they are heedless of the Hereafter.

and the most profound of them in depth, and the most far-reaching of them in opinion, so he ruled over them with great leadership and great splendor, so Khosrau, the king of Persia, opposed him and ruled the countries such as Iraq, Khorasan, Rayy and all the lands of the Persians, and he is Shapur Dhu al-Aktaf, and his kingdom was larger than Caesar's kingdom, and he had the leadership of the Persians, and the foolishness of the Persians, and they were Zoroastrians who worshipped fire, so it was mentioned from Ikrimah that: He sent his deputies and his army to him and they fought him, and it is well-known that Khosrau himself invaded his country, so he defeated him, crushed him and confined him, until nothing remained with him except the city of Constantinople. He besieged him there for a long time, until it became too narrow for him, and the Christians held him in excessive esteem. Khosrow was not able to conquer the country, nor was he able to do so because of its fortifications, as half of it was on the land side, and the other half was on the sea side, so the provisions and supplies came to them from there. When the matter dragged on, Caesar plotted, and saw in himself a deception, so he asked Khosrow to leave his country in exchange for money that he would reconcile with him and stipulate whatever he wanted. He agreed to that, and asked him for huge sums of money that no king of the world could afford, such as gold, jewels, fabrics, slave girls, servants, and many other things. Caesar obeyed him and made him believe that he had everything he asked for, and his mind was independent when he asked him what he asked for. If he and he had gathered together, their ability would be incapable of collecting a tenth of it. Khosrow asked that he be able to go to the Levant and the regions of his kingdom, to strive to obtain that from his treasures, his earnings, and his treasures, so he released him. When Caesar decided to leave the city of Constantinople, he gathered the people of He said: I am going out on a matter that I have decided with a group that I have appointed from my army. If I return to you before a year, then I am your king. If I do not return to you before that, then you have the choice: if you wish, you may continue to pledge allegiance to me, or if you wish, you may appoint someone other than me over you. They replied: You are our king as long as I live, even if I am absent for ten years. When he left Constantinople, he went out with a group of soldiers of this size, and Khosrow was camped at Constantinople, waiting for him to return. Caesar immediately mounted and marched quickly until he reached Persia. He ravaged their country, killing its men and its fighters, one by one. He continued killing until he reached Al-Mada'in, which was the seat of Khosrow's kingdom. He killed everyone there and took all their provisions and money, and took his women and harem captive. He shaved his son's head and put him on his donkey. He sent with him bracelets from his people in the utmost humiliation and disgrace. He wrote to Khosrow saying: This is what you asked for, take it. When Khosrow heard of that, he took him from He said: "The grief is that which only God Almighty can count, and his anger at the country intensified, so he intensified his siege of it with every possible means, but he was unable to do that. When he was unable to do that, he

rode to take the road from the ford of the Gihon, which was the only way for Caesar to reach Constantinople. When Caesar learned of that, he devised a great trick that had never been done before, which was that he stationed his soldiers and the crops that he had with him at the mouth of the ford, and rode with some of the army, and ordered loads of straw, dung, and manure to be carried with him, and he walked for about a day, ascending in the water, then he ordered those loads to be thrown into the river. When they passed by Khosrau, he and his soldiers thought that they had waded from there, so they rode in pursuit of them, and the ford was empty of the Persians. Caesar came forward and ordered them to rise and wade, so they waded and hastened their march, and they missed Khosrau and his soldiers, and entered Constantinople. That was a day witnessed by the Christians, and Khosrau and his armies remained confused, not knowing what to do. They did not obtain Caesar's country, and their country had been destroyed by the Romans, and their crops were taken, and their children and women were taken captive. This was due to the Romans' victory over Persia, and that was nine years after the Persians had defeated the Romans. The battle that took place between Persia and the Romans when the Romans were victorious was between Adhraat and Busra, as mentioned by Ibn Abbas, Ikrimah, and others. It is the edge of the Levant, next to the Hijaz. Mujahid said: This was in Al-Jazira, and it is the closest land of the Romans to Persia. And God knows best.

Then the Romans defeated the Persians after a few years, which were nine, because "bad'a" in the speech of the Arabs means between three and nine. This is also what came in the hadith narrated by Al-Tirmidhi, Ibn Jarir and others on the authority of Abdullah bin Abdul Rahman Al-Jumahi on the authority of Al-Zuhri on the authority of Ubaidullah bin Abdullah on the authority of Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said to Abu Bakr while lamenting the verse 'Alif, Lam, Meem. The Romans have been defeated" **Have you not taken precautions, O Abu Bakr? Because "bad'a** means between three and nine?" Then he said: This is a good and strange hadith from this chain of transmission. Ibn Jarir narrated on the authority of Abdullah bin Amr that he said the same.

God the Almighty says: **To God belongs the command before and after** meaning before that and after it. It was built on the damma because it separated the noun from the complement, which is His saying before from the complement. I intended **And on that day the believers will rejoice * In God's victory** meaning the Romans, the followers of Caesar, the king of Syria, over the Persians, the followers of Kisra, who were the Magians. The victory of the Romans over the Persians on the day of the Battle of Badr was stated by many scholars, such as Ibn Abbas, Al-Thawri, Al-Suddi and others. It was mentioned in the hadith narrated by Al-Tirmidhi, Ibn Jarir, Ibn Abi Hatim and Al-Bazzar on the authority of Al-A'mash on the authority of Atiyyah on the authority of Abu Sa'id who said: When the day of Badr came, the Romans were victorious over the Persians, so the believers were amazed by it and rejoiced over it, and God the Almighty revealed: "And

on that day the believers will rejoice * In God's victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."

Others said: Rather, the victory of the Romans over the Persians was in the year of Al-Hudaybiyyah. This was said by Ikrimah, Al-Zuhri, Qatadah and others. Some of them based this statement on the fact that Caesar had vowed that if God granted him victory over Khosrau, he would walk from Homs to Aelia, which is Jerusalem, as thanks to God Almighty, and he did so. But when he reached Jerusalem, he did not leave until he received the letter of the Messenger of God (peace and blessings of God be upon him), which he had sent with Dihya bin Khalifah. Dihya gave it to the ruler of Busra, who then handed it over to Caesar. When it reached Caesar, he asked who was in Ash-Sham from the Arabs of Hijaz. Abu Sufyan brought him Sakhr bin Harb Al-Umawi with a group of the leaders of Quraysh who were in Gaza. They were brought to him and sat before him. He said: Which of you is closest in lineage to this man who claims to be a prophet? Abu Sufyan said: I will. He said to his companions and seated them behind him: I will ask this man about this man, and if he lies, then call him a liar. Abu Sufyan said: By God, were it not for the fact that they would attribute lies to me, I would have lied. Heraclius asked him about his lineage and description. Among the things he asked was: Will he betray? I said: No, and we are in a period of time with him in which we do not know what he will do. He meant by that the truce that had been signed between the Messenger of God (peace and blessings of God be upon him) and the infidels of Quraysh in the year of Hudaybiyyah to stop the war between them for ten years. They used this as evidence that the victory of the Romans over the Persians was in the year of Hudaybiyyah, because Caesar only fulfilled his vow after Hudaybiyyah, and God knows best.

Those who hold the first view can respond to this by saying that his country had been destroyed and scattered, so he was not able to fulfill his vow until he had repaired what was necessary and inspected his country. Then, after four years of his victory, he fulfilled his vow, and God knows best. The matter in this regard is easy and straightforward, except that when Persia defeated the Romans, the believers were upset. When the Romans defeated the Persians, the believers rejoiced because the Romans were People of the Book, and so they were closer to the believers than the Magians, as God the Almighty said: "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will find the nearest of them in affection to the believers to be those who say, 'We are Christians.'" That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you will see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" And God the Almighty said here: "And on that Day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." Ibn Abi Hatim said: Abu Zur'ah told us, Sufyan told us, Al-Walid told us, Asid Al-Kalabi told me: I heard Al-Ala' bin Al-Zubayr Al-Kalabi narrating on the authority of his

father, who said: I saw the Persians defeat the Romans, then I saw the Romans defeat the Persians, then I saw the Muslims defeat the Persians and the Romans, all of that in fifteen years.

And the Almighty's saying: **And He is the Exalted in Might** meaning in His victory and vengeance against His enemies, **the Most Merciful** to His believing servants. And the Almighty's saying: **The promise of God - God never breaks His promise** meaning that what We have informed you of, O Muhammad, that We will give victory to the Romans over the Persians is a true promise from God, and a true report that will never break its promise. It must happen and come to pass, because it is God's law that He gives victory to the one of the two warring factions that is closest to the truth, and that He will grant it the best outcome. **But most people do not know** meaning about God's rule in His universe and His well-thought-out actions that are in accordance with justice.

God the Almighty says: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, most people have no knowledge except of this world, its earnings, its affairs and everything in it. They are clever and intelligent in acquiring it and how to earn it, but they are heedless of what will benefit them in the Hereafter, as if one of them is an idiot with no mind or thought. Al-Hasan Al-Basri said: By God, one of them would reach such a level of his worldly life that he would turn a dirham over on his fingernail and tell you its weight and how best to pray. Ibn Abbas said about God the Almighty's saying: {They know only the outward appearance of the life of this world, while they are heedless of the Hereafter.} Meaning, the disbelievers know the worldly affairs, but they are ignorant of religious matters.

Fath al-Qadir

7- **They know only the outward appearance of the life of this world** meaning they know the outward appearance of what they see of the world's adornments and pleasures, the matter of their livelihood and the reasons for obtaining their worldly benefits. It was said that it is what the devils throw at them of worldly matters when they eavesdrop, and it was said that it is the outward falsehood. **And they are heedless of the Hereafter** which is the permanent blessing and pure pleasure. **They are heedless** they do not pay attention to it and do not prepare for it what is needed, or they are heedless of belief in it and confirmation of its coming.

Tafsir al-Baghawi

7- **They know only the outward aspect of the life of this world**, meaning: the matter of their livelihood, how they earn and trade, when they plant, sow and harvest, and how they build and live. Al-Hasan said: One of them may peck a dirham with the tip of his fingernail and remember its weight without making a mistake, but he does not pray well. **And they are heedless of the Hereafter**, heedless of it, ignorant of it, they do not think about it and do not work for it.

Surat al-Rum 30:7

They know only the outward aspect of the life of this world, but they are heedless of the Hereafter.

Tafsir al-Baidawi

7 - **They know only the outward aspect of the life of this world**, what they see of it and enjoy its adornments. **And they are heedless of the Hereafter**, which is its goal and intended purpose. **They are heedless**, it does not cross their minds. The second *they* is a repetition of the first or a subject, and *heedless* is its predicate, and the sentence is the predicate of the first. In both cases, it is a vocative of their complete heedlessness of the Hereafter, which is confirmed by the requirement of the previous sentence replaced by His statement, **They do not know**, as a confirmation of their ignorance and likening them to animals whose perception of this world is limited to some of its outward aspects. Part of knowing its outward aspect is knowing its realities, characteristics, properties, actions, causes, how they emanate from it, and how to act within it. For this reason, the outward aspect is denied. As for its inner aspect, it is a metaphor for the Hereafter and a connection to attaining it and a model for its conditions, and a notification that there is no difference between lack of knowledge and knowledge that is specific to the outward aspect of this world.

Surat al-Rum 30:8

Have they not reflected within themselves? God did not create the heavens and the earth and whatever is between them except in truth and for a specified term. And indeed, many among the people, regarding the meeting with their Lord, are disbelievers.

Tafsir al-Jalalayn

8 - Have they not reflected within themselves? To turn back from their heedlessness (God created the heavens and the earth and all that is between them except in truth and for a specified term. And indeed) they perish at its end and after it is the resurrection **many of the people are disbelievers in the meeting** the disbelievers of Mecca (of their Lord. Do they not) believe in the resurrection after death

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have these deniers of the resurrection, O Muhammad, not from your people given thought to God's creation of them, and that He created them when they were nothing, then He transformed them through various states and times until they became men, so that they might know that He who did that is able to bring them back after their annihilation as a new creation, then He will reward the good-doer among them for his good, and the evil-doer for his evil. He will not wrong any of them by punishing him for the crime of another, nor will He deprive any of them of the reward for his deeds, because justice is not permissible. God did not create the heavens and the earth and what is between them except with justice and the establishment of truth. And a specified term: He says: And by a fixed, specified term, when that time comes He will annihilate all of that, and replace the earth with another earth and the heavens, and they will emerge for God, the One, the Prevailing. And many people deny the eternity of their Lord and reject it, out of ignorance that their return is to God after their annihilation, and out of heedlessness of the Hereafter.

Tafsir al-Qurtubi

God Almighty says: "Have they not reflected within themselves? God did not create the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, concerning the meeting with their Lord, are disbelievers."

God the Almighty says: **In themselves** is an adverbial phrase for disbelief with an object, transitive to which is the preposition *yatfakkaru*, because they were not commanded to think about the creation of themselves, but rather they were commanded to use disbelief in the creation of the heavens and the earth and themselves, so that they may know that God did not create the

heavens and other things except with the truth. Al-Zajjaj said: There is an ellipsis in the speech, meaning so that they may know, because the speech contains evidence for it. **Except with the truth** Al-Farra' said: Its meaning is except for the truth, meaning reward and punishment. It was also said: except to establish the truth. It was also said: with the truth with justice. It was also said: with wisdom, and the meanings are close. It was also said: with the truth, meaning that He is the Truth and the Truth created them, and this is evidence of His Oneness and Power. **And a specified term** means that the heavens and the earth have a term to which they will end, which is the Day of Resurrection. This is a reminder of annihilation, that every creature has a term, and of the reward of the good-doer and the punishment of the evil-doer. It was also said: and a specified term means that He created what He created at a time He specified because by creating that thing it is in it. **And indeed, many people, in the meeting with their Lord, are disbelievers.** The lam is for emphasis, and the meaning is: are disbelievers in the meeting with their Lord, in the order of precedence and delay, meaning they are disbelievers in the resurrection after death. And you say: Indeed, Zaid is sitting in the house. If you had said: Indeed, Zaid is sitting in the house, it would have been permissible. But if you had said: Indeed, Zaid is sitting in the house, it would not have been permissible, because the lam is only used to emphasize the subject of *in* and its predicate, and if you use them, it would not have been permissible. And likewise, if you say: Indeed, Zaid is sitting in the house, it would not have been permissible.

Tafsir Ibn Kathir

God Almighty says, alerting us to contemplate His creations, which indicate His existence and His uniqueness in creating them, and that there is no god but Him and no Lord but Him. He said, **Have they not reflected within themselves?** Meaning by this to look, ponder, and reflect on God's creation of things from the upper and lower worlds and what is between them of various creatures and different kinds, so that they may know that they were not created in vain or falsely, but rather with truth, and that they are postponed to a specified term, which is the Day of Resurrection. For this reason, God Almighty said, **And indeed, many of the people are disbelievers in the meeting with their Lord.** Then He alerted them to the truth of His Messengers in what they brought from Him, with what supported them of miracles and clear evidence of the destruction of those who disbelieved in them and the salvation of those who believed them. God Almighty said, **Have they not traveled through the land?** Meaning with their understandings, minds, insight, and hearing the report of those who came before them. For this reason, He said, **So they may see how was the end of those before them who were stronger than them in strength.** Meaning, the past nations and previous generations were stronger than you, O you to whom Muhammad was sent, may God bless him and grant him peace. And they were granted peace and more wealth and children, and you were not given a tenth of what they were given, and they were

Surat al-Rum 30:8

Have they not reflected within themselves? God did not create the heavens and the earth and whatever is between them except in truth and for a specified term. And indeed, many among the people, regarding the meeting with their Lord, are disbelievers.

empowered in this world with an empowerment you had not attained, and they lived long lives in it, so they lived it more than you, and exploited it more than you exploited it. And despite this, when their messengers came to them with clear proofs and they rejoiced in what they were given, God seized them for their sins, and they had no protector from God, nor did their wealth or children stand between them and the punishment of God, nor did they repel from them an atom's weight. And God would not wrong them in what He brought upon them of torment and punishment. **But they were wronging themselves.** That is, they were only given from themselves because they denied the signs of God and mocked them, and that was only because of their previous sins and their previous denial. For this reason, God Almighty said: **Then the worst was the end of those who did evil, because they denied the signs of God and used to mock them.** Just as God Almighty said: **And We will turn away their hearts and their eyes just as they did not believe in Him the first time, and leave them in their transgression.** They are blindly wandering. And God the Almighty said: **So when they deviated, God caused their hearts to deviate.** And God the Almighty said: **But if they turn away, then know that God only intends to afflict them with some of their sins.** Based on this, as-sawātī is the accusative object of asa'awu. It was also said that the meaning of this is: **Then the end of those who did evil was evil**, meaning evil was their end because they denied the signs of God and used to mock them. Based on this, as-sawātī is the accusative predicate of kan. This is the interpretation of Ibn Jarir, and he transmitted it from Ibn Abbas and Qatadah. Ibn Abi Hatim narrated it from them and from ad-Dahhak ibn Muzahim, and this is the apparent meaning - and God knows best - because of his statement: **and used to mock them.**

Fath al-Qadir

8- Have they not considered within themselves what God has created the heavens and the earth and what is between them? The hamza is for denial of them and the waw is for linking to an implied word as in similar verses. **In themselves** is an adverbial phrase for contemplation and not an object of contemplation. The meaning is that the causes of contemplation are available to them, and they are themselves. If they contemplated them as they should, they would know the Oneness of God and the truth of His prophets. It was also said that it is an object of contemplation. The meaning is: Or have they not contemplated God's creation of them while they were nothing? **Ma in Ma Khalaqa God** is a negative: meaning He did not create them except with the established truth that must be established. Or it is a noun in the accusative case by dropping the preposition: meaning with what God created. The operator in it is either the knowledge that contemplation leads to. Al-Zajjaj said in Al-Kalam that it was deleted: meaning so that they know. So he made **Ma** the object of the implied verb, not the knowledge indicated by it. The **Ba in Except with the**

truth is either for causality, or it and its object are in the accusative case as a state: meaning mixed with the truth. Al-Farra' said: Its meaning is except for the truth: i.e., for reward and punishment. It was also said that **the truth** means justice, and it was also said that **the truth** means justice, and it was also said that **the truth** means that He is the Truth and for the truth He created them. **And a specified term** is in apposition to the truth: i.e., and for a specified term for the heavens and the earth and what is between them, they will all come to it, which is the Day of Resurrection. This is an indication of annihilation, and that every created being has a term that it will not exceed. It was also said that the meaning of **and a specified term** is that He created what He created at a time He named for the creation of that thing. **And indeed, many of the people, in the meeting with their Lord, are disbelievers** i.e., they disbelieve in the resurrection after death. The *lam* is for emphasis, and what is meant by these are disbelievers in general, or the disbelievers of Mecca.

Tafsir al-Baghawi

8- Have they not reflected within themselves? God did not create the heavens and the earth and what is between them except in truth, meaning: for the truth, and it was said: to establish the truth, **and for a specified term**, meaning: for a known time when it ends and is the Day of Resurrection, **and indeed, many of the people, in the meeting with their Lord, are disbelievers.**

Tafsir al-Baidawi

8 - Have they not reflected upon themselves? Or have they not thought about themselves, or have they not thought about their own affairs, for they are closer to them than anything else and a mirror in which what is revealed to the one who has insight is made manifest to him in all possibilities, so that they may realize the ability of their Creator to restore them, just as He has the ability to bring them into being. **God did not create the heavens and the earth and all that is between them except in truth.** Related to an omitted statement or knowledge indicated by the speech. **And a specified term** Ends with it and does not remain after it. **And indeed, many of the people, in the meeting with their Lord** Meeting His reward at the expiration of the specified term or the establishment of the Hour. **Are disbelievers** Deniers who think that this world is eternal and that the Hereafter will not come to pass.

Surat al-Rum 30:9

Have they not traveled through the land and observed what was the end of those before them? They were stronger than them in power, and they tilled the land and populated it more than they populated it, and their messengers came to them with clear proofs. So it was not God who wronged them, but it was they who wronged themselves.

Tafsir al-Jalalayn

9 - **Have they not traveled through the land and observed how was the end of those before them?** **They were** of the nations, which is their destruction for denying their messengers **mightier than them in strength and they tilled** like Aad and Thamud **the land and cultivated it** they tilled it and turned it over for planting and cultivation **more than they cultivated it?** **And there came to them** that is, the disbelievers of Mecca (their messengers with clear proofs. But it was not) with the clear arguments **that God would wrong them, but** by destroying them without a crime (they were wronging themselves. Then) by denying their messengers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Did not these Quraysh who denied God, who were heedless of the Hereafter, travel through the lands they traveled through as a trader, and look at the effects of God on the nations who came before them who denied Him, how their fate was in denying His Messengers? They were stronger than them, and they tilled the earth: He says: They extracted the earth, plowed it, and cultivated it more than these people have. So God destroyed them because of their disbelief and their denial of their Messengers. They were not able to resist, despite their great strength, the punishment that befell them from God, nor did their cultivation of the earth benefit them, when their Messengers came to them with clear signs, but they denied them, so God unleashed His wrath upon them. God would not have wronged them by punishing them for denying His Messengers and rejecting His signs, but they were wronging themselves by disobeying their Lord.

And in a manner similar to what we said in the interpretation of His statement: **And they tilled the earth**, 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: **Have they not traveled through the land and observed what was the end of those before them? They were stronger than them in power and tilled the earth and populated it more than they populated it.** He said: They owned the

earth and populated it.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And they tilled the land**, he said: They plowed it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Have they not traveled through the land...** to His saying, **and have plowed the earth and cultivated it**, like His saying, **and have left traces on the earth** (Ghafir 40:21), and His saying, **and have cultivated it**, more than these people have cultivated, **and their messengers came to them with clear proofs.**

Tafsir al-Qurtubi

God the Almighty says: **Have they not traveled through the land and observed** with their eyes and hearts, **how was the end of those before them who were stronger than them in strength and tilled the earth** that is, they turned it over for cultivation, because the people of Mecca were not people of tillage. God the Almighty says: **tilled the earth** (al-Baqarah 2:71). **And populated it more than they have populated it** that is, those people populated it more than these people, so their cultivation and long life did not benefit them. **And their messengers came to them with clear proofs** that is, with miracles. It was also said: with rulings, but they disbelieved and did not believe. **So it was not God who would wrong them** by destroying them without sin, messengers, or proof. **But they were wronging themselves** by polytheism and disobedience.

Tafsir Ibn Kathir

God Almighty says, alerting us to contemplate His creations, which indicate His existence and His uniqueness in creating them, and that there is no god but Him and no Lord but Him. He said, **Have they not reflected within themselves?** Meaning by this to look, ponder, and reflect on God's creation of things from the upper and lower worlds and what is between them of various creatures and different kinds, so that they may know that they were not created in vain or falsely, but rather with truth, and that they are postponed to a specified term, which is the Day of Resurrection. For this reason, God Almighty said, **And indeed, many of the people are disbelievers in the meeting with their Lord.** Then He alerted them to the truth of His Messengers in what they brought from Him, with what supported them of miracles and clear evidence of the destruction of those who disbelieved in them and the salvation of those who believed them. God Almighty said, **Have they not traveled through the land?** Meaning with their understandings, minds, insight, and hearing the report of those who came before them. For this reason, He said, **So they may see how was the end of those before them who were stronger than them in strength.** Meaning, the past nations and previous generations were stronger than you, O you to whom Muhammad was sent, may God bless him and

Have they not traveled through the land and observed what was the end of those before them? They were stronger than them in power, and they tilled the land and populated it more than they populated it, and their messengers came to them with clear proofs. So it was not God who wronged them, but it was they who wronged themselves.

grant him peace. And they were granted peace and more wealth and children, and you were not given a tenth of what they were given, and they were empowered in this world with an empowerment you had not attained, and they lived long lives in it, so they lived it more than you, and exploited it more than you exploited it. And despite this, when their messengers came to them with clear proofs and they rejoiced in what they were given, God seized them for their sins, and they had no protector from God, nor did their wealth or children stand between them and the punishment of God, nor did they repel from them an atom's weight. And God would not wrong them in what He brought upon them of torment and punishment. **But they were wronging themselves.** That is, they were only given from themselves because they denied the signs of God and mocked them, and that was only because of their previous sins and their previous denial. For this reason, God Almighty said: **Then the worst was the end of those who did evil, because they denied the signs of God and used to mock them.** Just as God Almighty said: **And We will turn away their hearts and their eyes just as they did not believe in Him the first time, and leave them in their transgression.** They are blindly wandering. And God the Almighty said: **So when they deviated, God caused their hearts to deviate.** And God the Almighty said: **But if they turn away, then know that God only intends to afflict them with some of their sins.** Based on this, as-sawāṭī is the accusative object of asa'awu. It was also said that the meaning of this is: **Then the end of those who did evil was evil,** meaning evil was their end because they denied the signs of God and used to mock them. Based on this, as-sawāṭī is the accusative predicate of kan. This is the interpretation of Ibn Jarir, and he transmitted it from Ibn Abbas and Qatadah. Ibn Abi Hatim narrated it from them and from ad-Dahhak ibn Muzahim, and this is the apparent meaning - and God knows best - because of his statement: **and used to mock them.**

Fath al-Qadir

9- **Have they not traveled through the land?** The question is for rebuke and reprimand for not thinking about the effects and contemplating the places of consideration. The *fa* in *yanzaru* is for conjunction with *yasriu* and is included under what the question includes of rebuke and reprimand. The meaning is that they have traveled and witnessed **how was the end of those before them** from the groups of disbelievers whom God destroyed because of their disbelief in God, their denial of the truth, and their rejection of the messengers. The phrase **were stronger than them in strength** explains the state they were in, and that they were more capable than the disbelievers of Mecca and those who followed them in worldly matters. The meaning of **and tilled the land** is they plowed it and turned it over for cultivation and took up the means of that, and the people of Mecca were not people of cultivation. **and cultivated it more than they cultivated it**

meaning they cultivated it more than these people did, because those people lived longer than them, were stronger in body, and had more access to the means of livelihood. So they populated the land with buildings, agriculture and planting. **And their messengers came to them** with clear proofs, meaning miracles, and it was said with legal rulings. **So God would not wrong them** by punishing them for no sin, **but they were wronging themselves** by disbelief and denial.

Tafsir al-Baghawi

9- **Have they not traveled through the land and observed what was the end of those before them?** Or have they not traveled through the land and observed the fates of the nations before them and taken heed? **They were stronger than them in strength and tilled the land,** they plowed it and turned it over for cultivation, **and cultivated it more than they cultivated it,** meaning: more than the people of Mecca cultivated. It was said that he said that because the people of Mecca did not have plowing, **and their messengers came to them with clear proofs,** but they did not believe, so God destroyed them. **It was not God who wronged them,** by diminishing their rights, **but they were wronging themselves,** by diminishing their rights.

Tafsir al-Baidawi

9 - **Have they not traveled through the land and observed what was the end of those before them?** This is a report of their travels throughout the regions of the earth and their observation of the traces of the destroyers before them. **They were mightier than them in strength,** such as Aad and Thamud. **And they tilled the earth** and turned upside down to extract water, minerals, and plant seeds, etc. **And they populated it** and populated the earth. **More than they populated it** of the people of Mecca populating it, for they were people of a valley without crops that were not spread out for them elsewhere. This is a mockery of them, as they were deceived by the world and proud of it, while they were in a weaker state in it, since its affair revolved around expansion in the lands, dominating the servants, and disposing of the regions of the earth with various types of construction, while they were weak and forced into a home that had no benefit. **And their messengers came to them with clear proofs** with miracles or clear signs. **God would not wrong them** by doing to them what the oppressors do, destroying them without any crime or reminder. **But they were wronging themselves** because they did what led to their destruction.

Surat al-Rum 30:10

Then the worst outcome for those who did evil was that they denied the signs of God and used to ridicule them.

Tafsir al-Jalalayn

10 - **Then the worst end was for those who did evil** The feminine of worst is ugliest, the predicate of was in the nominative case of consequence, and the subject of was in the accusative case of consequence, and what is meant by it is Hell, and their evil *that* that is, because **they denied the signs of God** the Qur'an **and they used to ridicule them**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then the final fate of those who disbelieved from among those who tilled the earth and populated it, and to whom came their messengers with clear proofs from God, and they denied their messengers, so they committed evil in their actions. The worst: meaning the trait that is worse than their actions, as for in this world, it is destruction and ruin, and as for the Hereafter it is the Fire from which they will not emerge, nor will they be asked to repent.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Then the end of those who did evil was the worst:** those who associated evil: meaning the Fire.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Then the end of those who did evil was the worst,** meaning: Those who disbelieved, their reward is torment.

Some Arab scholars used to say: *Al-Suway* in this context is a verbal noun, like *Al-Baqwa*. Others disagreed with him on this and said: **It is a noun.**

And His statement: **Because they denied the signs of God,** meaning: They were the worst offenders, because they denied the signs of God in this world, and they mocked them. He says: And they mocked the proofs of God, who were His prophets and messengers.

Tafsir al-Qurtubi

God the Almighty says: **Then the end of those who did evil was the worst.** Al-Su'i is the feminine form of Al-Aw's, which is the ugliest, just as Al-Hasan is the feminine form of Al-Ahsan. It was said that it means Hellfire here, as said by Ibn Abbas. The meaning of

they did evil is that they associated partners with God, indicated by the fact that they denied the signs of God. Al-Su'i is the name of their Hell, just as Al-Husna is the name of Paradise. **Because they denied the signs of God** means because they lied, as Al-Kisa'i said. It was also said that it means because they lied. Nafi', Ibn Kathir, and Abu Amr read **Then was the end of the religion** in the nominative case as the subject of *kana*. It was mentioned because its feminine form is not real. Al-Su'i is the predicate of *kana*. The rest read it in the accusative case as the predicate of *kana*. Al-Su'i in the nominative case is the subject of *kana*. It is possible that its name is at-Takdib, so the meaning would be: Then the denial was the end of those who did evil, and al-Sawwa is a source for they did evil, or an attribute of something omitted, meaning the evil trait. It was narrated on the authority of al-A'mash that he read: Then the end of those who did evil was evil, raising al-Sawwa. An-Nahhas said: Evil is the most severe evil, and the verbal form of it is **that they denied the signs of God**. It was said: with Muhammad, peace and blessings be upon him, and the Qur'an, as al-Kalbi said. Muqatil: with the punishment that he would bring down upon them. Ad-Dahhak: with the miracles of Muhammad, peace and blessings be upon him. **And they used to mock at them.**

Tafsir Ibn Kathir

God Almighty says, alerting us to contemplate His creations, which indicate His existence and His uniqueness in creating them, and that there is no god but Him and no Lord but Him. He said, **Have they not reflected within themselves?** Meaning by this to look, ponder, and reflect on God's creation of things from the upper and lower worlds and what is between them of various creatures and different kinds, so that they may know that they were not created in vain or falsely, but rather with truth, and that they are postponed to a specified term, which is the Day of Resurrection. For this reason, God Almighty said, **And indeed, many of the people are disbelievers in the meeting with their Lord.** Then He alerted them to the truth of His Messengers in what they brought from Him, with what supported them of miracles and clear evidence of the destruction of those who disbelieved in them and the salvation of those who believed them. God Almighty said, **Have they not traveled through the land?** Meaning with their understandings, minds, insight, and hearing the report of those who came before them. For this reason, He said, **So they may see how was the end of those before them who were stronger than them in strength.** Meaning, the past nations and previous generations were stronger than you, O you to whom Muhammad was sent, may God bless him and grant him peace. And they were granted peace and more wealth and children, and you were not given a tenth of what they were given, and they were empowered in this world with an empowerment you had not attained, and they lived long lives in it, so they lived it more than you, and exploited it more than you exploited it. And despite this, when their messengers came to them with clear proofs and they rejoiced in what they were given, God seized them for their sins, and they had no protector from God, nor did their

Then the worst outcome for those who did evil was that they denied the signs of God and used to ridicule them.

wealth or children stand between them and the punishment of God, nor did they repel from them an atom's weight. And God would not wrong them in what He brought upon them of torment and punishment. **But they were wronging themselves.** That is, they were only given from themselves because they denied the signs of God and mocked them, and that was only because of their previous sins and their previous denial. For this reason, God Almighty said: **Then the worst was the end of those who did evil, because they denied the signs of God and used to mock them.** Just as God Almighty said: **And We will turn away their hearts and their eyes just as they did not believe in Him the first time, and leave them in their transgression.** They are blindly wandering. And God the Almighty said: **So when they deviated, God caused their hearts to deviate.** And God the Almighty said: **But if they turn away, then know that God only intends to afflict them with some of their sins.** Based on this, as-sawāṭī is the accusative object of *asa'awu*. It was also said that the meaning of this is: **Then the end of those who did evil was evil**, meaning evil was their end because they denied the signs of God and used to mock them. Based on this, as-sawāṭī is the accusative predicate of *kan*. This is the interpretation of Ibn Jarir, and he transmitted it from Ibn Abbas and Qatadah. Ibn Abi Hatim narrated it from them and from ad-Dahhak ibn Muzahim, and this is the apparent meaning - and God knows best - because of his statement: **and used to mock them.**

Fath al-Qadir

10- **Then the end of those who did evil was** meaning they committed evil deeds of polytheism and transgressions. **The worst** is a noun from the root word *saw*, the feminine form of *aswa*, which is the ugliest: meaning their end was the punishment that is the worst of punishments. It was said that it is a name for Hell, just as *al-husna* is a name for Paradise. It is possible that it is a verbal noun like *al-bushra* and *al-dhikr*. The punishment was described with it as an exaggeration. Nafi', Ibn Kathir, and Abu Amr read **the end** in the nominative case as the noun of *kana*, and the masculinity of the verb is due to its feminine being metaphorical. The worst report: meaning the deed, characteristic, or bad punishment or the report **that they lied** meaning the end of their matter was denial. The end of those who did evil, and **the worst** is a verbal noun from *asa'u* or an attribute of something omitted. Al-Kisa'i said: His statement, **because they denied** is in the accusative case as a reason, meaning because they denied the verses of God that He sent down to His messengers, or because they denied. Among those who say that the worst is Hell are Al-Farra', Al-Zajaj, Ibn Qutaybah and most of the commentators. It is called the worst because it makes its inhabitant feel bad. Al-Zajaj said: The meaning is, **Then the end of those who associated partners with God was the Fire because of their denial of the verses of God and their mockery.** The phrase **and they used to mock at them** is in apposition to **they denied** and is included with it in the rule of causality according to one of the

two opinions, or in the rule of being a noun because of *kana*, or as a report item according to the other opinion.

Ahmad, Al-Tirmidhi, who authenticated it, Al-Nasa'i, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani in Al-Kabir, Al-Hakim, who authenticated it, Ibn Mardawayh, Al-Bayhaqi in Al-Dala'il, and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas, regarding His statement, "Alif, Lam, Meem. The Romans have been defeated," that he said: "The polytheists loved for Persia to prevail over the Romans, because they were idolaters, and the Muslims loved for the Romans to prevail over the Persians because they were People of the Book. They mentioned it to Abu Bakr, who mentioned it to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: 'Indeed, they will be defeated.' Abu Bakr mentioned it to them, and they said: 'Set a time limit between us and you. If we are victorious, then such-and-such will be ours, and if you are victorious, then such-and-such will be yours.' So he set a time limit between them of five years, but they did not prevail. Abu Bakr mentioned it to the Messenger of God, may God bless him and grant him peace, and he said: 'Why did you not make it?' I think he said less than ten years. Then the Romans prevailed after that, and that is what His statement, "Alif, Lam, Meem. The Romans have been defeated," so they prevailed, then they were defeated after that, by the statement of God, 'To God belongs the command before and after. And on that day the believers will rejoice.'" **By the help of God.** Sufyan said: I heard that they were victorious over them on the day of Badr. Abu Ya'la, Ibn Abi Hatim, Ibn Mardawayh and Ibn Asakir narrated something similar on the authority of Al-Bara' ibn Azib, who added that when the time limit had passed and the Romans had not defeated Persia, the Prophet was displeased with the time limit that Abu Bakr had set and disliked it. He said: **What prompted you to do this?** He said: **In confirmation of God and His Messenger.** So he said: **Expose yourself to them and make the greatest effort and extend it to a few years.** So Abu Bakr came to them and said: **Would you like to return, for returning is better?** They said: **Yes.** But those years had not passed until the Romans defeated Persia and they tied up their horses in Al-Madain and built Rome. Abu Bakr was defeated and brought it to the Messenger of God, may God bless him and grant him peace, and he said: **This is ill-gotten gain, give it in charity.** Al-Tirmidhi narrated and authenticated it, as did Al-Daraqutni in Al-Afrad, Al-Tabarani, Ibn Mardawayh, Abu Nu'aym in Al-Dala'il, and Al-Bayhaqi in Al-Shu'ab, on the authority of Niyar ibn Mukram Al-Aslami, who said: When the verse, **Alif, Lam, Meem, The Romans have been defeated** was revealed, the Persians had been victorious over the Romans on the day this verse was revealed. The Muslims loved the Romans' victory over them because they and they were the People of the Book. Concerning this, God says, **And on that Day the believers will rejoice in God's victory.** The Quraysh loved the Persians' victory because they and they were not the People of the Book and did not believe in

the Resurrection. When God revealed this verse, Abu Bakr went out shouting in the outskirts of Makkah, "Alif, Lam, Meem, The Romans have been defeated in the lowest land. But after their defeat they will overcome. Within a few years." Some of the Quraysh said to Abu Bakr, "That is between us and you. Your companion claims that the Romans will defeat the Persians in a few years. Shall we not bet on that with you?" He said, **Yes, and that was before betting was forbidden.** So Abu Bakr and the polytheists took a bet and agreed on a wager. They said to Abu Bakr, **Why did you not make the 'ba'dah' range from three to nine years? So name a middle ground between us and you.** So they named six years between them. The six years passed before they were victorious, so the polytheists took Abu Bakr's pledge. When the seventh year began, the Romans emerged. The Muslims criticized Abu Bakr for naming it six years because God said, **in a few years.** At that point, many people embraced Islam. At-Tirmidhi narrated - and he authenticated it - Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Prophet (peace and blessings of God be upon him) said to Abu Bakr, **Why did you not take precautions, O Abu Bakr? The 'ba'dah' ranges from three to nine.** Al-Bukhari narrated something similar on his authority in his history. Al-Firyabi, Al-Tirmidhi, who authenticated it, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Sa'id that he said: When the Day of Badr occurred, the Romans were victorious over the Persians, and that pleased the believers. So, "Alif, Lam, Meem. The Romans have been defeated." He recited it in the accusative case, meaning with the ghayn in the active form, until the verse, **The believers rejoice * in the victory of God.** He said: So the believers rejoiced at the victory of the Romans over the Persians. This narration explains the reading of Abu Sa'id and those who were with him. Al-Hakim narrated, who authenticated it, on the authority of Abu Darda', who said: There will come people who will recite "Alif, Lam, Meem. The Romans have been defeated," meaning with the fatha on the ghayn. However, it is ghalabat, meaning with the damma on its ghayn. There are narrations on this topic, and what we have mentioned suffices. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **They know only the outward appearance of the life of this world,** meaning their livelihoods, when to plant, when to sow, and when to harvest. Ibn Mardawayh narrated on the authority of Ibn 'Umar, regarding the verse, **They were mightier than them in strength,** he said: A man of those who came before you had a distance between his shoulders, a mile apart.

Tafsir al-Baghawi

10- **Then the end of those who did evil,** meaning: did evil deeds, **was the worst,** meaning: the trait that would make them evil, which is the Fire. It was said: the worst is a name for Hell, just as goodness is a name for Paradise, **because they lied,** meaning: because they lied.

It was said that the interpretation of the worst is what follows it, which is His statement: **that they denied,**

meaning: Then the consequence of the wrongdoers was denial, as those evil deeds led them to deny, **the signs of God and they used to mock at them.**

The people of Hijaz and Basra read: *consequence* in the nominative case, meaning: then the end of their affair was evil. The others read it in the accusative case as the predicate of *was*, meaning: then the evil was the end of those who did evil.

Tafsir al-Baidawi

10 - **Then the end of those who did evil was the worst** meaning then their end was the *bad* end or the *bad* characteristic, so the apparent was placed in place of the pronoun to indicate what required that to be their end and that they did the same as their actions, and *bad* is the feminine of worst like good or a source like good report that is described by it. **That they denied the signs of God and used to mock them** is a reason, a substitute, or an apposition for **the worst**, or the predicate of *was*, and **the worst** is the source of **they did evil** or its object with the same meaning, **then the consequence** of those who committed the sin was that God sealed their hearts until they denied the signs of God and mocked them. It is possible that **the worst** is the relative clause of the verb and **that they denied** is its follower and the predicate is omitted for ambiguity and exaggeration, and that *that* is explanatory because if the offense is explained by denial and mockery, then it includes the meaning of the statement. Ibn Amir and the Kufians read *consequence* in the accusative case, on the basis that the noun is **the worst** and **that they denied** are in the aforementioned ways.

Surat al-Rum 30:11

God begins creation and then repeats it, and then to Him you will be returned.

Surat al-Rum 30:11

God begins creation and then repeats it, and then to Him you will be returned.

Tafsir al-Jalalayn

11 - **God begins creation** that is, He creates the creation of people **then He repeats it** He creates them after their death **then to Him you will be returned** with the letter ya and the letter ta

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God Almighty begins the creation of all creation alone by creating it without a partner or supporter, so He brings it into being from nothing, but by His power, the Almighty and Majestic, then He restores it as a new creation after its annihilation and destruction, just as He began it as a perfect creation, and it was nothing. **Then to Him you will be returned.** He says: Then to Him after He restores them as a new creation they will return, and they will be gathered for the judgment to be passed between them, and **that He may reward those who do evil for what they have done and reward those who do good with goodness** (al-Najm 53:31).

Tafsir al-Qurtubi

God Almighty says: **God begins creation, then repeats it, then to Him you will be returned.**

Tafsir Ibn Kathir

God the Almighty says: **God begins creation and then repeats it** meaning, just as He is able to begin it, He is also able to repeat it. **Then to Him you will be returned** meaning, on the Day of Resurrection, when every worker will be rewarded for his deeds. Then He says: **And on the Day the Hour appears, the sinners will be despairing** Ibn Abbas said: The sinners will despair. Mujahid said: The sinners will be disgraced. In another narration: The sinners will be depressed. **And they will have no intercessors from among their partners** meaning, the deities they used to worship besides God, and they disbelieved in them and betrayed them when they needed them most. Then God the Almighty says: **And on the Day the Hour appears, that Day they will be divided** Qatada said: By God, it is the division after which there will be no reunion. Meaning, when one is raised to the highest heavens and the other is lowered to the lowest of the low, that will be the final covenant between them. For this reason, God the Almighty says: **But as for those who believe and do righteous deeds, they will be in a garden, rejoicing** Mujahid and

Qatadah said: They will be enjoying themselves. Yahya bin Abi Katheer said: He means listening to singing and music, and it is more general than all of this. Al-Ajjaj said:

Praise be to God who gave the ink the right to follow. The Master is grateful.

Fath al-Qadir

His statement: 11- **God begins creation, then repeats it** meaning He creates them first, then returns them after death alive as they were. **Then to Him you will be returned** to the place of reckoning, so He rewards the doer of good for his good and the wrongdoer for his wrongdoing. The singular pronoun in **He returns** is based on the word *creation*, and the plural in **you will return** is based on its meaning. Abu Bakr and Abu Amr read **they will return** with the sub-ta'i. The rest read it with the superlative, indicating the address and the shifting that indicates exaggeration.

Tafsir al-Baghawi

11- **God begins creation and then repeats it**, meaning: He creates them in the beginning then brings them back to life after death. He did not say: He brings them back, but rather He returned them to creation. **Then to Him you will be returned**, so He rewards them for their deeds. Abu Amr and Abu Bakr read: **they return** with a *ya*, and the others read it with a *ta*.

Tafsir al-Baidawi

11 - **God begins creation** He creates them. **Then He repeats it** He resurrects them. **Then to Him you will be returned** for recompense and the shift to address is to exaggerate the intended meaning. Abu Bakr, Abu Amr and Ruh read it with the letter *ya* according to the original.

Surat al-Rum 30:12

And on the Day the Hour appears, the criminals will be in despair.

Tafsir al-Jalalayn

12 - **And on the Day the Hour comes, the criminals will be in despair** The polytheists will be silent because their argument has been cut off.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And on the Day the Hour comes in which God will separate His creation and raise up the dead from their graves and gather them to the place of reckoning, **the criminals will be in despair**. That is, those who associated partners with God and acquired evil deeds in this world will despair of all evil, and they will become depressed and regretful, as Al-Ajjaj said:

Hey friend, do you know a consecrated drawing? He said yes, I know it and Abelsa

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

Who said that?

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **The criminals will be in Hell** means in the Fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And on the Day the Hour appears, the criminals will be in despair**, he said: The one who is in despair is the one upon whom evil has befallen. If a man is in despair, then a calamity has befallen him.

Tafsir al-Qurtubi

Abu Amr and Abu Bakr read it with a ya'. The rest read it with a ta'. God the Almighty said: **The Day the Hour will arise, the criminals will be in despair**. Abu Abd al-Rahman al-Sulami read it with a fatha on the lam. What is known in the language is: a man is in a state of abas if he is silent and his argument is cut off, and there is no hope that he will have an argument. Similar to it is: to be perplexed, as al-Ajjaj said:

Hey friend, do you know a consecrated drawing? He said yes, I know it and Abelsa

Some grammarians have claimed that Iblis is derived

from this, and that he was *Iblis* because his argument was cut off. An-Nahhas: If it were as he said, it would have had to be declined, but in the Qur'an it is indeclinable. Az-Zajjaj: The silent one who is cut off in his argument, despairing of ever being guided to it.

Tafsir Ibn Kathir

God the Almighty says: **God begins creation and then repeats it** meaning, just as He is able to begin it, He is also able to repeat it. **Then to Him you will be returned** meaning, on the Day of Resurrection, when every worker will be rewarded for his deeds. Then He says: **And on the Day the Hour appears, the sinners will be despairing** Ibn Abbas said: The sinners will despair. Mujahid said: The sinners will be disgraced. In another narration: The sinners will be depressed. **And they will have no intercessors from among their partners** meaning, the deities they used to worship besides God, and they disbelieved in them and betrayed them when they needed them most. Then God the Almighty says: **And on the Day the Hour appears, that Day they will be divided** Qatada said: By God, it is the division after which there will be no reunion. Meaning, when one is raised to the highest heavens and the other is lowered to the lowest of the low, that will be the final covenant between them. For this reason, God the Almighty says: **But as for those who believe and do righteous deeds, they will be in a garden, rejoicing** Mujahid and Qatadah said: They will be enjoying themselves. Yahya bin Abi Katheer said: He means listening to singing and music, and it is more general than all of this. Al-Ajjaj said:

Praise be to God who gave the ink the right to follow. The Master is grateful.

Fath al-Qadir

12- **And on the Day the Hour appears, the criminals will be in despair**. The majority of scholars read in **despair** in the active form. As-Salami read it in the passive form. It is said that a man is in despair: if he is silent and his argument is cut off. Al-Farra' and Al-Zajjaj said: The one who is in despair is the one who is silent and cut off in his argument and who has despaired of being guided to it. From this is the saying of Al-Ajjaj:

Hey friend, do you know a consecrated drawing? He said yes, I know it and Abelsa

Al-Kalbi said: That is, the polytheists despaired of all good when they witnessed the punishment. We have already explained the meaning of *desolation* in His statement: **Then they are in despair**.

Tafsir al-Baghawi

12- **And on the Day the Hour appears, the criminals will be in despair**. Qatada and Al-Kalbi said: The polytheists will despair of all good. Al-Farra' said: Their speech and argument will be cut off. Mujahid said: They will be disgraced.

Surat al-Rum 30:12

And on the Day the Hour appears, the criminals will be in despair.

Tafsir al-Baidawi

12 - **And on the Day the Hour appears, the criminals will be in despair.** They will be silent, desperate. It is said, **I looked at him and he was in despair** if he was silent and despaired of arguing. From this comes the word *al-Mublis* which means a she-camel that does not bray. It is also read with the opening of the *lām* from *ablasa* if he silenced him.

Surat al-Rum 30:13

And they had no intercessors among their partners, and they were disbelievers in their partners.

Tafsir al-Jalalayn

13 - **And there were** there will not be **for them from among their associates** from those whom they associated with God, namely the idols, to intercede for them **and they were** that is, they will be **disbelievers in their associates** that is, they disavowed them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they will have no intercessors from among their partners** means, the Most High, the Majestic, says: And on the Day the Hour will come, these criminals, whose description He, the Most High, has described, will have no intercessors from among their partners whom they used to follow, in what they called them to of misguidance, participating with them in disbelief in God and assisting in harming His Messengers, to intercede for them with God, so that He may save them from His punishment. **And they were disbelievers in their partners** means: And they were disbelievers in their partners in misguidance and assistance in this world against the allies of God, denying their guardianship and disavowing them, as He, the Most High, said: (When those who followed disassociate themselves from those they followed, and they see the punishment, and all ties are severed from them. And those who followed will say, **If only we could have another turn, we could disassociate ourselves from them as they disassociated themselves from us**) (al-Baqarah 2:166-167).

Tafsir al-Qurtubi

And they had no intercessors among their partners meaning those whom they worshipped other than God **and they were disbelievers in their partners** they said they were not gods so they disavowed them and I disavowed them, as mentioned previously in more than one place.

Tafsir Ibn Kathir

God the Almighty says: **God begins creation and then repeats it** meaning, just as He is able to begin it, He is also able to repeat it. **Then to Him you will be returned** meaning, on the Day of Resurrection, when every worker will be rewarded for his deeds. Then He says: **And on the Day the Hour appears, the sinners will be despairing** Ibn Abbas said: The sinners will despair. Mujahid said: The sinners will be disgraced. In another narration: The sinners will be depressed. **And they will have no intercessors from among their partners**

meaning, the deities they used to worship besides God, and they disbelieved in them and betrayed them when they needed them most. Then God the Almighty says: **And on the Day the Hour appears, that Day they will be divided** Qatadah said: By God, it is the division after which there will be no reunion. Meaning, when one is raised to the highest heavens and the other is lowered to the lowest of the low, that will be the final covenant between them. For this reason, God the Almighty says: **But as for those who believe and do righteous deeds, they will be in a garden, rejoicing** Mujahid and Qatadah said: They will be enjoying themselves. Yahya bin Abi Katheer said: He means listening to singing and music, and it is more general than all of this. Al-Ajjaj said:

Praise be to God who gave the ink the right to follow. The Master is grateful.

Fath al-Qadir

13- **And they will have no intercessors from among their partners** meaning, on the Day of Resurrection, the polytheists will have no intercessors from among their partners whom they worshipped besides God to protect them from God's punishment. **And they will be** at that time **disbelievers in their partners** meaning, in their gods whom they made partners with God. **Disbelievers in their being gods** meaning, denying that they were gods because they knew at that time that they could neither benefit nor harm. It was said that the meaning of the verse is: They were disbelievers in this world because of their worship, but the first is more appropriate.

Tafsir al-Baghawi

13- **And they had no intercessors among their partners, and they were disbelievers in their partners.** Denying and disavowing, they disavow it and it disavows them.

Tafsir al-Baidawi

13 - **And they had no intercessors from among their partners** from those whom they associated with God. *Intercessors* to protect them from the punishment of God. The past tense is used to indicate its realization. **And they were disbelievers in their partners** disbelieving in their gods when they despaired of them. It was said that they were disbelievers in this world because of them. It was written in the Qur'an (*intercessors*) and **(they taught the Children of Israel)** with the waw, as well as **(the worst)** with the alif to confirm the hamza in the form of the letter from which its movement is derived.

Surat al-Rum 30:14

And on the Day the Hour appears, that Day they will be divided.

Surat al-Rum 30:14

And on the Day the Hour appears, that Day they will be divided.

Tafsir al-Jalalayn

14 - **And on the Day the Hour appears, that Day** confirmation **the believers and the disbelievers will be divided**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And on the Day the Hour comes when creation will be gathered before God, that Day, He says, on that Day they will be separated, meaning: the people of faith in God and the people of disbelief in Him will be separated. As for the people of faith, they will be taken to the right to Paradise, and as for the people of disbelief, they will be taken to the left to Hell. Then God will distinguish the wicked from the good.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And on the Day the Hour appears, that Day they will be divided**, he said: A division, and by God there will be no reunion after it.

Tafsir al-Qurtubi

The Almighty said: **And on the Day the Hour appears, that Day they will be separated**, meaning the believers from the disbelievers. Then He explained how they will be separated, saying: **As for those who have believed**, An-Nahhas said: I heard Az-Zajaj say: The meaning of *as* is leave what we were doing and take up something else. Sibawayh said the same: Its meaning is that no matter what we are doing, take up something other than what we were doing.

Tafsir Ibn Kathir

God the Almighty says: **God begins creation and then repeats it** meaning, just as He is able to begin it, He is also able to repeat it. **Then to Him you will be returned** meaning, on the Day of Resurrection, when every worker will be rewarded for his deeds. Then He says: **And on the Day the Hour appears, the sinners will be despairing** Ibn Abbas said: The sinners will despair. Mujahid said: The sinners will be disgraced. In another narration: The sinners will be depressed. **And they will have no intercessors from among their partners** meaning, the deities they used to worship besides God, and they disbelieved in them and betrayed them when they needed them most. Then God the Almighty says: **And on the Day the Hour appears, that Day they will**

be divided Qatada said: By God, it is the division after which there will be no reunion. Meaning, when one is raised to the highest heavens and the other is lowered to the lowest of the low, that will be the final covenant between them. For this reason, God the Almighty says: **But as for those who believe and do righteous deeds, they will be in a garden, rejoicing** Mujahid and Qatadah said: They will be enjoying themselves. Yahya bin Abi Katheer said: He means listening to singing and music, and it is more general than all of this. Al-Ajjaj said:

Praise be to God who gave the ink the right to follow. The Master is grateful.

Fath al-Qadir

14- **And on the Day the Hour comes, on that Day they will be separated.** That is, all of creation referred to in His statement, **God begins creation**. What is meant by separation is that each group will separate itself, so the believers will go to Paradise, and the disbelievers to Hell. What is not meant is that each individual will separate from the other. Similar to this is His statement, the Most High, **A group in Paradise and a group in the Blaze**, and that is after the reckoning is complete, so they will never come together again.

Tafsir al-Baghawi

14- **And on the Day the Hour appears, that Day they will be separated**, meaning: the people of Paradise will be distinguished from the people of Hell. Muqatil said: They will be separated after the reckoning into Paradise and Hell and will never meet again.

Tafsir al-Baidawi

14 - **And on the Day the Hour comes, that Day they will be divided** meaning the believers and the disbelievers, as God Almighty says:

Surat al-Rum 30:15

But as for those who believed and did righteous deeds, they will be in a garden, being in happiness.

Tafsir al-Jalalayn

15 - **As for those who believed and did righteous deeds, they will be in a garden** Paradise *rejoicing* in happiness.

Tafsir al-Suyuti

Tafsir al-Tabari

But as for those who believed in God and His Messenger **and did righteous deeds** meaning: and did what God commanded them to do, and refrained from what He forbade them from **they will be in a garden, rejoicing** meaning: they will be among the fragrant herbs and entwined plants, and among the various kinds of flowers in the gardens, they will be happy, and will take delight in listening to music and the pleasant and comfortable life. And the Most High only mentioned the garden in this place because there was nothing more beautiful to either side, nor more fragrant than the gardens, and evidence that this is the case is the saying of A'sha of Banu Tha'labah.

What a garden of the gardens of beauty, green and lush, upon which pouring rain falls

The sun laughs at it, a planet in the east, full of abundant vegetation.

A day more fragrant than this, nor more beautiful than this, when the origin is near

So God Almighty informed them of this, that those who believe and do righteous deeds will enjoy an elegant appearance, delicious scents, and a pleasant life in what they love, are pleased with, and envy. And happiness among the Arabs means: pleasure and envy. Al-Ajjaj said:

Praise be to God who gave the ink to my masters. Indeed, the Master is grateful.

The commentators differed on the meaning of this. Some of them said: It means: They are in a garden where they are honored.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **They will be in a garden, being delighted**, he said: They will be honored.

Others said: It means: they enjoy.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them,

on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **they are in happiness**, he said: they are in comfort.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And they will be in a meadow, rejoicing**, he said: They will be enjoying themselves.

Others said: They enjoy listening and singing.

Who said that?

Muhammad bin Musa Al-Harsi told me, he said: Amer bin Yasaf told me, he said: I asked Yahya bin Abi Katheer, about the statement of God, **And they will be in a meadow, enjoying themselves**. He said: Enjoyment is pleasure and listening.

Ubaidullah bin Muhammad Al-Faryabi told us: Damrah bin Rabi'ah told us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, regarding his statement: **They will be informed**, he said: Listening is in Paradise.

Ibn Wakee' told us: Isa bin Yunus told us, on the authority of Al-Awza'i, on the authority of Yahya bin Abi Katheer, on the authority of the same

Ibn Wakee' told us: My father told us, on the authority of Amer bin Yasaf, on the authority of Yahya bin Abi Kathir, the same.

All these words that we mentioned about whom we mentioned them go back to the meaning of what we said.

Tafsir al-Qurtubi

They are in a meadow, intoxicated. Ad-Dahhak said: A meadow is paradise, and meadows are paradises. Abu Ubaid said: A meadow is something that is low, but if it is elevated, it is a hill. Another said: A meadow is at its best when it is in a high, rough place, as Al-A'sha said:

What a garden of the gardens of sadness, green and lush, upon which pouring rain pours

The sun laughs at it, a planet in the east, full of abundant vegetation.

A day more fragrant than her, and nothing is better than her when the origin is near

However, it is not called a rawdah unless it has vegetation. If it does not have vegetation and it is elevated, then it is a canal. Other than this has been said about a canal. Al-Qushayri said: The rawdah among the Arabs is what grows around a pond of vegetables, and there was nothing among the Arabs better than it. Al-Jawhari: The plural is rawdh and riyadh, the waw became a ya because of the kasrah before it. A rawdh is about half a water skin. In a pond there is a rawdah of water if its upper part is covered. Abu Amr recited: A meadow from which I watered my fresh water.

Yahburun Ad-Dahhak and Ibn Abbas said: They honor. It was also said: They enjoy, and Mujahid and Qatadah

But as for those who believed and did righteous deeds, they will be in a garden, being in happiness.

said the same. It was also said: They are pleased. As-Suddi said: They rejoice. And the word *habra* among the Arabs means: happiness and joy, as mentioned by Al-Mawardi. Al-Jawhari said: The word *habar* means *joy*, which is happiness. It is also said: **Habaru yahburu** with the letter *dammah* as report and habra. God Almighty said: **So they are in a meadow, habarun** meaning they are praising, honoring, and being pleased. A man is haburu, which is derived from *habar*. An-Nahhas said: Al-Kisa'i narrated that *habartuhu* means I honored him and blessed him. I heard Ali bin Sulayman say: It is derived from their saying: **On his teeth is a mark**, so *yahaburun* means the mark of bliss is clear on them. And the word *habar* is derived from this. The poet said:

Do not fill the camel with sweat, do you not see the one who drives it?

It was said: Its origin is from the word *tahbeer* which means to improve, so they improve themselves. It is said: So-and-so has good ink and salt if he is handsome and has a good appearance. It is also said: because ink and dates are good with the fat-ha, and this is as if it is the source of your saying: I made him habeeru habeer if you made him beautiful. The first is a noun, and from it is the hadith: A man will emerge from the fire whose ink and salt have gone. Yahya bin Abi Katheer said in Rawdat Yahbeerun: Listening is in Paradise. Al-Awza'i said the same, he said: When the people of Paradise begin to listen, not a tree of Paradise will remain but will sing praise and glorification. Al-Awza'i said: No one among God's creation has a better voice than Israfil, so when he begins to listen, he will interrupt the prayers and glorifications of the people of the seven heavens. Al-Awza'i added: "There is not a tree in Paradise that is not shaken, and there is not a curtain or door that is not shaken and opened, and there is not a ring that is not humming with the colors of its humming, and there is not a thicket of golden thickets that is not affected by the sound of sounds in its niches, so those niches resound with the most varied tunes, and there is not a slave girl from the maidens of the wide-eyed houris that is not singing her songs, and the birds her melodies, and God, the Blessed and Exalted, inspires the angels to answer them and make My servants who have purified their ears from the flutes of Satan hear, so they are answered with spiritual melodies and voices, and these voices mix and become one tremor, then God, the Most High, says: 'O David, stand at the foot of My throne and glorify Me.' So David rushes forward to glorify his Lord with a voice that drowns out the sounds and makes them clear, and the pleasure is multiplied, and that is what God, the Most High, says: 'And they are in a meadow, rejoicing.'" Al-Tirmidhi, the wise, mentioned it. Al-Tha'labi mentioned from the hadith of Abu Darda': The Messenger of God, may God bless him and grant him peace, was mentioning the people, and he mentioned Paradise and what it contains of spouses and blessings, and among the people was a Bedouin who said: O Messenger of God, is there anyone who can listen to music in Paradise? He said: Yes, O Bedouin! Indeed, in Paradise there is a river whose banks are virgins, each with a five-inch egg, singing with voices the likes of which no creation

has ever heard. That is the best of the blessings of Paradise. A man asked Abu Darda': What do they sing with? He said: Praise be to God. The Khamsaniyah is the one with a slender upper body, the Khamsanah is the one with a five-inch belly, and the fat lower body.

I said: All of this is from the bliss, joy and honor, so there is no contradiction between those sayings. And this is from the words of God Almighty: **No soul knows what has been hidden for them of comfort for their eyes** 32:17 as will come, and the words of the Prophet (peace be upon him): **In it is that which no eye has seen, no ear has heard, and no human heart has conceived**. It has been narrated that in Paradise there are trees with silver bells on them, so when the people of Paradise want to listen, God sends a wind from under the Throne, and it falls on those trees and moves those bells with sounds that if the people of this world heard them, they would die of joy. Al-Zamakhshari mentioned this.

Tafsir Ibn Kathir

God the Almighty says: **God begins creation and then repeats it** meaning, just as He is able to begin it, He is also able to repeat it. **Then to Him you will be returned** meaning, on the Day of Resurrection, when every worker will be rewarded for his deeds. Then He says: **And on the Day the Hour appears, the sinners will be despairing** Ibn Abbas said: The sinners will despair. Mujahid said: The sinners will be disgraced. In another narration: The sinners will be depressed. **And they will have no intercessors from among their partners** meaning, the deities they used to worship besides God, and they disbelieved in them and betrayed them when they needed them most. Then God the Almighty says: **And on the Day the Hour appears, that Day they will be divided** Qatada said: By God, it is the division after which there will be no reunion. Meaning, when one is raised to the highest heavens and the other is lowered to the lowest of the low, that will be the final covenant between them. For this reason, God the Almighty says: **But as for those who believe and do righteous deeds, they will be in a garden, rejoicing** Mujahid and Qatadah said: They will be enjoying themselves. Yahya bin Abi Katheer said: He means listening to singing and music, and it is more general than all of this. Al-Ajjaj said:

Praise be to God who gave the ink the right to follow. The Master is grateful.

Fath al-Qadir

Then the Almighty explained how they will disperse, saying: 15- **But as for those who have believed and done righteous deeds, they will be in a garden, rejoicing**. An-Nahhas said: I heard Az-Zajaj say that the meaning of **as for** is to leave what we were doing and take something else. Sibawayh said the same: Its meaning is: Whatever the thing is, take something other than what we were doing. A garden is any land with vegetation. The commentators said: What is meant by it here is Paradise, and the meaning of **they**

will be happy is **they will be pleased**, and **the joy** and **the happiness** are delights: that is, they will be in the gardens of Paradise, enjoying themselves. Abu Ubaid said: A garden is what is at the bottom, but if it is elevated, then it is a canal. Another said: A garden is best when it is in an elevated place, and from this is the saying of Al-A'sha:

What a garden of the gardens of sadness, lush and green, upon which pouring rain pours

It was said that the meaning of *yahibrūn* is *yakaramimun*. An-Nahhas said: Al-Kisa'i narrated that *yahibrūn* means **I honored him and blessed him**. The first interpretation is to interpret *yahibrūn* as *joy* as is the Arabic meaning, and entering Paradise itself entails honor and joy, and in joy there is more to that. It was said that *tahbīr* means *beautification* so the meaning of *yahibrūn* is *beautification* towards them. It was also said that it is the hearing that they hear in Paradise, and other things were said.

Tafsir al-Baghawi

15- But as for those who have believed and done righteous deeds, they will be in a garden, meaning a lush garden, *rejoicing*. Ibn Abbas said: They will be honored. Mujahid and Qatadah said: They will be blessed. Abu Ubaidah said: They will be pleased. And happiness means joy. It was said that happiness in the language means: every good blessing, and improvement means improvement.

Al-Awza'i said on the authority of Yahya ibn Abi Katheer: You will be delighted by listening to God in Paradise. Al-Awza'i said: When he begins to listen to God, there will not remain a tree in Paradise that will not be visited. He also said: There is no one among God's creation with a better voice than Israfil. When he begins to listen to God, he will interrupt the prayers and glorifications of the inhabitants of the seven heavens.

Tafsir al-Baidawi

15 - As for those who believed and did righteous deeds, they will be in a garden a land with flowers and rivers. **They will be delighted** with a joy that will ruin their faces.

Surat al-Rum 30:16

And as for those who disbelieved and denied Our signs and the meeting of the Hereafter - those will be brought to the punishment.

Surat al-Rum 30:16

And as for those who disbelieved and denied Our signs and the meeting of the Hereafter - those will be brought to the punishment.

Tafsir al-Jalalayn

16 - **And as for those who disbelieved and denied Our signs** the Qur'an **and the meeting of the Hereafter** the Resurrection and other things **they will be brought to the punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: As for those who denied the Oneness of God, belied His Messengers, and denied the Resurrection after death and the Resurrection to the Hereafter, they will be brought before God's punishment. God has brought them to it, and He has gathered them therein so that they may taste the punishment which they denied in this world.

Tafsir al-Qurtubi

The Almighty says: **And as for those who disbelieved and denied Our signs**, this has already been discussed. **And the meeting with the Hereafter**, meaning the resurrection. **These will be brought to the punishment**, meaning they will reside. It has also been said: *gathered*. It has also been said: *tormented*. It has also been said: *descending*. From this is the Almighty's saying: **When death approaches one of you**, (al-Baqarah 2:180), meaning it befalls him, as Ibn Shajarah said, and the meanings are close.

Tafsir Ibn Kathir

God the Almighty says: **God begins creation and then repeats it** meaning, just as He is able to begin it, He is also able to repeat it. **Then to Him you will be returned** meaning, on the Day of Resurrection, when every worker will be rewarded for his deeds. Then He says: **And on the Day the Hour appears, the sinners will be despairing** Ibn Abbas said: The sinners will despair. Mujahid said: The sinners will be disgraced. In another narration: The sinners will be depressed. **And they will have no intercessors from among their partners** meaning, the deities they used to worship besides God, and they disbelieved in them and betrayed them when they needed them most. Then God the Almighty says: **And on the Day the Hour appears, that Day they will be divided** Qatada said: By God, it is the division after which there will be no reunion. Meaning, when one is

raised to the highest heavens and the other is lowered to the lowest of the low, that will be the final covenant between them. For this reason, God the Almighty says: **But as for those who believe and do righteous deeds, they will be in a garden, rejoicing** Mujahid and Qatadah said: They will be enjoying themselves. Yahya bin Abi Katheer said: He means listening to singing and music, and it is more general than all of this. Al-Ajjaj said:

Praise be to God who gave the ink the right to follow. The Master is grateful.

Fath al-Qadir

16- **And as for those who disbelieved** in God **and denied Our signs** and denied **and the meeting of the Hereafter** meaning the resurrection, Paradise, and Hellfire, and the reference in His saying: **Then those** is to those who are described by these attributes, and it is the subject and its predicate **will be brought into the punishment** meaning they will reside in it, and it was said they will be gathered, and it was said they will be descending, and it was said they will be tormented, and the meanings are close, and what is meant is the permanence of their punishment. Then, after explaining the outcome for the group of believers and the group of disbelievers, He guided the believers to that which contains abundant reward and general good.

Tafsir al-Baghawi

16- **And as for those who disbelieved and denied Our signs and the meeting of the Hereafter**, meaning: the resurrection on the Day of Resurrection, **they will be brought to the punishment**.

Tafsir al-Baidawi

16 - **And as for those who disbelieved and denied Our signs and the meeting of the Hereafter - those will be brought to the punishment**. They will be brought in and will not be absent from it.

Surat al-Rum 30:17

So glory be to God when you reach the evening and when you reach the morning.

Tafsir al-Jalalayn

17 - **Glory be to God** meaning glorify God, meaning pray **when you reach the evening** you enter the evening, and in it are two prayers: the sunset and the evening **and when you rise** you enter the noon prayer in the morning, and in it is the dawn prayer

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So glorify God, O al-Nas 114:that is, pray to Him when you go to bed, which is the sunset prayer, and when you wake up, which is the dawn prayer.

Tafsir al-Qurtubi

There are three issues: First: The Almighty's statement: **So glory be to God the verse**. There are three opinions on this: First: It is addressed to the believers, commanding worshippers and urging them to pray at these times. Ibn Abbas said: The five daily prayers are mentioned in the Quran. He was asked: Where? He said: God the Almighty said: **So glory be to God when you reach the evening the Maghrib and Isha prayers**, and when you reach the morning, the Fajr prayer, and when you reach the afternoon, and when you reach the noon prayer. Ad-Dahhak and Sa'id ibn Jubayr said the same. Ibn Abbas and Qatadah said: The verse refers to four prayers: Maghrib, Fajr, Asr, and Dhuhr. They said: The last Isha prayer is in another verse in **and at the approach of the night** (Hud 11:114) and in mentioning the times of private parts. An-Nahhas said: The commentators agree that this verse **So glory be to God when you reach the evening and when you reach the morning** refers to the prayers. I heard Ali ibn Sulayman say: In my opinion, its true meaning is: So glorify Him in the prayers, because glorification occurs in prayer, and this is the second opinion. The third statement: **So glorify God when you go to bed and when you wake up**. Al-Mawardi mentioned the first statement, and his wording therein is: **Pray to God when you go to bed and when you wake up**. There are two views on naming the prayer as *tasbih*. The first is because it includes mention of glorification in bowing and prostration. The second is derived from the word *tasbih*, which means prayer. From this comes the saying of the Prophet (peace and blessings be upon him): **They will have a tasbih on the Day of Resurrection**, meaning prayer.

Tafsir Ibn Kathir

This is glorification from Him, the Most High, to His Holy Self, and guidance to His servants to glorify and praise Him at these successive times that indicate the perfection of His power and the greatness of His authority, in the evening, which is the approach of the night with its darkness, and in the morning, which is the dawning of the day with its light. Then He interrupted with His praise an occasion for glorification, which is praise, so the Most High said: **And to Him is praise in the heavens and the earth**, meaning He is the One praised for what He created in the heavens and the earth. Then the Most High said: **And in the evening and when you appear**, so the evening is the intense darkness, and the appearance is the strength of the light, so glory be to the Creator of this and that, the Cleaver of dawn, and the Maker of the night for rest, as the Most High said: **And the day when it displays it * And the night when it covers it**, and the Most High said: **And the night when it covers * And the day when it appears**, and the Most High said: **And the forenoon * And the night when it covers** And the verses about this are many.

Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Zaban bin Fa'id told us, on the authority of Sahl bin Mu'adh bin Anas Al-Juhani, on the authority of his father, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "Shall I not tell you why God called Abraham His faithful friend? Because he used to say every morning and every evening: 'Glory be to God when you reach the evening and when you reach the morning, and to Him be praise in the heavens and the earth, and in the evening and when you reach the zenith.'" At-Tabarani said: Mutalib bin Shu'aib Al-Azdi told us, Abdullah bin Salih told us, Al-Layth bin Sa'id bin Muhammad bin Abdur-Rahman bin Al-Baylamani told me, on the authority of his father, on the authority of Abdullah bin Abbas, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: "Whoever says in the morning: 'Glory be to God when you reach the evening and when you reach the morning, and to Him be praise in the heavens and the earth, and in the evening and when you reach the zenith,' the verse in its entirety will make up for what he missed during that day, and whoever says it in the evening will make up for what he missed during the night." Its chain of transmission is good. Abu Dawud narrated it in his Sunan.

And the Almighty's saying: **He brings forth the living from the dead and brings forth the dead from the living** is what we are discussing regarding His ability to create opposite things. These consecutive noble verses are all of this type, for He mentions in them His creation of things and their opposites, so that His creation indicates the perfection of His ability. Among these is bringing forth plants from grain and grain from plants, eggs from chickens and chickens from eggs, humans from sperm and sperm from humans, believers from unbelievers and unbelievers from believers. And the Almighty's saying: **And He revives the earth after its death** is like His saying: "And a sign for them is the dead earth. We have given it life and brought forth from it grain from which they eat. And We placed therein gardens of date palms and grapevines

Surat al-Rum 30:22

And among His signs is the creation of the heavens and the earth and the diversity of your languages and colors. Indeed in that are signs for those of knowledge.

and caused springs to gush forth therein.” And the Almighty said: “And you see the earth lifeless, but when We send down upon it water, it quivers and swells and grows [abundantly] of every beautiful pair. That is because God is the Truth and that He gives life to the dead and that He is over all things competent. And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves.” And the Almighty said: **And it is He who sends the winds as good tidings before the angels.** His mercy, until, when it has carried heavy clouds, We drive it to a dead land and send down water thereby and bring forth thereby all kinds of fruits. Thus do We bring forth the dead that you may remember. And for this reason He said here, **And thus you will be brought forth.**

are more evident at these times.

Fath al-Qadir

He said: 17- **So glorify God when you go to bed and when you wake up.** The *fa* is to arrange what comes after it according to what came before it, meaning, when you know that, then glorify God: that is, praise Him for what befits Him in the morning and evening, in the evening, and at noon. It was said that what is meant by glorification here are the five daily prayers. So His statement, **when you go to bed**, is the Maghrib and Isha prayers. His statement, **when you wake up**, is the Fajr prayer. His statement, **and in the evening**, is the Asr prayer. His statement, **when you reach the noon prayer**, is the Dhuhr prayer. This is what Ad-Dahhak, Sa'id ibn Jubayr, and others said. Al-Wahidi said: The commentators said: The meaning of **glory be to God** is **pray to God**. An-Nahhas said: The commentators agree that this verse is about the prayers. He said: I heard Muhammad ibn Zayd say: In my opinion, its true meaning is **glorify God in the prayers**, because glorification occurs in prayer.

Tafsir al-Baghawi

God Almighty says: 17- **So glory be to God**, meaning: glorify God, and its meaning is: pray to God, **when you reach the evening**, meaning: you enter the evening, which is the sunset and night prayers, **and when you rise**, meaning: you enter the morning, which is the dawn prayer.

Tafsir al-Baidawi

17 - **So glory be to God when you reach the evening and when you reach the morning.** This is a statement in the meaning of the command to glorify God the Most High and praise Him at these times when His power is evident and His blessings are renewed, or it is an indication that what occurs at these times of clear evidence of His glorification and His being deserving of praise is from those who have distinction among the inhabitants of the heavens and the earth, and the specification of glorification to the evening and morning is because the effects of power and greatness